

ELDER N. SUMMERBELL.

SOME NOTES OF THE LIFE
AND SOME OF
THE WRITINGS
OF
NICHOLAS SUMMERBELL

EDITED BY HIS SON
J. J. SUMMERBELL



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Dedicated

TO MY MOTHER, MRS. E. J. SUMMERBELL,
WHOSE LONG COMPANIONSHIP AND EFFICIENT AID MADE
THE LIFE OF HER HUSBAND, N. SUMMERBELL,
SO SUCCESSFUL AND USEFUL IN THE
MINISTRY; AND

To Many Other Christian Friends
WHO HAVE ASKED THE PREPARATION OF THIS VOLUME.



HOW TO USE THIS BOOK.

(It seeks to be an effective memorial by being *useful*.)

If you were interested in N. Summerbell personally, read according to your inclination.

If you were not, examine the coarse print, *with the assistance of the indexes*, according to the following suggestions :

The "General Index" does not contain Scripture references. Use it for subjects, titles, proper names, etc. Such topics as these are indexed—spiritual, theological, practical, biblical, national, political, social, temperance, personal, historical, travel, pioneer, missionary, etc.

The "Scripture Index" contains references to quotations from the Bible, whether explained or not.

By the use of the indexes the book may be made to assist in solving some questions of theological interest.

Use the indexes. That is the way to use the book.

There are two kinds of notation for Scripture references :

1. Letters and figures : as, Mat. vii. 6 ; signifying, Matthew seventh chapter, and sixth verse.

2. Figures only : as, Mat. 7 : 6 ; signifying the same.

Use the indexes for cross references.

We make no apology for repetition of defense of the principles of the people called only *Christians*, with whom N. Summerbell was so long associated, for such repetition was characteristic of him ; and the book, while being useful, is to picture Summerbell and his beloved work truthfully. Besides, the repetitions are usually somewhat varied in style, statement, and matter.

NICHOLAS SUMMERBELL.

Nicholas Summerbell was a preacher of the gospel of Jesus Christ, the Son of God, for a half century, and deserves to be remembered with abiding admiration, because—

I. He preached that gospel in apostolic directness, power, and love.

II. His pulpit eloquence, logical force, epigrammatic terseness, and mental ability of various kinds, made him remarkable in any gathering of ministers.

III. He was wonderfully faithful to truth and to duty. Indeed, truth and love were the guides of his life, under the Lord.

IV. His general character was one of unusual simplicity and high Christian development.

He was born in Westchester County, New York, March 8, 1816, and died at Yellow Springs, Ohio, January 4, 1889.

The following are records taken from various family Bibles:

"James Summerbell was born May 30, 1787, and died November 22, 1822.

"Mary Ferris Summerbell, wife of James Summerbell, was born May 10, 1790, and died May 6, 1875, and was within four days of being 85 years old when she died.

"Joseph F., son of James and Mary, and brother of Nicholas Summerbell, was born March 9, 1813, and died December 9, 1841.

"His daughter, Mary Catharine, or Kate, Joseph Summerbell's oldest daughter, died in Brooklyn, New York, May 31, 1874, on Sunday morning. A death in Christ.

"Joseph Sutton, the father of Mrs. Euphemia J. Summerbell, died in 1830, in his 77th year.

"Christian Sutton, Euphemia J. Summerbell's mother, was born September 9, 1782, and died October 27, 1864, at the house of her son, Joseph C. Sutton, at Hope, Warren County, New Jersey. She was the widow of Joseph Sutton, and the daughter of James and Lucretia Kiunev."

Euphemia Johnson Sutton, who became the wife of Nicholas Summerbell, the subject of this history, was born May 11, 1817, in the village of Hope, Warren County, New Jersey.

The ancestors, Nicholas Summerbell and Jane Wilson, were born in Northumberland, England, near Scotland. They were married in 1760. They came to America, landing in New York; thence going by sloop to Peekskill. They bought land about five miles from there, in what is known as Scrub Oak Plains, where they remained during life. They had four children, the eldest a son named James. He was twelve years old at the time of their coming to this country. One and one-fourth miles from Peekskill Landing was the beautiful home farm of Joseph Ferris. When the farm was sold afterward, a few acres were bought by Rev. Henry Ward Beecher, and the old house was his summer residence for a number of years.

Nicholas Summerbell and Joseph Ferris and their wives were the grandparents of Rev. Nicholas Summerbell, D.D., the subject of this history.

James Summerbell, son of Nicholas, married Mary Ferris, daughter of Joseph. To them were born five children, the eldest a girl of four years when her father enlisted in the war of 1812. Peace soon followed, and he returned to his home, a non-commissioned officer.

The Ferris family were devoted members of the Church of England; the Summerbell family as devoted Baptists. James Summerbell and wife, engaging in the service of God, united with the Methodist Church; and he soon became prominent in his section, being a diligent student, and having a natural talent for preaching. But he died suddenly at the age of thirty-five, from an injury received in the Seamon Mill, taking an affectionate leave of his beloved wife, and leaving messages of love to the children too young to understand him then. At the time of his death he was inclined to be independent, objecting to the episcopal government.

Years later, two of his sons, Nicholas and Benjamin, living in New York City, almost young men, on their annual vacation, landed at Peekskill with guns and ammunition, traveled across fields and mountains, taking their meals, and lodging with the farmers wherever convenient, and were recognized as the sons of James Summerbell (from some resemblance) by some persons whom they had never before met or heard of. Said one, "I knew your father well; he was a good man, and a good preacher."

N. Summerbell, long afterward, wrote lovingly of his uncles as follows, when editor of the *Herald of Gospel Liberty*, November 24, 1877:

I have just, in one letter, received word of the death of two of my long-deceased father's early companions; viz., Uncle Charles Ferris, of Harmonsburg, near Meadville, Pennsylvania, who died in his eighty-fifth year, and Thomas Blakeney, of Brooklyn, New York, in his eighty-third year. Blakeney was the loving companion of my father, Rev. James Summerbell, in revival meetings more than half a century ago, and was my mother's sister's husband; and Charles Ferris was my mother's youngest brother, and died at about the age that my mother did. The Christian students of Meadville sometimes visited Charles Ferris. Thus we are all gathering on the other shore.

After the death of their father, the family was scattered, being poor; and the Grandfather Ferris took Joseph and Benjamin, and the Grandfather Summerbell took Nicholas, who was six years old. Ann Matilda, who was the oldest, and James, who was the youngest, stayed with their mother. The Grandfather Summerbell was a weaver by trade, and lived on a small farm. They were strict Old School Baptists in religion, good

people, but great workers and very saving. Nicholas soon learned to work, and his grandmother, at meals, would let him have molasses on his last buckwheat cake—the one after he was “done eating his cakes and gravy.” One day he went to see his mother, and she gave him butter and molasses on all his cakes, and it seemed so good that he wondered in his child mind why his grandmother did not let him have it, for she had so much more than his mother. He would sometimes feel homesick to see his mother, sister and brothers, when he would hear his grandfather and grandmother tell of his aunts.

One day he was at a neighbor's and the boys talked disrespectfully to their father and mother, and it made him feel so badly that he went behind the barn alone, sat down and cried, to think that his father was dead and that he could not live at home with his mother. His home with his grandfather was five miles away from the place where his brother, James, lived. His visits to his mother's house were always occasions of joy.

Though he was not the oldest of the five children, his sister, Ann Matilda, and brother, Joseph, being older, he was soon “regarded as an elder brother,” such was the interest he felt for the welfare of all.

In his mother's inconsolable grief, his visits were invaluable to her. “He early and always aspired to associate with the good; they were never ashamed of the company he chose, nor of the habits he formed.”

The feelings entertained toward his mother, after a long life, will appear from the following letter N. Summerbell wrote to his wife on May 7, 1875:

Friday, 7.—Dear mother lies in the parlor in her coffin. We start for Peekskill to-morrow at 5:00 A.M., and hope to have the funeral in Peekskill at 3:00 P.M.; then go six miles and bury. Mother died yesterday, 2:20. I arrived at 6:00 the previous afternoon. She was far gone. Oh how sorrowful, to see her slowly, but surely, dying. I held her hand, and felt her pulse, and watched every change. She ate dinner at table Monday. She was ready, and looking. They noticed that everything was done up, all in place, and much of silent arrangement, which is plain now. Oh how much I can tell you of her Christ-love and goodness! She looks so sweet now. She is dressed in her own black silk, and lies in the coffin looking as though she must open her eyes and speak. How strange to see that precious mother, who loved us so truly for more than half a century, so affectionate, blind to faults, self-sacrificing, religious, a Christian, a Christian for seventy years, or since 1805, growing more and more heavenlike, and heavenly and trusting! No failure of mind! Pray for me. James started at 5:00 this morning to Peekskill, to give notice, get a church, preacher and carriages, and grave prepared. She died yesterday, 2:20. To-day, at about the same time, we got a telegram from Elder B. F. S., at Greenpoint, New York, 160 miles off, saying, “I will meet you at Peekskill.” So they have the word. Sister is not able to go. Mary Shaffer, I suppose, will, and Rachel. James is there. James has charge at Petersburg. Sister will soon move to New York. Try to keep well. God bless you.
N. S.

His brother James writes us as follows, of Nicholas Summerbell's early life:

In those early days, making no pretense to religion, his convictions of truth and its right to dominate were always impressive. He often excited my curiosity, to say the least, by his knowledge of the distinction that made the difference, where he thought there should be no difference between Christian denominations. How this grew with his growth, and strengthened with his strength, others can judge. Happily, his mind, so occupied, never experimented among the mysteries of tobacco, strong drinks, or profanities. This had much to do in forming the elements of the boy he was into the man he became.

His brother speaks further, as follows:

He was yet in his teens when he left his country home and life in Peekskill to try his fortunes in New York City. Advantages he had few or none, save this: he had himself. The old-fashioned district school then, and, if I remember right, an inside look in the academy, and a push over the lines into such collegiate studies as he could reach, backed up by energy and will, comprised his early outfit for the battles he fought in later years. These, with the books left by our deceased father, which *he* used because he wanted them, comprised his early literary capital for study.

Leaving his early home in Peekskill for New York City, the world became wider and longer before and around him. He saw larger and higher responsibilities, and sought the qualifications for assuming them. Regardless of order, work and study were harnessed for ready use. A few years I was with him again, as were the rest of our family. I have known him habitually to attend to his business by day and seemingly study till the morning crowded the dawn. This was after he had consecrated himself to the service of the Master. Born as he was in the narrows between the hyper-Calvinism of his grandfather and the Methodism of his father, he intelligently chose between the two, and those who read his writings will have no difficulty as to which he was.

He was fourteen years old when he went to New York to search for work and to make his own battle in life. His mother gave him half a dollar, and he went with a neighbor on a market-wagon to the city. He was compelled to use half of his money for food, and at night he only had one quarter of a dollar, and he thought that if he used that to pay for lodgings he would have nothing to buy food with in the morning if he did not get work; so he *walked the streets all night* his first night in the city of New York. He was afraid to sit down, lest he should go to sleep, or the "watchman" would take him to the "watch-house," as it was called then. In those days the "watchmen" cried out the hours of the night, and in listening to them he helped to overcome his tendency to sleep. He was glad of daylight, and looked for stores to open to search for work. He went into a number of places with no success, but at last found a grocer who wanted a boy. To the question what he could do in a grocery, he replied that he "could soon learn to do almost anything if he would just show him how he wanted things done." The proprietor took him through the store to an alley, and told him to set up "those pins," just as he did, when men knocked them down. The boy had never seen such things. Soon rough men coming in began to knock them down, swearing as they played. He worked till near noon, then went into the store and asked the grocer if he could not get another boy to do that work, for he did not like it; the men were so

rough; he would rather look for other work. The grocer patted him on the shoulder and said:

"I like you all the better, my boy, for not liking that work."

He gave him a half-dollar, took him into the house, gave him his dinner, and let him go.

He soon found a place in another grocery, where the owner was kind and things pleasant. The man gave him crackers and candy right away and told him to go to the jars and get and eat all he wanted at any time; and he would urge them on him, until he got such a dislike to candy and crackers that he could not bear the taste of either. Then he concluded in his own mind that the grocer's kindness was interested, but he liked him.

His next business was to learn the tailor's trade. In this he had many hardships. The proprietor was an Irishman and Roman Catholic. When Nicholas got to doing a journeyman's work, he was cheated out of his wages. And long afterward, as he and his wife were traveling in a buggy, they saw a tailor's sign along a country road ahead of them. "Elder" Summerbell at once recognized the name and said to his bride, "That is my old employer." He drove up to the door, went in, and asked the tailor if he knew him. He answered, "No." Then Summerbell called him by name, and said: "My name is Nicholas Summerbell, and you remember you cheated me out of \$— (naming the amount) when I worked for you in your tailor shop in New York." Then he got into the buggy and drove on.

It was during this time of his tailor work that he would walk a mile and a half in bitter cold weather, after nine o'clock at night, rather than sleep with a man who chewed tobacco, considering his breath offensive.

All these years were years of toil, changes, and hardships, in trying to help others, educate himself, and build up a business. During this period his sister moved to the city, then his mother.

The following are extracts from a letter of his brother, B. F. Summerbell, addressed to the writer:

MOSCOW, PA., November 14, 1889.

MY DEAR NEPHEW: You call for illustrative incidents in the life of my brother, your father. When I was fifteen or sixteen years old, and having my home on Forsyth Street, New York, I was terrified by one called the bully of the street. Your father was about eighteen. He accompanied me once, and the bully learned a lesson in prudence. Yet your father was no brawler. His protection was more like that of a father than that of an ordinary youth.

His conversion was radical, and to our orthodox kindred the cause of sadness. Our sister was first led to hear Elder Isaac N. Walter. Her brothers sought in vain to keep her from the meetings. They would go as far as the church and wait outside till the close, to see her safely home. In the meantime Elder Walter was attacked by strong editorials in the *Christian Advocate*. To deny the trinity was regarded as worse than avowed infidelity. And, to the mortification of your father, Elder Walter was more than a match for the Methodist editor. He concluded that he could do better. He found the task more difficult than he supposed.

When your father put the door-plate on his house in Milford, he was asked why he did not have his full name on the plate. His answer was, "Any Summerbell can have a home here."

I don't know that I ever saw him disturbed by opposition or misrepresentation. His good nature in some instances might seem excessive. While tying his horse at one of his preaching stations, he was told that a ———— had lately preached there.

"Well!"

"But he said you were not orthodox."

"Did he say that?"

"Yes, and he repeated it. He said the Christians were not orthodox. The ———— are orthodox."

"Didn't he say burdocks? It may be he meant burdocks."

His was always a pure life. When quite young, before his conversion, he was associated with some who daily had beer brought in to drink. He refused to contribute anything for that purpose, saying, "For bread I'll give freely, but not for the drink." I do not suppose that he ever used as a beverage what would be equal to a glass of brandy, or used tobacco to the extent of one cigar.

He received some advantages from attending for a brief time, how long cannot be now ascertained, a school or "college" in the city. He did not afterward speak with respect of the principal. Possibly it was Goward's College.

In 1834 Nicholas Summerbell was a merchant tailor on Grand Street.

The facts of his conversion were as follows:

The Christians, in February, 1834, were holding services in their church. His sister, Ann Matilda, attended the special meetings with considerable frequency. Nicholas, true to the Methodism of his father, did not deign to attend the meetings of the Christians, and opposed his sister on the subject, but when he would shut up his business house at about the time the services might be expected to close, he would go and wait outside, near the door, to escort his sister home.

At the church on the "corner of Broome and Norfolk streets," on one occasion the crowd was greater than usual. The main front door was open. Eager spectators or listeners were looking in, and the crowd stretched out into the street. Nicholas, seeing the interest manifested, looked directly from the street into the open door. At the moment when he was in the direct line of vision, Elder Isaac N. Walter, in the pulpit of the church, was leaning forward with impassioned manner, with outstretched hand, and with flashing eye, gazing forward and upward, exclaiming with wonderful tenderness but vehement force, "My Savior is the Son of God." The great man was pleading with sinners to be reconciled to God. The beauty of the attitude and person of the preacher, the music of his voice, the fervent expression of his countenance, all moved the listener. The emphasis of the preacher was double, and with his peculiar art he made the double emphasis in such a way as not to break the force of the pressure in either case. He said, "My Savior is the Son of God," slowly, lovingly, but yet vehemently, and as if himself swept along by an irresistible tide of deepest feeling. The preacher was evidently no ordinary speaker, and certainly sincere. He seemed to claim the "Son of God" for himself. The thought of the

Son of God never left his hearer of that night. He preached it till he died.

Nicholas listened with closest attention, as well as he was able, and at the close of the meeting escorted his sister home in silence. The next night, according to her statement, when she "rose to prepare for church, he also got his cloak and hat. She said:

"Where are you going?"

"To church with you."

"Oh, I am so glad!"

"He did go, and when the invitation was given, he went down that aisle as if he meant it."

He became very active as a young convert, exercising "his gift," and seeking to bring other young people to his newly found Savior. Seven young men, his brother James, a boy, among them, were baptized at the same time. James has written me as follows:

J. E. Brush was very active. Very early in the morning the candidates for baptism met at the church, corner Norfolk and Broome streets, New York. Francis A. Palmer, then running a line of omnibusses, furnished gratuitous ride to the East River, where, by means of a hole through the ice and a short stepladder, Elder I. N. Walter led us down to our baptism. Docks, piers, and boats were loaded with spectators. It was just "at the break of day." Our hearts were glad, and if the water was cold, we took no note of it, as we went on our way rejoicing. Stephen Powers, now of Brooklyn, and J. B. Kearsted, baptized then, are not forgotten now when N. Summerbell is remembered.

About this time my brother became engaged in literary and debating societies. Among others, some discussions with deistical freethinkers at Chatham Street Chapel are to be enumerated. If he ever came out without his banners, we knew it not. All this seemed to grow into the formation of a young men's society for mutual improvement in biblical knowledge, and for the conversion of the unconverted. Meetings were held for a considerable time in Allen Street, and finally became the "Second Christian Church," with Elder J. N. Spoor, pastor.

When the subject of denominational choice forced itself on Summerbell's attention, however, the traditions of the family, the lessons taught Nicholas by his beloved mother who ever revered the memory of his father and taught Nicholas his goodness of character, and probably more worldly motives (who can tell?), influenced Nicholas powerfully to the church of his father. By the Methodists he was welcomed with the kindest cordiality. The memory of the older Summerbell was yet preserved; he was remembered not so much for ability as for sweetness of spirit and purity of character, so that the young convert found his way easy to the confidence of the Methodist congregation. He was helped much by his own beauty of person, by his brilliant conversation, by his fervid zeal, and by his ability in exhortation. Of high social qualities, he won his way into the hearts of the Methodist brethren, and they formed plans for his usefulness in the church, to which he opposed no hindrance.

Thus the future seemed to the young convert to be opening with bright hope. There was no cloud in his sky. What made the matter

more pleasant to him was the fact that his Christian brethren, though they were aware of his fraternizing with the Methodists, ever had a smile and hand-shake for him, as their convert that was unable to tear himself wholly from the society of those among whom he had found his Savior. He found no chagrin or malice in their hearts.

But the situation was not logical, and, really, could not continue.

In those days the Christians preached much on doctrine. They had not found out that a vigorous Christianity is without dogma. With a charity as broad as the name Christian, they had a regard for biblical truth that led them to attack, though in a kind spirit generally, error wherever they found it. Among the doctrines which they generally criticised was the trinity. Their assaults upon it were strong forces in their revival meetings. It was with direct reference to this doctrine that Elder Isaac N. Walter had exclaimed, "My Savior is the Son of God!" His Savior was not "the humanity," not a "very man," but "the Son of God." The Christian preachers pointed out with the eloquence and directness of a pulpit yet in its childhood, that Jesus was the "only begotten Son of God;" the sweetness of the doctrine made them loathe the verbal substitutes of the creed, about "three persons in the godhead;" and they were not feeble in their attacks on what they sometimes called "tri-theism," or "three-Gods" idolatry. Although the doctrinal utterances of the Christian preachers were mingled with sermons of spiritual warmth, that constantly won converts to the Savior for whose true dignity of nature they plead, saying that the trinity annihilated the "Son of God," leaving only God and a "very man," their revival zeal did not leave the converts blind to the doctrinal truths that were simultaneously taught. The effect was that Nicholas Summerbell was disturbed doctrinally. Since the Methodists were much more numerous than the Christians, and since his own father had been a Methodist, and since his mother had impressed on his mind the immaculateness of his father, Nicholas assumed that he was right on the trinity. He felt moved to be its champion.

He wrote an article for a Methodist periodical in defense of the doctrine, and sent it with much timidity in his own heart as to its acceptance. In due time, on opening the paper, he was astonished to find an editorial reference to "the article of our brilliant young brother," who was so rapidly becoming useful to the church, commending the article for its ability, and asking the special attention of the readers to it. Nicholas immediately sought his article, read it with eagerness, but was disappointed; it did not seem as strong on reading it in print, as it had seemed in the writing. He thought it ought to be, and could be, improved. He immediately went to work to rewrite it. As he worked, he became more and more dissatisfied. He found out that arguments which he had honestly used were not sound. Feeling very much displeased with himself for not writing what was more convincing in favor of the trinity, he ceased his efforts temporarily, and went to the Methodist pastor and directly asked him for "the arguments, texts, in favor of the trinity." The pastor quoted to him the passages usually mentioned

as proving it; but Summerbell stated that he had already examined those "texts," and they did not *prove* it, and he wanted the *strong* ones. In surprise his pastor told him there were no stronger. With displeasure, Nicholas then went to a prominent Methodist minister, and in excitement related his experiences on the subject. The man was great, and quickly took the measure of the eager, excited, vehement young convert before him; he made no effort to quote other Scriptures, but calmly told him that the church of the ages had settled it that the trinity was true; that it was safer to trust the great theologians than to investigate these incomprehensible subjects for ourselves; that though the doctrine was mysterious, the divines of the great denominations accepted and taught it as true, and it was in all the creeds; that it was better to be with the great body of Christian people, who were probably right, than to allow ourselves to oppose them. When Summerbell strenuously asked for the Bible proofs, saying the doctrine must be revealed in the Bible, the great man skillfully turned the attention of the young man to the coming usefulness before him, if he accepted the doctrine without asking too carefully the Bible proof.

Then there rose in the mind of the young man a suspicion as to the disinterestedness of his adviser; and as he went on to point out how Summerbell would be compelled to struggle against the current if he asked too closely about the accepted doctrines of the church; how he would make himself peculiar, or suspected of heresy, if he allowed it to be known that he believed that the doctrine needed stronger proof than that usually given, the young convert's suspicions deepened. The great preacher painted in attractive language the future usefulness before the young man, his probable elevation in the church, and the honors that would be his without any unusual effort, if he would go on in active service without making himself a judge, and simply be the advocate of propositions already settled by the consent of Christendom.

These pictures, however, were held up before a young man in the very time when they would have little effect in that new zeal which he naturally experienced for all that was high and noble. To appeal to the convert's ambition was useless. He hardly knew the feeling. He was on fire for truth and right. He had written his article in favor of the trinity because he thought the doctrine true and highly important; that it lay at the very foundation of the Christian religion. And now to hear appeals made, though veiled somewhat, to his selfishness, to him was no better than beating the air. He was not considering his own future success; that was of little moment; but he wanted sound argument for the trinity. He was an advocate of the doctrine, had written for it, believed it, and he was looking for stronger support for it, not for himself.

Possibly with some disgust, he left the great man. He had failed, as well as the pastor. A new puzzle, perhaps, troubled him. Probably unconscious of the forces driving him, not knowing that the longing for doctrinal truth was now giving way to a longing for contact with Christian sincerity, with what was a most glaring logical inconsistency, he

went to a Christian minister for the argument for the trinity; he had often heard these men preach against the trinity, and to go to them for argument *for* the doctrine that they were denouncing was absurd. Summerbell said he wanted the "texts—the texts."

The Christian minister smiled and simply replied that there were none. When Summerbell quoted the passages that had been used by the Methodist pastor whom he had first consulted, and some of which passages he himself had depended on before, the Christian preacher (far better educated than the young convert) showed him mistranslations, forgery, misinterpretation, the detaching a text from its connection, and the many weaknesses which he charged on the defense of the doctrine.

Then Summerbell, remembering the lesson of popularity he had just heard from the great Methodist, called attention to the vastness of the majority in favor of the doctrine; how it was settled; how it was stated in all the creeds; how so many good people and learned clergymen taught it.

Then the Christian preacher appealed to the history of the past; he told how the doctrine had been introduced into Christian centers out of pagan philosophy; how its advocates had been political managers; how they had secured the ear of Roman emperors; how the emperors had forced it on a church at first unwilling to accept it; how laws had been made in its favor; how persecutions of the most cruel description had been carried on to establish it, and how it had finally secured the control of the visible church, and how, in consequence, the Dark Ages had settled down on the religious world. He went on and told how all the carnal and secular influences had from that time been arrayed in favor of the doctrine, so that society, so that learning, so that law, were all unconsciously exerting influences in its favor. He declared that the unanimity of the Christian world was this kind of unanimity; that the vast majority of clergymen had never investigated the doctrine; they had simply accepted the dicta of their teachers, who had previously accepted the dicta of their teachers.

He then went on to declare that many of the preachers that were supposed to believe the doctrine really did not believe it; that they well knew that the doctrine was not true; but some of them were silent, considering the doctrine not important, and knowing that if they revealed their doubts they would be cut off from usefulness, from winning men to Christ; that some did not believe the doctrine, but yet taught it solely because of their popularity; that they were making their livings out of their ministry and were preaching for money. By this time, in his excitement, the preacher drew a strong picture of the hollowness of a clergy that would acquiesce in the teaching of a great doctrine that they doubted, simply for money. He impeached their moral character.

This was going too far. It was contrary to the usual charity that young Summerbell had always witnessed among the Christians, in connection with their judgment of other followers of Jesus. While opposing what they considered dogmatic error, they were careful to acknowledge the moral uprightness of those whose errors they attacked. But here

was one of their preachers excitedly impugning the motives of many orthodox ministers. The young convert did not observe that it was not the whole clergy that was so charged, only many of them, and he assumed that the character of the whole body was impeached.

He would not bear it. He was hot with wrath. He exclaimed that it was not true; that his father had been a good man; that his father had preached for the Methodist Church; that, necessarily, he had believed and preached the trinity; that he would not have preached the doctrine if it had not been true, and if he had not believed it to be true. (So deeply had his mother impressed her own love for her departed husband on the mind of her boy, where it took the form of reverence for the father, of whom he could only have had vague personal recollections of his own.)

In a blaze of anger young Summerbell terminated the interview with the Christian preacher, declaring that "the trinity was true, and *he would prove it.*"

Thus all the preachers had failed with this sincere, loyal-hearted young convert; the Methodist pastor, by his intellectual inability to cope with the difficulty; the Methodist great man, by his sordidness and the appeal to Summerbell's selfishness; the Christian minister, by his attack on the orthodox character.

Summerbell went home with only one purpose dominating him—to prove the trinity. On setting about his task he determined to search the Bible through and find the "texts" that men seemed unwilling to give him. He determined not to be diverted by any other work until this was done. The weather was warm. He took off his coat and began the reading of the Bible at its beginning. He read slowly and carefully. He studied, with the helps at his command, every passage that seemed to bear on the truth of the doctrine, for or against. Thus he went through the Bible, comparing Scripture with Scripture, reading carefully to the end. He seemed to work day and night. When he rose from the reading he had changed his views, and from that time to his death he was a firm opponent of the doctrine of the trinity. (In the last week of his life, he said to his wife, that if he had his life to live over again, he would spend it in "speaking and lecturing against the trinity: it annihilated God.") During his investigation on the subject he had been so absorbed, and had confined himself to his task so closely that it was ever remembered by him that he had read the Bible through once without putting on his coat. In the whole time he had not left the house far enough to need it.

It is probable that few preachers give the subject as thorough an investigation.

In 1837 N. Summerbell revealed to Philetus Roberts that he intended to give up his business and enter the gospel ministry.

It has been published that he preached his first sermon in New York City, in 1838. He was ordained at Little Compton, R. I., in 1839. His experiences were varied and many. In the beginning, as always in his ministry, there was much severe labor, with much hard study. He

attended for a time a school called "Goward's College," on Broadway, but later in life did not speak of the school with great respect.

As bearing on the facts of his denominational choice, the following will be of interest, published in the *Palladium* of May 15, 1838:

From Brother Nicholas Summerbell to Elder I. N. Walter.

DEAR PASTOR: As I did not know but a brief statement of the manner I embraced the Christian religion might be interesting to you and some others, I send the present communication. In the *Christian Advocate and Journal* for October 6, 1837, appeared some enquiries and remarks with reference to the first article of the Methodist discipline. As the enquirer appeared to be very anxious to know how the doctrine of that *creed* could be reconciled to the Bible, etc., the editor of that respected paper attempted a defense (if it can be so called), but his effort, in my estimation, was complete failure. I therefore thought the doctrine could be established by Scripture authority, and there was no necessity for its being left thus mystified. And for the purpose of proving this article true, I attempted its defense, as it contained the doctrine held by my father. I labored for weeks, and submitted my production to trinitarians, who asserted the interrogatives were answered, the article defended, and the doctrine of the trinity substantiated. But I was not satisfied, because in searching the Bible I found there was no authority in that book to support the argument. From that moment the mist in which the Savior had been obscured from my eyes vanished like fog before the king of day. I believed my Savior to be the divine Son of God. The Scriptures appeared to be thrice more beautiful. I saw in them no three-one God, no two-natured Savior, working, speaking, and acting, sometimes with one nature and at other times with another, according as it would best support the mysteries of sectarian creeds. I felt a great desire to serve a divine Son, who proceeded forth and came forth from the holy Father. I visited the *Christian Church*, where I saw you pointing to a bleeding Savior, by God sanctified and sent into the world. I listened to the sound of your voice with pleasure; it sounded as the gospel spoken by an ambassador of Christ. You said the Lord your God was one Lord (not two). I believed it, for it was the language of inspiration. I felt then, and, thank God, I continue to feel that the despised Christians are a people with whom I love to associate. And I hope the simple truth as it is in Jesus will soon spread far and wide, clear of the mysticisms of the dark ages—relics of heathen mythology—pagan philosophy and Platonism, in whatever shape it may appear, or by whatever ism or ite it may be called.

NEW YORK CITY, March 12, 1838.

The foregoing is the first article we find from him in the press. It will be observed that he does not state the circumstances in detail, but

rather gives a summary and impressions. Whether the article was sent in the first place to Elder Walter as a letter, or to the periodical, we do not know.

He was all his life subject to what is commonly called absent-mindedness, and yet, in an emergency, or crisis, he had wonderful self-control. One incident illustrates:

He had a habit of reading at night after he would go to bed. Once he was tired and fell asleep without putting out his light. The bed took fire and the blaze awoke him. He jumped up, rolled the bed up to smother the fire, carried it down two flights of stairs and out of the back door, put the whole bundle into the cistern, and pushed it down into the water with a clothes-line prop that he found in the back yard. He thus saved his life and the house from burning, and no one knew anything about it until the next morning.

The next article which we find from his pen is the following, in the *Palladium* of August 15, 1839:

HUMAN WANTS.

BY NICHOLAS SUMMERBELL.

Brother Marsh: "We are all made up of wants," is an expression frequently used and rife with meaning. Mere matter cannot think; it has no wants. We hold communion with the world through the medium of our senses; these, as fibers, form the active matter of which we exist, connect us with our relative matter, dispensed throughout creation. Thus we gravitate continually to our mother dust. Without these connecting links man would be perfectly docile. Disconnected from all things of an earthly nature, fear would not drive him, love would not entice him; nothing that the eye could see, or ear could hear, would cause a volition; the social fireside would be without a charm, and the cool zephyrs of a summer evening would possess nothing to invite him to his moonlight walks. Rid us of our wants and we are left immovable and stationary, unless moved by some outward or super-human propelling power.

But those fibers will be severed by death, the vapors of earthly pleasures will cease at the grave; we shall then bid adieu to all sensual wants. One great desire, one glowing hope, will there have birth afresh, connected to its Maker by faith's silken fiber. The Christian's soul will swell with immortality, all wants will there be swallowed up in one; there real enjoyment without fatigue; anticipation with possession close in its train—one continued stream of joy.

How should we strive, even to the sacrifice of other inclinations, to cultivate that desire here, instead of lending all our powers to satiate the rest. Without it here, our lives are but a solemn tragedy of dark despair. This is the sunshine of our day, this the daybreak of our dreary night. Our judgment tells us we have a God; reason connects us with our Maker. Oh, let that connection be cultivated till our justified souls, re-clothed with celestial bodies, awake in blazing day, greeted by heaven's smiling throng, a glittering host of immortal spirits, to see their Savior and enjoy his smiles.

In the *Christian Palladium* of September 15, 1840, we find the following:

A DIALOGUE.

BY N. SUMMERBELL.

Brother Marsh: For the sake of truth I have been constrained to continue Mr. Campbell's discussions between the mother and daughter on the remission of sins, by referring it to one Simon, a *Disciple* mentioned in the eighth chapter of Acts, and a Christian. And as I have made choice of a person here to sustain Mr. C.'s side of the question, who was made a child of God (for I have spoken to some of the *Disciple* ministers on the subject, and they admitted his conversion to have been genuine according to their theory; that is, he believed and was baptized), probably they will not charge *me* with misrepresenting them.

Simon—Give me also this power, that on whomsoever I lay my hands he may receive the Holy Ghost.

Christian—Thou hast neither part nor lot in this matter.

Simon—Have I not believed and been baptized?

Christian—That may all be, but thy *heart* is not right in the sight of God.

Simon (smiling)—I see you are one of the heart-religion folks. Well, well, I have been mistaken in you; I thought you said we must be baptized for the remission of sins.

Christian—Peter said to those who were crying, What shall we do? "Repent and be baptized," well knowing that God was faithful and true to forgive them their sins upon their possessing that *godly sorrow* that worketh repentance not to be repented of, as had you read further you might have seen, for without blood there is no remission of sins, that baptism is not the applying for, but the answer of a good conscience; therefore he said in another place, "Repent and be converted" (made new creatures), that your sins may be blotted out when a time of refreshing comes from the presence of the Lord. I would further say, Read Paul and James on faith and baptism.

Simon—The law was to go forth of Zion and the gospel from Jerusalem, and as Peter preached at Jerusalem, I don't care a fig for Paul or James, none but Peter tells us plainly what we shall do for the remission of sins. I have done it! and so I know I am a child of God.

Christian—But notwithstanding you had been baptized, Peter said you were in the gall of bitterness and bond of iniquity.

Simon—I don't believe all that Peter says, either; for he said we should receive the gift of the Holy Ghost (if we complied with the requisitions of the gospel), for the promise was to us and our children, and all that were afar off, even as many as the Lord should call. And I don't believe the Holy Ghost was to be given to our children, nor those that were afar off, nor to any but us. Besides, I be-

lieve there is but one door into the church, for good or bad, Jew or Gentile, and that door is baptism, and the Holy Ghost never operates out of the church.

Christian—Then, truly, you don't believe either Peter or Christ, for Peter said the Holy Ghost fell on Cornelius with his relatives and friends, and God's thus accepting them was the reason he gave for having them baptized. And Jesus said the Comforter should reprove the world of sin. But what is your opinion concerning a penitent's seeking the Lord?

Simon—It is the language of Ashdod; there is nothing required but to be baptized.

Christian—But Paul sought the Lord by prayer, and was three days under conviction, when he saw a vision, and the Lord answered his prayer and he recovered his sight, was filled with the Holy Ghost, and was then baptized.

Simon—Oh, well, that was an apostle's conversion.

Christian—But Cornelius's was nearly the same.

Simon—Oh, he was a good Gentile.

Christian—But Paul told the Athenians to seek the Lord.

Simon—Oh, they were bad, heathen Gentiles.

Christian—Well, I expected they were good or bad, Jews or Gentiles, of course; but are we not commanded to pray for all men?

Simon—Yes, but those prayers will not benefit the persons for whom we are praying, but ourselves.

Christian—Is this praying in faith? Oh, hypocrisy! where is thy blush? I pray to my Father to aid you, when I only do it that he may think I am sincere, admire my brotherly love, and give me what I am begging him to give you. Well might Peter say, "I perceive you are in the gall of bitterness and the bond of iniquity."

Simon—Well, now, just state what you think of the state of the sinner, his conversion, and evidence of his acceptance with God.

Christian—God has made of one blood all nations, that they should seek him, and seek him early; he has sent his spirit into the world to reprove sinners and comfort saints, but his spirit will not always strive with man. He that comes to God must believe (faith comes by hearing) that he is.

Simon—Well, but when they come to God, does he not choose them through baptism?

Christian—We are chosen through sanctification of the Spirit and sprinkling of the blood of Christ; thus, having our hearts sprinkled from an evil conscience, we may have our bodies washed (not sprinkled) with pure water, giving the answer of a good conscience by baptism; but first the law must be put into our hearts and written in our minds, then God will remember our iniquities no more. This is remission of sins.

Simon—But did not the apostles refer to their baptism to know whether they were the children of God, or whether they were in the church?

Christian—No, assuredly not; for if, as you say, the church was not set up till the day of Pentecost, and then the door was water-regeneration, or baptism, none of the apostles ever entered it but Paul.

Simon—Then how did they know?

Christian—They had the Spirit of God bearing witness with their spirits that they were the children of God; and I would say to you, You are now a Disciple; beware of false teachers, for some are always learning and never able to come to a knowledge of the truth. Seek the Lord, and if you find him, rejoice in the name of Christ, suffer as a *Christian*, be called a Christian, and persuade men to be Christians, that you be not carnal, as those of Corinth.

Simon—Pray for me.

Christian—Search the Scriptures.

NEW YORK, August 9, 1840.

His beginning to preach was in a somewhat peculiar manner. There were some changes in the matters of the church in New York, and another meeting was started on Allen street; but there was no permanent pastor. One night when prayer-meeting closed, Deacon Stratton announced that Brother Nicholas Summerbell would preach for them next Sunday; but he objected. It was put to vote and carried that he must preach. That was the first time that he had ever been announced to preach a sermon, although he was active in church work. When Sunday came, he had engaged another preacher to fill the appointment; but the people did not know it until they reached the church. When the minister had closed his sermon, Deacon Stratton announced again that Brother Nicholas Summerbell would preach the next Sunday.

With reference to these incidents, E. Stratton, of Brooklyn, New York, long afterward published the following words in the *Herald of Gospel Liberty* of September 11, 1890, writing under date of August 24:

On looking over the words of Sister Summerbell in the last *Herald of Gospel Liberty*, I thought I did one good deed; namely, to move in church to recommend Nicholas Summerbell, or to ask or request said Nicholas Summerbell to improve his gift to preach the gospel. I then heard his first sermon about fifty years since, some time before Sister Summerbell knew him. He is gone. I am spared to live to be eighty years old this August 24.—E. STRATTON, August 24.

Not long after that he had an important meeting which he desired Elder Simon Clough to attend. He wrote to him that if he would come to New York on an exchange, he would fill Clough's appointments at Hope, New Jersey. This was Summerbell's first visit there. He preached in the old place of worship, from Rev. 22: 14. He was very young looking, but he preached an excellent sermon, so that some said, "Elder Clough could have done no better."

At that time there was a Miss Euphemia Johnson Sutton there, very active in church work. When she came that day with her friend to the church and saw Summerbell in the pulpit, she said:

"Now we're going to have a poor preach; there's a boy got the book."

Her friend teased her as they went home from church, saying she would yet marry that "boy."

He came to Hope a second time to preach for Clough. But he did not speak in the village, but went out two miles into the country to preach the funeral sermon of one of the church members by the name of Jacob Freese, Deacon Isaac Freese's brother, who had died suddenly after Elder Clough had gone to New York. He preached some in Camptown, New Jersey, now Irvington, and other places, while studying in preparation for greater Bible work.

In the *Palladium* of November 1, 1841, we read his communication, indicating that he was engaged in revival work at Lafayette, N. J.

After this he went to New England and preached in various places, before and after his ordination. He passed through some hard experiences there, but the Lord blessed his ministry for good to the churches and people where he labored.

We find by the *Christian Palladium* of March 15, 1841, that he was engaged then in a successful protracted meeting at Adamsville, R. I., in which denominational feelings were done away.

Obituaries written from the same section indicate that he was in charge of gospel work there; also his expressed thanks for the assistance of other ministers in the revival.

We also find from him an article on "Creeds," in the *Palladium* of January 15, 1841, written from Dartmouth, Mass., in which we find the following sentence:

Who that has once trod the path of gospel liberty, or ranged unopinioned the fields of divine grace—who that has soared in the spirit of freedom, like the eagle on the winds of the heavens, with his eye on the Sun of Righteousness, can stoop to the spirit of bondage and willingly be confined to the parrot's narrow cage, reiterating "pretty Poll" from year to year in the form of sermons squared by jangling creeds?

On one occasion he visited New Bedford, Mass., and went to Elder Morgridge's and "put up." At that time we had meetings in Fair Haven, across the Acushnet River from New Bedford. It was prayer-meeting night, and he went over to the meeting with Elder Morgridge. When the service was over they started home. When they came near the bridge, Elder Morgridge said to him, "We will take a little walk, for when that light is put out we can cross free." The toll was one cent. Summerbell considered it a poor lesson in economy. He thought the staying and walking in Fair Haven did not "pay," compared with the labor, the burning of candle in Mrs. Morgridge's house, and the consumption of shoe leather, as well as the wear and tear of honesty. He

stayed two days and nights, more or less, with Elder Morgridge, and when he started away to fill some appointments, he asked the privilege of leaving his valise a few days, which was granted, (a little black valise which he had had made to carry in his hand, for he walked to most of his appointments). He came back in a few days to take his valise and go somewhere else, where he had sent an appointment. He asked the great man what his bill was, and the answer was, "Five dollars."

Mrs. Morgridge said to her husband, "That is too much, for Brother Summerbell has only eaten a few meals here."

But the Rev. Mr. Morgridge straightened up and said to his wife, "That is the custom. It is the custom when the baggage is left to charge for the full time that the baggage is left, your assertion notwithstanding, Mrs. Morgridge."

Summerbell had not money enough, and had to ask him to wait a few days for his pay. He took his valise, went out in the city, hunted a tailor shop, went in and asked the foreman to give him a job, for he was in need of money. The tailor gave him a fine coat to make. He set down his valise, went to work, and when he got it finished the tailor was pleased with the work and paid him five dollars. He took the money and paid the Rev. Mr. Morgridge. He said that he felt very thankful then that he had learned the trade when a boy.

His first settlement in New Jersey was with the churches of Branchville, Perry's Mills, and other places in Sussex County, where he labored hard, had good revivals, and gathered many into the churches.

During this time the new church at Hope was built. He was invited to visit Elder Clough at the dedication, and also to aid him in a protracted meeting. The church was dedicated on Thursday, December 9, 1841. Elder Summerbell read the Scriptures, Elder Vanostrand prayed, Elder Clough preached the sermon, and then Elder Summerbell prayed and made remarks suitable to the services. He preached that night and Elder Vanostrand followed with a powerful exhortation. Some arose for prayers. This was the fatal night when his oldest brother, Joseph F. Summerbell, was drowned in the Croton River, New York, while trying to ford it in the darkness to get home to his family, a wife and three little girls. Elder Summerbell was summoned home to the sad, stricken ones the next day.

After the funeral of his brother Joseph, he returned to his churches in Sussex County, New Jersey. His heart was often sad, but he could have a word of cheer for those who were more sad. His purse was often nearly empty, but there would always be a penny for those who were more needy. He was a constant student of his Bible. His Bible and grammar were in his pocket. Study, study, study, was constant with him while riding and even when walking to his appointments. He commenced his writings for our papers early, which never ceased during his busy life.

During his preaching in Sussex County he organized a church at Deckertown, and the following extracts from the minutes of the Deckertown church will illustrate the usages of that time:

February 12, 1842.

At a meeting held at the house of Abraham Emmans, in the township of Wantage, County of Sussex, New Jersey, for the purpose of acknowledging such Christians as might present themselves for the purpose, as a church of God, at 11 o'clock A. M., the meeting was opened by prayer and singing, when the meeting was addressed by Brothers Vanostrand and Summerbell, followed by Brother Scott, who also invited the candidates to "give a reason for their hope." When Brothers James Havens, Abraham Emmans, William J. Williams, Sisters Clarissa Emmans, Phoebe Ann Harden, Margaret Ann Christie, Hannah Emmans, Elizabeth Beemer, Rosannah Emmans, Jane Perry, and Brothers William Allen, Lewis C. Young, J. Gould, and Sister Eksa Ann Williams declared what God had done for them, and choosing to be known by the name of Christ, and to be "called Christians," and choosing the Bible as their rule of faith and practice, and the Testament of Christ as a full and perfect discipline; and having fellowshiped each other as Christians, were acknowledged by Elder N. Summerbell as members of the church of God and as Christians, who also gave them the customary charge. The door was then declared to be duly opened for the reception of members according to the order of the New Testament. Brother Vanostrand then gave a short address, and after prayer the meeting was dismissed with a benediction.

Minutes of the Deckertown Church, February 13, 1842:

At a meeting preparatory to immersion, Brother Summerbell preached from the following words, "If thou believest with all thy heart thou mayest," (Acts 8:37) when Catura Wells presented herself for church membership and baptism, and was received after giving a reason of her hope, and received the right hand of fellowship from Elder Summerbell. The congregation then proceeded down to the water, where the ordinance of baptism was administered to five believers.

At a meeting held in the schoolhouse, five were taken into the church by Brother Summerbell.

Minutes of the Deckertown Church, February 20, 1842:

At a meeting preparatory to immersion, Brother Summerbell preached from the following words: "Repent ye therefore and be converted," etc. Acts 3:19. The congregation then proceeded down to the water, where the ordinance of baptism was administered to six believers.

At a meeting held in the house of A. Emmans, February 26, 1842, Brother Summerbell took four into the church.

According to the *Palladium* of April 1, 1842, he was engaged in revival work at Perry's Mills, New Jersey. At this time he was pastor of the church at Branchville, which he resigned in favor of Rev. O. J. Wait.

In May, 1842, he was received as a member of the New Jersey Conference.

By the *Palladium* of July 1, 1842, we find he was baptizing at Hope, New Jersey, on May 7th, and talking of "measures preparatory to acknowledging a church." The church was organized on July 23.

During this period of his life, for two weeks he was carrying on meetings at Branchville and Hope churches, points separated by twenty miles of travel. After preaching at night at one place, he would go that night on horseback to the neighborhood of the other place, to be there for the meeting in the forenoon, returning in the afternoon to be

at the first place for the meeting at night. Thus he traveled forty miles daily, besides attending two meetings.

In this fortnight, on two nights he took supper at midnight at the house of Deacon Charles Wintermute, a point between the two places, six or seven miles from one of them. However, Elder C. W. Havens was helping him at one of these points.

This was the winter that Elder Teel came through the country with his chart, lecturing for the Second Advent doctrine of 1843. He accused of infidelity all who did not accept his interpretation of Scripture and believe in the second coming of Jesus Christ at that time.

Previous to the building of the new meeting house at Hope, the members had been received into church fellowship as a branch of the Johnsonburg Church. This course was followed with reference to the people at Cadington, now known as Vienna. The Spring Valley people, where there was a new meeting house not yet finished, were also considered members of the same church, constituting one church for one minister. Elder Simon Clough had labored very hard in protracted meetings all winter, and his health declining from heart disease, in the spring of 1842 he notified the church that he would have to relinquish labors as pastor, but would get a supply to serve out his year.

The first of April, 1842, Elder Nicholas Summerbell went to take charge of the churches to fill out the year of Elder Clough. There had been good revivals and baptizing during the preceding winter. He was very earnest and entered fully into Elder Clough's work, which was very heavy for so young a minister, but he carried it along successfully.

The day he preached in the morning at Johnsonsburg, he preached at Spring Valley in the afternoon, and generally returned to Johnsonsburg to preach at night, over a hilly road for four or five miles. The day he preached at Hope in the morning, he preached at Cadington (Vienna) in the afternoon, and went back over the road to preach at Hope at night. This arrangement gave these churches preaching every other Sunday, and on the Sundays when they had no preaching the churches had prayer-meeting. They also had fellowship meeting every four weeks, on Saturday afternoon. During the week Elder Summerbell preached at different neighborhoods, sometimes in schoolhouses and sometimes in private houses. One regular appointment was at Sarepta, below Hope, on the way to Belvidere, and sometimes he preached at Bridgeville, in Warren County.

Miss Sutton, afterward his wife, started the first Christian Sunday school in Hope. Mr. Jacoba was superintendent, a member of the church and a great worker. The organization of Hope as a distinct church did not change the pastoral relation of the churches. They all remained under the care of one minister.

During the time of his supplying for Elder Clough, the churches elected Elder Summerbell pastor for the year commencing November 1st, with the salary of (\$250) two hundred and fifty dollars.

These were very difficult times to keep the churches solid on the foundation of the gospel, for almost all denominations were influenced

by the prevailing excitement of the day, called Millerism—the theory that the world would be burned up in the spring of 1843. It was a wonderfully fascinating doctrine to those who loved the Lord, from one point of view; that is, the Savior would forever be with them. But the other side was dreadful, that the wicked would then be burned up.

Summerbell bought Miller's book and it turned him against the doctrine. He gave the book to Teel, and it converted him to Millerism.

Elder Summerbell had protracted meetings at all his churches, and good revivals and baptizing, and this saved the congregations from going into the delusion.

But even such great and good men as I. C. Goff and Austin Craig were at that time infected with the craze. However, the influence of Elder Summerbell was wholesome even with them. On one occasion he was driving along to one of his appointments, and as he passed by where Elder Goff was staying, he stopped in the roadway. Brother Goff approached, and they entered into conversation. Something was said about the future, about a date somewhat distant, with reference to the cause of religion, and Elder Goff made the remark that it would not be necessary to plan for that time, because the Lord was coming. Elder Summerbell responded that if the reasonings of the Adventists were true, he would not come then, for "according to their way of interpreting the Scriptures, Nebuchadnezzar had not completed his time. Nebuchadnezzar must be out at grass yet."

Said Elder Goff, "How so?"

Summerbell carefully described to him the methods of reasoning of the Adventists, which would lead to the certain conclusion that the king was still eating grass like an ox. Goff was deeply impressed. Seeing this, Summerbell started his horse, drove rapidly off, leaving Elder Goff standing by the roadway. On reaching a distant point he happened to look back, and saw Goff standing where he had left him, with his head fallen forward, as if in a deep study. It is said that he manifested no enthusiasm for Millerism after that day.

From his conversion Summerbell was a man of earnest prayer, believing in its efficacy. He was faithful in visiting the sick. In the summer of 1842 one of the active members of his church was very low, and his life was despaired of. Summerbell was so earnest in his praying that the lady at whose house he was boarding said she could hear him in his room, during the night, supplicating God. His earnestness gave her hope that his prayer would be answered. The sick member recovered.

The real theological seminary which he attended was the preaching of the gospel itself, the study of the Scriptures, and the laboring for the conversion of sinners. His life work for the Master was a school for him. He wished his children and grandchildren, however, to procure classical education, knowing that there was no satisfactory substitute for it.

One of these winters at Hope, New Jersey, during the services, there was to be baptism in the mill pond at that village. The snow was quite

deep. At one of the baptizings, Mrs. Silverthorn, who had been converted and who had not been at the meeting the night before, did not know that there would be baptism, and had come without being prepared with any change of clothing. However, she went to the water with the other candidates. The ice had been cut away so as to baptize.* Afterward she rode home in the sleigh, four or five miles, in her wet garments, through the deep snow, and came back to meeting again that night. She experienced no ill effect from the baptism. She had a child, a little baby, at home six weeks old, which her mother kept for her while she attended the meetings. Elder Summerbell often spoke of this in after life, saying that "she had the faith that was once delivered to the saints."

Perhaps about the middle of January, 1843, in accordance with an engagement which he had previously made with Elder William Lane, Elder Summerbell had to go to Plymouth, Pa., to help him hold a meeting. This was the church of that eminent, good man and philanthropist, Henderson Gaylord. There were no railroads then among the mountains, and all traveling was tedious. Elder Summerbell hired Elder C. W. Havens to fill his appointments while he was gone. The snow was deep, and it was a two days' journey then from Hope to Plymouth, over the Pokono mountain. He borrowed a sleigh that he might ride more comfortably than on horseback; but while he was there there came a heavy rain and spoiled the sleighing, so that he had to leave the sleigh and his cloak and valise, and borrow a saddle. Putting his horse blanket under the saddle and wearing his overcoat, he came home on horseback over the mountain. The roads were bad. In some places there were snow banks, in some places bare ground; but he had to come home to fill his engagements. The first day, as he was crossing the mountain, he became so cold that he got off his horse and ran to get warm, leading the horse. He soon heard something coming behind him, and stepped aside to let it pass. It proved to be a woodman's sled, with two men in it; and as they came up he asked to ride. They told him to jump in, and as he jumped in he saw his own horse blanket in their sled, and said to the men, "Oh! I am so glad you picked up my blanket. I had not missed it from under the saddle."

One of the men turned to him and roughly said, "It is my own; it is none of yours."

They were large, rough-looking men, and Summerbell did not want to make them angry, but he did want his blanket. He began to ask them about the country and to tell them funny stories, and they soon got into a great good humor, and the same man that said that he owned the blanket turned to him and said:

"Now, you thought I would keep your blanket, didn't you? Why, I just said it was mine for fun."

Elder Summerbell talked to them about the Bible. It pleased them. They came to the road to turn into the woods where they were going for wood, and stopped for him to get out, and told him to take his blanket; and he thanked them for the ride and finding his blanket, and they

thanked him for his good advice, and they bade each other good-by and parted.

On the 9th of February, 1843, he was married to Euphemia Johnson Sutton, the daughter of Captain Joseph and Christian Sutton. (Her father had been a captain under General George Washington. Captain Sutton bore to his death on his forehead the scar of a dreadful saber cut inflicted by a British dragoon.) They were married in the Christian meeting house in Hope by the Rev. Orin J. Wait, a Christian minister then preaching for the Christian Church at Branchville, and afterward president of Antioch College. Elder Summerbell's church work was always his first work. Even on the evening when he was married he went into the pulpit with Elder Wait, read the hymns and prayed. Then Rev. Mr. Wait preached an excellent sermon to a crowded audience from the text in Luke 17:32, "Remember Lot's wife." At the close of the sermon, Elder Summerbell gave an exhortation, then came down from the pulpit and led Miss Sutton forward, and the marriage was solemnized. After singing and prayer, Elder Summerbell gave out his appointments and Elder Wait dismissed the congregation. After the congratulations were over, he went with his bride to his boarding place, Mr. Joseph Swayzey's.

The next morning his brother, B. F. Summerbell, and Mr. George Gillett, who had come from New York City to see the marriage, returned to New York, and the bride and groom went with them over the mountain as far as Jacob Cummings's. On Saturday and Sunday Elder Summerbell went to fill his appointments, taking with him his wife; returning to his boarding place, on Tuesday he had to start on horseback over the mountain again to Plymouth, to bring his sleigh home while the snow lasted. It took him four days to go and come.

Most of the time during the winter he held meetings with the different churches, and much of the time his bride went with him, helping him in his meetings, the people desiring him to bring her because of the love they had for her whom they had known from childhood. The beginnings of the union then formed, which lasted all through his life (for when he died her loving arms were about his neck), are hinted at and indicated in the following lines, which he wrote years afterward, when on the vessel on his way to Europe, less than a year before his death. For he first saw her among the people in the congregation, gathering money for the cause of religion:

Over sea and land asunder,
From my loved ones far away,
Looking o'er my life with wonder
At the long and rugged way,
I remember one companion
Who has journeyed, and again
Would, were life yet to live over,
Ever at my side remain.

First in youth and grace I saw her,
Nearly fifty years ago;
Beautiful in form and feature,
But more beautiful to name
As a Martha, true evangel,
Writing down the givers' names,
As the revelation angel,
And as angel still remains.

I remember, I remember,
How with timid heart and voice,
In the ides of that December
She consented to my choice,
As my bride to work for Jesus,
Be the outcome loss or gain,
As the heavenly Father sees us,
Doth she in the work remain.

Rugged was the path we traveled,
Toiling hard to make it even;
She the skein of life unraveled,
Making life a little heaven;
And still toiling now at even
To do all that heaven ordains,
As evangel sent from heaven,
She my helper still remains.

I remember as no other
All her life of toil and pain,
As the wife and loving mother,
How she labored—not to gain
For herself—(nor yet that other),
Need I name the loved names?
Some have gone before the mother;
Loving mother still remains.

I remember, I remember,
Hope and Milford and the West,
Cincinnati, Little Charley,
Loving Mary gone to rest;
And as toils the loving mother,
Heaven helps to ease the strains
Following Jesus, and no other,
As in youth she still remains.

Shower blessings on that mother;
Give her, Lord, a home above.
When the toils of life are over,
Crown her with thy crown of love.

May she in her home in heaven
Sing with saints the blest refrain,
Saved by Jesus, saved forever;
His I ever shall remain.

Loving Charley, sweetest Mary,
May she see in glory crowned;
None she loved be lost, but every
One in Jesus' love abound;
Saved at last, and saved forever,
By the Lamb for sinners slain;
She, the loving wife and mother,
With all loved ones to remain.

The names of Charley and Mary refer to the child, Charles Henry, which died in Cincinnati in 1850, and to Mary Matilda, the wife of Harpin L. Heath, who died at Merom, Indiana, in 1877.

While others were disputing at this period concerning the second coming of Christ, the direction of Summerbell's energies may be discerned from the following in the *Palladium* of November 1, 1843:

AFFAIRS AT JOHNSONBURG AND HOPE, ETC.

HOPE, N. J., October 5, 1843.

This circuit is again without a preacher. Contrary to the wishes of the brethren, I am constrained by duty to take my leave of them.

It gives me consolation, however, to know that I leave the cause in a more prosperous condition than it has ever before presented on this circuit. The Lord has mightily blessed his people, and there have been extensive revivals the past two years. There are now four meeting houses on this circuit, three of them owned exclusively by the Christians; two of them, substantial, well-finished stone edifices, stand as monuments to the untiring devotedness of Elder Clough. The congregations are all good, and measures are taken for several protracted meetings this fall and winter. One to commence at Hope the last Wednesday in November, and one at Johnsonburg the 25th of December. Two souls have been born into the kingdom within a few days past.

May they obtain a pastor after God's own heart, is the prayer of their friend and brother,
N. SUMMERBELL.

P. S. I commence a protracted meeting at Milford, N. J., to-night, after which I shall visit Brother Lauer at Carversville, where protracted meeting will be commenced, the Lord willing, three weeks from to-night.
N. S.

We do not find that he fell into the prevailing craze at all.

Up to the time of his becoming pastor of the church at Milford, N. J., he had laid the foundations of the churches at Wantage and Perry's Mills, and had erected two churches while pastor at Hope.

In the fall of 1843 he became pastor of the church at Milford, N. J., serving till in 1850. The invitation to that pastorate he spoke of in 1878 as follows in an editorial in the *Herald of Gospel Liberty*:

Judge Duckworth was a very remarkable man, respected for his intelligence, business capacity, Christian character, and remarkable urbanity, hospitality, and benevolence. He has been a member of the Christian Church at Milford some fifty years, and was church clerk a great part of the time. In 1843 he and Captain Cooley came to my house at Hope, New Jersey (about thirty-five miles), in a buggy, to engage me to move to Milford. It is remarkable that both these men lived to be over ninety-three years of age.

His labors were not confined to the Milford Church, but extended to frequent services at Frenchtown, Little York, Springtown, Finesville, and other places near Milford.

He became a veteran church-builder.

As illustrative of the vigor and spirit of the period, we reproduce here the hymn sung at the dedication of the Frenchtown Church:

“THE CHURCH COMING UP OUT OF THE WILDERNESS.”

[Tune, “Scotland.”]

BY N. SUMMERBELL.

1. Come, sing with rejoicing, the church is a-coming
Up out of the wilderness; see her appear!
See how on the arm of her Savior she's leaning.
Rejoice, for the day of redemption is near.
2. Long, long has she wandered, an outcast down-trodden;
While robb'd of her temples, they caused her to roam;
But now she's returning, no longer forgotten,
With songs of rejoicing we'll welcome her home.
3. Long shut from her altars, by Babylon's waters,
She sat with her children, all wet with the dew,
Till seated in power, fierce Babylon's daughters
Drank goblets of blood from the Christians they slew.
4. While she, the true mother, with sore lamentation,
To see her poor children deceived and destroyed,
Refused to be comforted for their destruction,
But sought with deep sorrow the aid of her Lord.
5. Still looking to Jesus, for whom persecuted,
Still holding his precepts as jewels most dear—
Insulted, derided, and misrepresented,
The hate of the bigot, and hypocrite's fear—
6. Till mangled and bleeding, with railing they left her,
Dressed in her apparel they claimed her Lord;
They prayed him to slay her, condemn and forsake her,
And share their confusion and honor their word.

7. But he sent his angels with heavenly cordials,
Who quickly restored her and brought her relief,
Arrayed her in beauty, adorned her with jewels,
Gave comfort for sorrow and gladness for grief.
8. Oh, why should we hate her? the bride of our Savior,
Lov'd by our Redeemer, and honored of God—
Her precepts, her doctrine, her language, behavior,
No human inventions but found in the Word.
9. She's clear as the light, and she's fair as the morning,
Than armies with banners more terrible far;
She's clothed with the sun—to complete her adorning,
In glory celestial—she's crowned with the stars.
10. Then sound a loud anthem. Ring out a bold chorus.
From oldest to youngest, all join in the strain;
To the church we're returning, which ever hath loved us,
And oh! may none ever forsake her again.

In the summer of 1844 he took his sister, wife, and baby boy, Joseph James, up into Westchester County, New York, to visit his grandparents on his father's side, who were living with their daughter, Mrs. Vail. This was his grandfather, Nicholas Summerbell, for whom he was named, now aged and infirm, but rejoicing to see the fourth generation of his name, his only great-grandson of the name Summerbell.

In the summer of 1845 hay was high and money scarce. Tommy Taylor told him if he would mow around his harvest field fences he would give him the grass to make hay. Summerbell accepted the offer, and mowed and made the hay himself, then borrowed a truck wagon of Esquire Cooley, and brought his hay home six miles.

He would often travel at night to save time. On one occasion he had been forty or fifty miles north, in New Jersey, and after preaching at night started home. After he had driven two or three miles he felt an unusually tired and sleepy feeling and could not keep awake. He fastened the lines to the dashboard of his buggy, to let the horse take his own course, and went to sleep. When he awoke, the horse had stopped at the top of a high hill. He had slept two or three miles and felt rested. Driving on, he arrived at the house of his wife's mother, below Hope, was put to bed, and slept till he awoke, then ate breakfast and drove on to Milford in time to preach.

On February 20, 1846, his second son, Charles Henry, was born, which the mother wished named Nicholas, for the father, but Miss Caroline Forman, a dear friend of the family, succeeded in giving his name.

In the year 1846, in what was called the "swamps" of Bucks County, Pennsylvania, Summerbell became acquainted with him who afterward became Rev. S. O. Calvin. The district of country was very rough, and many of the people were very wicked. The only denominations were the Lutheran, the German Reformed, and the Catholic. Summerbell

sent an appointment to preach at a schoolhouse. A Lutheran minister by the name of Miller, of undoubted learning and piety, mounted his horse and rode over the country warning the people not to come to church that night, for a heretic was to preach. The people, however, had never seen a live heretic (they were not as numerous as they are now), and their curiosity was intensely excited to know what kind of an animal it might be. Accordingly, the schoolhouse was uncomfortably crowded; so badly crowded, in fact, and the pressure of the people on the outside was so great to get in, to get a sight of the heretic, that there was poorly suppressed confusion, and it was difficult to continue the service. Accordingly Summerbell asked if there was a family present of the name Williams; and on a person's replying that he was there, Summerbell said that he would go home with him that night. He dismissed the meeting, announcing an appointment to preach in two weeks. The sermon was thus closed in its middle. The next meeting was not so confused.

At the second meeting, after preaching a powerful sermon against the wickedness of the people, he gave the invitation for all those who wished to leave a life of sin and live a life of prayer to rise to their feet. Ten rose.

Naturally, a revival followed; but on the third appointment the preacher found the schoolhouse locked against him. He stood in his buggy and repeated Scripture, sang, prayed, and preached in the dark, the people standing around listening.

Perhaps at the next meeting, the schoolhouse being locked, some seats had been fixed out of doors. But the ground was wet with snow and rain; notwithstanding which, the people kneeled.

At the complaint of the people, a meeting was called by the school directors at another schoolhouse to secure the opening of the Tinicum schoolhouse; but they decided that all the other ministers could use it but Summerbell, for he was a heretic.

This encouraged the ruffians of the neighborhood, and they said they would tar and feather him, or shoot him, if he did not stop coming there to preach. He told them to shoot, if they wanted to, for he would preach the gospel if they burned him at the stake.

On one occasion when Summerbell went to this neighborhood, he rode in his vehicle there and hitched the horse in the bushes near by. But after the meeting had closed, and he started off, his rockaway came down. The linch-pins had been taken out of the ends of the axles.

At the next appointment he went on horseback; but his saddle-girth was cut.

On the next appointment he went on foot, and stayed all night in the neighborhood. On starting for home the next morning he had to pass a certain place where a number of men were at work, road-making. As he approached, they formed in two files, one line on each side of the road, facing it. Summerbell passed between them. They all stood gazing at him, without uttering a word or making a gesture. After he had passed, a tremendous yell was raised by the crowd—a loud and pro-

longed yell. On hearing it, Summerbell turned around in the road, stood facing the men, and simply looked at them, standing there like a statue. Presently they who had given the yell, dropped their heads and began to work. After they had all resumed their labor, Summerbell walked on. Nothing was said.

The religious tone of *some* of the people in this neighborhood may be understood from the following conversation between Summerbell and a prominent citizen there:

"Mr. Dillon, have you never thought of turning to Christ, giving yourself to the service of God?"

"Oh!" said Dillon, "you needn't talk to me. I don't want any more religion. I took it once, hard."

"Religion! You surely do not mean that you are a Christian?" said Summerbell.

"Yes, I do; they caught me with dogs and made a Christian of me."

"Caught you with dogs?"

"Yes; I was bound out. In the agreement it was provided that I was to have so much schooling, so much clothing, and I was to be catechised by the parson, to be christened, and confirmed. I was catechised all right, but I did not know what the christening was, and was really afraid of it; I thought it would hurt. When the day came that the parson was coming to christen us, before the time I slipped off to the woods, and when they called me to carry out the contract I couldn't be found. But they put the dogs on my track, caught me, brought me to the house, baptized me, and made a Christian of me. And I don't want any more of it."

Near this place a stone meeting house was afterward built. A number of noble men were converted unto the Lord Jesus Christ, some of whom became prominent afterward, and useful in the service of God.

On November 1, 1846, Samuel O. Calvin, of this neighborhood, in the midst of a cold rain, walked six miles to the Christian Church at Milford, New Jersey, to be baptized. When he arrived at the church there was no one present but Mr. Summerbell. He went out in the storm and got some of the brethren to come, in order to have witnesses. C. D. Ruth and wife soon came in a wagon from the Pennsylvania neighborhood just referred to, to be baptized. The day was very windy, and the waves probably rolled as high as they were ever known on the Delaware, and the immersion of Mr. Calvin was by the incoming wave, which simply rolled over his body.

The cleanliness of speech of Elder Summerbell, and his influence on converts and others in this regard, were illustrated by an incident mentioned by Mr. Calvin himself, who regards the rebuke as one that lasted during his life. He had the habit of saying, "The deuce they did." He said Summerbell looked at him as though he would look him through, and then said:

"Some say, 'The ace of spades,' and some say, 'The deuce.'"

Said Calvin, "Have I committed the unpardonable sin?"

Summerbell said, "It is only a white way of swearing."

Summerbell assisted in the ordination of Austin Craig, at Peapack, New Jersey. Elder I. C. Goff preached the sermon from Phil. 1:17, Summerbell gave the charge, C. W. Havens made the ordaining prayer. Moses Cummings was there also. In the sermon Elder Goff, in his impressive way, said, "Brother Austin, I desire that you may be so filled with the power of the gospel that when preaching you may feel it from your fingers' ends to your heart." Summerbell, in his charge, said, "My dear brother, I hope your heart may be so filled with the power and truth of the gospel that it may flow out all through your life, even to your fingers' ends."

N. Summerbell himself wrote of the occasion as follows:

It was a blessed meeting. The father and mother were there, both happy, useful, able, and eminent Christians; and the two children, Austin and Emma, were models of beauty and Christian simplicity. Austin, though learned, was, as was natural with him, humble and unassuming. Elder Goff preached a soul-stirring sermon on the inward spiritual nature of the gospel and its power to influence all our life; and Elder Havens seemed to bring us all up toward heaven in his prayer.

The disregard of Austin Craig for the ordinary glitter of life will appear from a little thing that we have heard N. Summerbell relate about him. On the morning of his ordination, instead of blacking his boots, he greased them with tallow, and the streaks of white grease were visible on them in the pulpit. It was the same spirit that caused him to decline his diploma on completing his college course, saying he did not care for a "sheepskin."

The ordination was referred to in the *Palladium* of December 16, 1846.

The Milford Church owned a large tent, or canopy, which was used under which to hold meetings in summer in places where there were no meeting houses.

In the summer of 1846, perhaps, the people of Amwell borrowed the tent for four days' meeting. Until this time Summerbell had always had perfect health; never, as he stated afterward, having even had a cold.

The meeting at Amwell probably began on Friday night. On Saturday night, while he was preaching, a sudden, heavy thunder storm came up, and he dismissed the meeting at once, that the people might go home before the rain commenced. As he himself was starting for home, a Mr. Wagoner called to him to take an old lady into his buggy with him to ride to her home. Before Summerbell could disengage himself from the crowd of vehicles, Wagoner called to him to take his wife, also. The delay detained him, so that the crowd got ahead, and he was compelled to sit exposed to the storm, which soon came. Before he got the women to their homes he was thoroughly wet. He had been very warm in preaching. The night was dark, and driving was done by the flashes of lightning. A part of the way there was some dangerous "dug road" to travel. The team immediately following Summerbell upset. It was necessary, a part of the time, to stop until

the shower passed. All the time Summerbell was in his drenched clothing, and only got home, a distance of eight miles, just at daybreak. He had a hoarseness and sore throat, so that he could scarcely speak. He took a warm bath, put on warm clothes, drank a bowl of red pepper tea, fell into a sweat, and his throat felt relief.

He ate some breakfast, went back to the meeting, preached three times that Sunday. The meeting lasted till Tuesday, and there were some conversions.

That Sunday was the first time his throat ever troubled him in preaching. Often in after life he would refer to it, and say that if the gentleman had taken his women home he could have been protected under his cover and apron, and would have saved all his life-suffering. His constant labors kept his throat irritated and his voice hoarse. He would preach with his throat wrapped up in a blister. One time he had announced to baptize the next Sunday, but his hoarseness became so bad that he could not preach, and Joseph G. Lawshe and Jacob Y. Mellick conducted the services in the church; but Summerbell got up out of bed, with a sore blister on his neck and running sores on his chest from having been cupped, to keep the inflammation from his lungs (according to the severe treatment of those times), and went into the Delaware River and baptized a number of converts. It made him no worse, though this case was in winter.

He offered his resignation to the church, but they would not accept it, saying he was well when he came to the church, and he must stay until he got well; he could keep charge and get supplies when he was not able to preach.

In the early winter of 1847 his throat got worse, he became nervously prostrated, and was confined to the house under the medical treatment of Dr. Taylor, the village physician.

He grew worse, and Dr. Taylor told him his case was serious, for there would have to be an operation on the ulcers in the throat. He could not do it, but if Summerbell would name any doctor that he would like to have, he (Dr. Taylor) would bring him at his own expense and trouble.

Summerbell said, "No, doctor, I don't want the responsibility divided. If you can't help me, I suppose there is no help for me."

The doctor said, "Yes, Mr. Summerbell, there is help for you. Don't be discouraged. Dr. Green, in New York, I think, can cure you, or at least can help you, so that you can preach again. He has made diseases of the throat and windpipe a specialty, and has traveled and studied in the hospitals in Europe. He has an office in New York, where he is treating cases successfully, but would not come out here. All his patients have to go to his office. I think with prudent care you can be taken to New York without injury. I will write to him and acquaint him with your circumstances, and I think I can get him to be moderate in his charges." Those were sorrowful times with Mrs. Summerbell. He could not speak a loud word, and only swallow liquid food. There was little money, salary low, and she would have to go

with him to take care of him, with two small children. He had been confined to his room for weeks, and was so nervous that the doctor would not allow him to see his friends who called. We were thirty miles from Somerville, the nearest point on the only railroad to New York.

There was no time to lose. The members of the church and friends were very kind in helping him to get ready. Mordecai Thomas, a member of the Friends' Society, who lived across the street, took him out in his carriage to ride a short distance for a number of days, to accustom him to the air and jar of the wagon. He wrote, engaging board with his mother and sister, on Orchard Street, New York.

The day before he left home, friends came to say farewell, some not expecting to see him again in life. It was near Christmas. He had to start in the night, to take the early train to New York, to arrive before dark. Robert Williams, of Frenchtown, sent his large conveyance, so arranged that he could lie down. Mr. Slocum drove the team, and took care of him on the journey. Another conveyance took wife, children, and baggage. He arrived in New York safely, rested two nights and one day; then Dr. Oatman, an acquaintance and physician in the family, came with his carriage, took him to Dr. Green's office, and the operation was performed. Dr. Green cut three pieces out of the throat, and swabbed it with nitrate of silver. The suffering was great. Dr. Green pressed a sponge, saturated with the nitrate of silver, down into the windpipe below the epiglottis. He also treated him for nervous debility. The doctor applied the treatment of the nitrate of silver every morning for eight weeks. For six weeks Summerbell was not able to speak above a whisper. The doctor called it burning out the old ulcers. The voice returned, and at the end of eight weeks Summerbell returned and took charge of his pulpit. The doctor had given him advice about how to treat his throat himself; but one sore did not heal well, and in the summer of 1848 he went back to Dr. Green, and another piece was cut out, with treatment similar to that before, except that Summerbell's condition was not nearly so serious. After that he went on with his church work as usual.

Of the bigotry of those times a little incident is illustrative:

An Episcopal clergyman, of Hope, New Jersey, was also a patient of Dr. Green. One day when Summerbell entered the office, Dr. Green said:

"Mr. Summerbell, your friend that you talked with yesterday, said I was doing very wrong in curing your throat so that you could preach, for you preach false doctrine, and are doing much harm by leading the people astray."

Summerbell replied, "Doctor, you go on and cure Mr. More as soon as you can, and I will go his security that he will never do the people any good or harm by his preaching."

The doctor agreed.

In one sense he recovered his health under the treatment of Dr. Green, but his throat was always tender in the extreme, and gave him

suffering all his life, whenever he would take cold. The sensation of the perfect closing of the throat after swallowing he never experienced after the operations to which he was subjected.

The following appeared in the *Herald*:

ATONEMENT, JUSTIFICATION, ETC.

BY ELDER N. SUMMERBELL.

Brother Morrison: In the *Herald*, No. 49, I notice an article from your pen which I desire you may reconsider; not because the sentiments you there advance are unpopular, but because they are founded, I think, upon a misconception of the faith of those who differ with you.


I suppose that such a reconsideration will be agreeable to you, as you say that you are "glad the subject has come up," and "would like to see it discussed."

I understand you to believe that *Christ died in our stead*, also in *original sin* and *natural depravity*, according to the sectarian rules of the day—inasmuch as you use their phraseology to express your faith on those points—to all of which I object. That is, I believe that Christ died for us, but not as a substitute. I believe in sin—the universal depravity of unregenerate man—but not in borrowed sin; not in the total depravity of our nature; not in infant depravity.

You ask, "If the mere teachings of Jesus are capable of saving us without faith," that Jesus died in our stead, "why may we not as well be justified by the deeds of the law?" I am very sorry that you asked such a question. 1st. To seek to be justified by the law now, would virtually be to *reject the gospel*, to *reject the teachings of Jesus—reject the government of God—reject Jesus himself*; in short, reject light and close in with the darkness of infidelity. You think that the *teachings of Moses were not defective*; that is, that they were as good as Christ's. But this is a great mistake, as you will see by reading Matt. 5: 18-48, as well as many other places.

You say truly, "The sinner has forfeited his life." He has, both for time and eternity, and must pay the forfeit by dying a temporal death here, and the second death hereafter, except he repents. None will, none can die in his stead. If they have, God will not demand the forfeit twice, and hence the sinner is out of danger.

"God has said, *the soul that sinneth, it shall die*; how then, you ask, can God be just and the justifier of the sinner that believeth in Jesus?" The next verse (Ezek. 18: 20, 21) would have answered your question by informing you that if the wicked will turn from all his sins, and keep God's statutes, he shall surely live, he shall not die. But you ask *how* can God be just, and yet *forgive* the sinner? Because the sinner is turned to righteousness; has obeyed the form of doctrine delivered; has put on Christ by receiving, obeying, practicing Christ's *righteousness, declared for the remission of sins through faith in his blood*. Rom. 3: 26.

You ask many questions, such as, How are we made nigh, purchased, justified, etc., by the blood of Christ? All such questions are answered by the simple words,  by being converted *from sin to righteousness*. This is the way, and the only way, that God ever did, or ever will save anybody. Christ's blood, death, etc., were all means to that great end.

There is a radical defect in the teachings of those who oppose justification through faith and works combined, which is this: They suppose that those who connect works with faith, trust something else for salvation besides Christ. But that if we deny works, and trust alone in faith, we then look alone to Jesus. But, dear brother, the man who teaches salvation by faith only, bases his hope as certainly on an act of the creature; as faith is an act of the creature. The truth is, the primary cause of our salvation lies neither in faith nor works, but in God. It is grace; free, unmerited, unbought, unsold grace; not of *work*, either by man or a substitute. The means employed by God are embodied in Christ. The means employed by man are *faith and works*. Our help to sanctification, the Spirit; the end of that sanctification, *obedience*, which will form the *only* ground of our acceptance in the great day.

P. S. If I have misunderstood your position, please correct me.

MILFORD, N. J., March, 1847.

In 1847 he was appointed, with Rev. E. G. Holland and Rev. B. S. Fanton, by the General Book Association, to correspond with J. Barker, of England, and Rouge, of Germany. Some of this correspondence may be found in the *Christian Palladium* of June 12, 1847.

In the *Christian Palladium* of June 26, 1847, appeared the following:

(For the *Christian Palladium*.)

In the *Harbinger*, No. 5, page 258, Mr. Campbell, in speaking on Christian union, uses the following extraordinary language:

Mr. Jefferson, of Virginia, the author of the Declaration of Independence, was a Christian of this school, according to the *Christian Palladium*, of New York. Indeed, I have long thought that any form of religion that does not recognize Jesus of Nazareth as the only Begotten Son of God, as the everlasting word incarnate, or the word that was God, and that became flesh, and his death as an atoning sacrifice, an expiation or sin-offering, is neither more nor less than *simple deism*. But if any one doubt my conclusion, I invite his attention to an authority equivalent to that of the Christian Conference of Pennsylvania. It is the *Christian Palladium*, the oracle of the Christian Conference of New York, edited by J. Hazen and J. Ross, with an executive committee of the twelve New York apostles of Christian union on Elder Harvey's basis. The following document is commended by N. Summerbell, one of the twelve: "The Religious Views of Thomas Jefferson," by N. Summerbell. (I omit to insert the article, but commend it again to the reader's careful perusal. It may be seen in the *Christian Palladium* of March last.) (Mr. C. then says:)

"Well done, good and faithful servant;" Mr. Summerbell, thou reasonest well, "Thomas Jefferson was a Unitarian," and you will pray that, live as they may, every young American may die a Unitarian.

This is a short article, but its errors are many; a few of them calculated to exert a bad influence, I will rectify:

1. The executive committee are not "the twelve New York apostles," and I fear that clerical wit is badly displayed in the allusion.

2. The committee are not in favor of "Christian union on Elder Harvey's basis!"

3. The *Palladium* is not "the oracle of the New York Conference."

4. I never prayed that every young American, live as he might, might die a Unitarian. I never saw or heard tell of such a prayer, until I saw it in the *Harbinger*. Yet, I candidly avow that I am much better pleased that such a man as Thomas Jefferson should avow his belief in the Bible, etc., even on Unitarian principles, than that he should be a professed disbeliever. But I never assumed that he was a Christian, or converted man. But such men as Jefferson, Newton, Milton, Locke, and Watts, *will* avow their convictions against the trinity, however disagreeable it may be to Mr. C. They seem not to have the fear of priests before their eyes.

But it appears that all who do not avow Mr. C.'s creed respecting the number of persons in the divine nature are deists. All who do not hold a vicarious atonement are deists. According to Mr. C., Barton W. Stone was a deist. For Mr. Stone wrote against Mr. C.'s views on both these subjects. Yet Mr. C. and Barton W. Stone were in full communion together. That is, Mr. C. communed with a man whom he believed to be a deist. In short, one-half of Mr. C.'s followers are deists, according to his learned definition of the term. Yea, Mr. C. himself, notwithstanding his seeming repugnance out of his church, has no more objections to receiving and communing with such deists, providing they will join his church, than he has to receiving Universalists, both of whom can find shelter among the multitude in his "ark," as you will perceive by the following extracts from his own papers:

Many Unitarians acknowledge that Jesus Christ is the Son of God, in a sense of their own. How do you know that they have a sense of their own? By their words. Are they Bible words? If they are, we cannot reject them. . . . If a man professing Universalist opinions should apply for admission, we will receive him, if he will consent to use and apply all the Bible phrases, etc. Let him have it (Universalism) as his private opinion. The question, for example, Would you receive a Universalist? a Unitarian? Not as such. We ask the question, Do you believe that Jesus of Nazareth is the Messiah, the Son of God? If any man cordially respond, "Yes," we believe him. (Campbell and Rice, pages 804, 805, 811.)

Why, exclaims the reader, Mr. C. is very liberal: he would have received Mr. Jefferson and all the Unitarians, providing they would be gagged, act the hypocrite, and appear outwardly as if they were orthodox. . . . Aye, gentle reader, you are much mistaken if you think Mr. C. is so very particular, even on that point, as you will see by the following extracts from his own papers:

"At the Mahoning Association, about five months after my immersion," said Mr. Raines, a Universalist preacher, "I was publicly questioned relative to my sentiments, and I did not hesitate to declare to the whole congregation that it was still my opinion that all men would finally become holy and happy." *Harbinger*, Vol. I., page 390.

Barton W. Stone says, "The Word by whom all things were made was not the only true God, not from eternity." *Christian Baptist*, page 379.

Thus, you see, Mr. C. can fellowship both Universalists and Unitarians, as he declares, but "not as such." Mark, he will not receive them as such, for as such they are "simply deists;" but he will receive them, fellowship them, "sit weekly around our Lord's table" with them, commune with them, argue with them in his papers, but they must keep their opposition to his sentiments private; private, for it is deism; private, to be sure, by publishing a paper for the express purpose of advocating them, as did B. W. Stone. Yes, private in the public newspapers, for Mr. C. says it is "simply deism, no matter whether baptized in a crystal font or sprinkled with Castilian dew from a golden basin."

Perhaps there is not a more *interesting* individual living in the present day than Alexander Campbell; not only as "a wise man that came from the east," but a very extraordinary man, as demonstrated by the many peculiarities in his character—or, perhaps I had better said, the many different characters which he has at times assumed. Elder Clough, than whom few understood the windings of the human heart better, thus describes him:

His mind is so metaphysical, his style so obtrusive, and he has such a command of words, and pours forth such a torrent of them, that the reader often finds himself inundated with words; but sometimes finds it difficult to perceive the true idea intended to be conveyed. Thus always Mr. C. rebuts the most logical argument by merely saying, "I am misapprehended;" but when he restates his position and his arguments, the reader labors under the same difficulty as at first, arising from the circumlocution and verbosity of his style.

No man, perhaps, has ever lived who could assume so many shapes, occupy so many positions, defend so many sentiments at war with what he had formerly and still continued to advocate, now asserting and anon denying, now proving and anon disputing, saying and gain-saying, reforming and transforming, and still maintain his stand at the head of the same people. Probably, however, his success with his people arises from the fact that his church (to use a figure of his own) is like "Noah's ark," the receptacle alike of every kind. He says:

We receive men of all denominations under heaven, Romanists, Episcopalians, Presbyterians, Methodists, Baptists, Restorationists, Quakers, Arians, Unitarians, etc. We have one faith, one Lord, one baptism, but *various opinions*; all those persons, of so many and so contradictory opinions, weekly meet around our Lord's table. Campbell and Rice, pages 784 and 785.

So that let Mr. C. advocate what sentiment he will, of all the "isms" and "ites" in the world, Trinitarian or Unitarian, Christian or deist, high or low, when he sits down to "our Lord's table" he will, among the latitudinarians of strange opinions there assembled meet with some who will advocate his last propagated ideas. Whilst

the pleasing idea of being *reformers*, and a determined hostility to creeds are bonds that unite them to the leader, who, whether his back or face be toward the dark ages, is still ever foremost in their defence..

N. SUMMERBELL.

Thus Campbell was rebuked for his coarse and unmanly attack.

In the 1848 treatment his wife was not with him in New York, and we find the following, written to her in February:

The folks are sending valentines to their friends. It makes me feel homesick, so I send these lines to you:

Once, one saw and loved you,
 Years, years ago;
 Loved religion shining in you—
 Whether you, or no;—
 Loved you for the beaming eye,
 Years, years ago;
 Loved the lovely form and features,
 Whether you, or no.

You personified religion—
 Whether you, or no;
 But I sought, and soon obtained you,
 Present now or no.
 Well, oh, well do I remember,
 Years, years ago,
 Sleigh-ride, fire, orange, water;
 Do you now, or no?

Love the same does still continue
 Now as years ago;
 Love for you, or for religion:
 Is it you, or no?
 Whether two, or one, I love you
 Now, as years ago;
 Loving you, I love the Savior,
 Whether two, or no.

Kiss the boys for one who loves you,
 Charley and Joseph. Both the boys they love you,
 Whether two or no.
 In all may true religion
 Beauteously glow,
 Bright, transparent, deep, celestial,
 While we live below.

He was ingenious with his hands, and thereby eked out his small salary by many kinds of work for himself and family, from transforming his buggy-top into a "rockaway" carriage bed, to making shoes for his child Joseph. He made his carriage impenetrable to storm, which was needed; for he always went to his appointments absolutely without regard to the weather.

During these years he wrote many sermons and much for the press, studying hard and late at night.

The salary being small, the church members and friends were exceedingly generous, bringing to the family provisions, clothing, and gifts of various kinds; not on a set day, a "donation" day, but as any individual was moved. These gifts were coming in all the year, and were prudently cared for by his wife, so that he prospered financially.

Two of the families of the deepest friendship were the Duckworths and Formans. Of the latter family Miss Caroline Forman should be specially mentioned. Her faithfulness to the church, her generosity to the cause, her appreciation of Summerbell's preaching, and devoted friendship to the family continued till long after he was called to a better world. Her friendship followed the family in all its migrations, and when his son in early life took charge of the Milford church as pastor, her support and sympathy were invaluable in enabling him to be useful in his ministry. "Aunt Caroline," by natural endowments, and to a considerable degree by acquired culture, was fitted to adorn any social circle. But religion was her life, and all her interests were gathered around the cause, in whatever form it was presented to her. Her ministrations, with those of her sister, "Aunt Anna," entitled her to be classed with the persons of whom Paul speaks, "Help those women." The whole church was helpful, affectionate, and faithful, but "Aunt Caroline" was always of phenomenal devotion to the pastor. But it all came from her devotion to Jesus and to truth.

Summerbell's salary was raised from \$250 a year to \$300, and this enabled him to lay up more than formerly, and in the spring of 1849 he bought a lot of a few acres, with a small stone house on it, just outside of Milford, and moved into it. He paid \$600 for the place, borrowing \$400 at 6 per cent. interest of Deacon Duckworth, one of the stalwart pillars of the church, to pay on it. He raised much of his own living and had something to sell.

In the summer he was holding a protracted meeting with Elder Rodenbaugh at Gulf Mills, Pennsylvania, when a singular incident took place.

As the congregation was gathering, Summerbell was sitting in front of the pulpit, when an aged lady came in, walked straight to him and said:

"How do you do, Brother Summerbell? I knew you as soon as I saw you, for you write so much about the Son of God."

The circumstance is remarkable, for it is said that the woman had never seen him, had never seen his likeness, and did not know that he was there.

In the winter of 1849-1850, Elder Rodenbaugh helped in protracted

meeting at Milford. He preached his first sermon at 4 A.M., Christmas morning, and at 11 A.M. the Sunday school gave an entertainment, in which Summerbell's son, J. J., a little less than six years old, gave his first address in public. Preaching again at night. On the eve of New Year's Day, Elder Rodenbaugh began his sermon at 11:30 P.M., and closed with the opening of 1850.

Summerbell was now anxious to go west, to engage in missionary work, without dependence on any church or organization. He knew that severing the ties at Milford would be painful on account of the deep affection formed between him and the people; but after mature reflection he offered his positive resignation, to take effect April 1, 1850.

This determination of Summerbell excited many, and there rose talk of founding a Christian colony in the west, and Delevan, Wisconsin, was settled on as the point. C. D. Ruth, of Tinicum, Pennsylvania, and Charles Fitzer, of Frenchtown, New Jersey, blacksmiths, and S. O. Calvin, of Tinicum, a mason, determined to go, and did so.

In the early spring of 1850, Elder I. C. Goff came from Camptown (now Irvington), New Jersey, to make a visit and to preach on Sunday. His subject was founded on Ruth 1: 21, 22. After describing Naomi's trials, he turned to Summerbell and said: "Naomi left her own country and people to get bread; went out full, but came back empty. Brother Summerbell, there is no famine here, and we don't want you to go. But when you get into a strange country, with a strange people, and lose all you have, and perhaps sickness and death enter your family, then send us word and we will send and bring you back."

This sermon was never forgotten, for in five months after settling with strangers, little black-eyed Charley died.

Summerbell's writings had accumulated so that he felt that it would be burdensome to move them, though he had thought of publishing them. He sat down and sorted and burned writings all of one day and most of the night. Thus went to ashes much of the results of the hard study of his early ministry.

He said the gospel had to be preached to suit the needs of the people where preached, and written sermons did not convert sinners. He could write more sermons than he would have money to print.

During his ministry at Milford, he erected church buildings at Frenchtown, Tinicum, and Little York.

After his boxes were packed and marked for Delevan, Wisconsin, a letter came from L. D. Robinson, of Cincinnati, Ohio, asking him to come there and take charge of the Christian church in that city. He answered in the negative. Then another letter came, and another, setting forth the needs of the little church on Fourth street, below Mill. Then a letter came from Elder I. N. Walter, at the time in North Carolina, urging it as a duty to go to Cincinnati. Summerbell was converted under the labor of Walter, and it was hard to refuse. He prayed for guidance. His plans to go West with his brethren seemed so fair, and to promise so much for the future, that it was painful to change them.

The correspondence grew more and more urgent, and letters from

Walter and Robinson both urged him to go to Cincinnati on the way, at least; after which they thought he would stay there.

He agreed to preach in Cincinnati on the first Sunday in May.

He visited his wife's people in Warren County, New Jersey; left his boxes in the care of Paul Forman, to be shipped later by canal, according to word which should be sent from Cincinnati, and went to Mr. Duckworth's to make his final start. He had sold his little lot, and paid Mr. Duckworth the loan. The farewell sermon was sad.

With his wife and two little boys he drove the first day to Peapack, New Jersey, and stayed all night with Moses Craig, the father of Austin Craig; the second day to Camptown, and stayed all night with Elder Goff, and delivered to him the horse, carriage, whip, harness, etc., which he had bought for one hundred dollars. The next day Elder Goff took them to Jersey City ferry, and they were on their way by public conveyance. It was like a start for a foreign land. The other brethren went to Delevan. Summerbell visited his mother and sister on Orchard street, New York, and his brothers in the State, thus making the trip by means of the Hudson River, canal, railway, stage-coach, Lake Erie, and railway again, from Sandusky to Cincinnati.

The canal boat on which we came into Buffalo was crowded with passengers, and the trip was tedious and uncomfortable. Some were playing cards, and using the rough language that often goes with card-playing. It worried Summerbell. He went to the captain and got permission to preach. But preaching troubled the card-players, and one after another left the card table, and before the sermon was half through the cards had all disappeared and all were listening to the preaching of the gospel.

The canal packet got into Buffalo on the first of May, nine o'clock. It was snowing hard, was very cold, and the lake was so rough that no boats could go out. Summerbell took his family to a hotel until he could get permission to take them to the boat.

The next day, on the lake, they passed the wreckage and debris of the great steamer that had left Cleveland on the Sunday before with a dancing party. The boat caught fire and three hundred lives were lost.

On arriving at Cincinnati we were received with such kindness that ties of friendship were immediately formed that were never broken until death.

There were no street cars in the city, and the streets were not lighted west of Western Row, now Central Avenue.

The church was very weak, having passed through severe trials. They had owned a good brick church in the eastern part of the city, on Lawrence street; but by letting the followers of Alexander Campbell preach in the house, the church was divided, and the minister and some of the trustees and members went off with the Disciples, and tried to take the property. But the faithful ones were capable in the emergency, and elected new officers and held the church, which they afterward sold, and bought a frame building on Fourth street, below Mill. They got a good pastor and were doing well. Then that fatal excitement and de-

lusion that the world was to come to an end in 1843 swept over the city churches and divided the Christian church again. L. D. Robinson had been a bulwark for the church, but it had been so weakened that it became hard to sustain a pastor. This was the condition when Summerbell arrived. He wrote to Milford for his goods to be sent to Cincinnati.

On a salary of \$500 per year he began the apparently hopeless task of building up the Cincinnati church. It numbered forty members, some of whom were widows requiring help from the church.

In eight or ten days after arriving in the city, both the boys took the scarlet fever.

A singular incident took place a few months after entering on the work:

A prominent church-member, William H. Whitney, asked him why he did not announce the church-meetings.

"What church-meetings do you mean? We have held the regular ones," said Summerbell.

"The extra church-meetings. We used to have them about every week," said the member.

Summerbell replied, "What for? What did you do?"

"Well—well—we used to turn out the members."

"We have no members to spare now, and we will not hold such meetings," was the reply.

The feeble attempt to restore the old way of working was not continued.

The summer of 1850 was one of great trial. Sickness entered the family—typhoid, scarlet fever, dysentery, whooping cough, and death. The sufferers from sickness were the whole family, but N. Summerbell was sick but a short time.

Charles Henry, the younger boy, was a lad of wonderful brilliancy of intellect and sweetness of disposition. He never became reconciled to the residence at Cincinnati, and often cried to go back to "Jersey." His longing for the old home, for the playground under the maples near Milford, for the singing of the brook back of the house, all the time tended to sadden the other members of the family. His changed manner at Cincinnati tended to recall vividly his childish tricks and antics in New Jersey.

On one of Summerbell's preaching trips there he took the child with him; and at one of his services, in order to keep the child in order, he placed him in the pulpit itself, on the seat of the preacher. All went well until he became somewhat excited in his discourse, when he observed the smiles of his congregation. He preached on, but presently became more disturbed at seeing the levity of his hearers steadily increasing; even the older brethren and sisters showing by increasing smiles, or efforts to preserve their gravity, that they were much amused by something; while the younger people giggled in such a manner, all looking intently at the pulpit, that the preacher began to suspect that something was wrong with his appearance. Satisfying himself, as well

as possible in a pulpit, that his costume was in perfect order, he was rapidly becoming confused and demoralized at the constantly increasing merriment. However, as most men will do under such circumstances, he kept on talking, and probably became more inclined to physical motion and activity, especially in gesturing, when, in quickly turning to look toward the side pews, he caught a sight of Charley. The boy on the sofa was in the very act of imitating his father's gesture and attitude. His mouth was going, though in dead silence, as though he were speaking, and hands stretched out as if in gesture. It is needless to say that the boy ceased the pantomime somewhat abruptly. His father, after the benediction, learned that he had been a long time during that sermon imitating him, and that the older brethren would not interfere to check him, because they enjoyed so much the perfect mimicry of the father's forceful gestures and manner.

In this summer of 1850, all the family remembered other incidents of the child's acuteness. There was that last supper at the house of John Duckworth, the father of Mrs. Margaret Forman, and the grandfather of A. S. Eckel, now a deacon of the church. As in the great room the boy saw the supper nearing readiness, it is probable that he divined that, according to custom, in such a large company the "boys would have to wait till the second table." Charley approached Judge Duckworth and said:

"Me your boy."

"What?" said the judge.

"Me your boy; me not going west."

"Not going west, not going with your father?"

"No; me your boy; me stay with you."

By this time the child was climbing up into the lap of the judge, who was helping him. The boy went on with the most fulsome flattery, petting Mr. Duckworth, who enjoyed the evident acting, though not knowing the purpose. It attracted the attention of everybody. It was kept up in a steady, unbroken current of childish cajolery until supper was announced. By this time the shrewdness of the child had forced him to the front of attention in such a way that the judge said:

"Well, if you're my boy you must eat with me; you shall always eat with me."

He manifested no surprise or particular pleasure in the arrangement, but calmly took his place as if a matter of course. He declined, but without rudeness, the attention of his mother, saying:

"Me Duck'rth's boy."

Mr. Duckworth fed and cared for him till he had finished. Then, slipping down from the table, he ceased to pay attention to Mr. Duckworth, going aside to play. When Mr. Duckworth called to him, asking him why he had left him, Charley said:

"Me had my supper; me mammy's boy now," to the full delight of the judge. Then he went to his father, got into his lap, and said:

"Me just in fun; me going with you, papa; me wanted my supper."

And so he continued to be "mammy's boy" to the end; and when,

in that front room on Fifth street, in Cincinnati, the whooping cough and dysentery completed their cruel work, his prattle was of Jersey, and his last word was "mammy," as he passed away at 1 P.M., August 10.

His mother remembered Elder Goff and his words in New Jersey.

Elder Matthew Gardner preached a funeral sermon at the house on Sunday morning, and Elder Hiram Simonton in the afternoon, at the old Burlington Church, where they buried him at the side of Elder Kinkade, the author of "Bible Doctrine," and the heroic speaker in the Illinois territorial legislature, whose mighty efforts on the floor kept that territory from being a slave state. For when they crowded around him where he was speaking, flourished their pistols and knives, threatening him with immediate death if he did not cease speaking, he calmly replied that it was as near heaven there as anywhere, turned to the speaker, and went on with that celebrated argument that finally won the votes that saved Illinois to freedom. Charley's remains lay there till 1877, when they were removed to the family lot at Spring Grove Cemetery, Cincinnati.

But the blow was severe on the whole family. Joseph, the more sluggish in intellect, mourned, recalling any little thing to his bitterness where he could imagine he had treated his younger brother harshly. He remembered how the two boys had "played meeting;" how Joseph had been the preacher and Charley the audience; how Charley would not kneel down or sit down according to the regulations of well-governed congregations, and how he stamped his foot, saying, "Sit down there, you little Presbyterian you." He remembered how he had let his little brother fall into the brook once, though he pulled him out, screaming after he was out for "Mur-r-r!" to come to help. Devices and arts were used to shake Joseph out of his morbid condition; but for a long time with little success. He was even sent to a private school, and a special bargain made with the teacher, an old Quaker lady, to get the boy to playing with the children, and to restrain him in no way.

The *Christian Palladium* of September 7, 1850, contains the following from the pen of Summerbell:

THE SON OF GOD.

There are many who admit that Jesus is the Son of God by a miraculous birth, who yet claim him as a human being, "very man," etc. I would bring a few texts before the reader's mind, if possible, to exalt and magnify his views of the Savior. The questions are apt, the answers Scriptural.

Question. Who say ye that I, the Son of Man, am?

Answer. Thou art the Christ, the Son of the Living God. Blessed art thou, Simon Bar-Jona.

Q. Adam was the first man of the earth, earthy. Who was the second man?

A. The Lord from heaven.

Q. Did he then exist before you, John Baptist?

A. He is preferred before me, for he was before me.

Q. Then from whence did he come?

A. I came down from heaven. I came out from the Father.

Q. How did he exist with the Father?

A. He had glory with the Father before the world was. For the Father loved him before the foundation of the world.

Q. What works were accomplished by him?

A. God made the worlds and all things by and for him.

Q. Then he must be before all things?

A. He is before all things, and by him all things consist.

Q. Then he could speak from experience?

A. I speak unto you those things which I have seen with my Father.

Q. If he was before angels and men, he cannot be of their nature; what then is his nature?

A. He is the Son of God, the brightness of the Father's glory, and the express image of his person, inheriting the name of his Father, God, denominating his nature.

Q. Does this Word being made flesh, etc., change its nature so that the Bible calls it "very man," "human nature," etc.

A. No! Such degrading words are never applied to the Son of God by any inspired person.

N. SUMMERBELL.

BEAUTY AND EXPRESSIVENESS OF SCRIPTURE PHRASEOLOGY.

As Bible ministers, it is the privilege of Christian ministers not only to devote more attention to this subject than others, but to be more guarded to keep their "language pure." I have devoted some thought to this subject, and the more I consider it, the more am I led to see its importance.

1. We are called Christians, a name given us by our heavenly Father, who has thus named us after his Son Christ, the Lord. How much more beautiful and sweet, like the heavenly manna, is this God-chosen name, than any of the best of the hundreds of others which Christians have sought out for themselves.

2. We call God, God; the Son, Son of God; the Spirit, Spirit of God: the Father, Son, and Holy Ghost. How much sweeter to the Christian's ear this sound—God approved and heaven sanctioned—than the profane names which often disgrace the pulpit.

3. To me the name Christian has more charms than Orthodox, Catholic, Roman, Dutch, Evangelical, or any other man-chosen name.

4. To me the words Father, Son, and Holy Ghost, are infinitely sweeter than trinity, triune, three-one Jehovah, or any other such names.

5. I would call Christians, Christians; God, God, etc., nor dare to name my God, nor yet to despise the name he has given to his children.

6. And what I have said above applies to other parts of religion, as I prefer "atonement" to "vicarious atonement;" "born again," or "converted," to "getting religion;" "throne of grace" to "anxious bench;" "Lord's Supper," or "Communion," to "sacrament;" "baptism" to "christening," or "sprinkling;" "elders, deacons, president," or "great bishop," to "cardinal, archbishop, presiding elder, class leader," etc. Besides, the Scripture words are more expressive. Pass your eye, reader, over the above arbitrary expressions, unacknowledged in heaven and unknown to the Apostolic church, and gather if you can, unaided by foreign help, any definite Scriptural doctrine. No, you can not. Let us then forget them, with all their kindred expressions, and come to the Bible, a river of knowledge, flowing from the throne of God, and of the Lamb, and there drink of the waters of life, and there eat angels' food.

N. SUMMERBELL

CINCINNATI, OHIO.

In the spring of 1851, Joseph had the typhoid fever, being unconscious six weeks. The labor, watching, nursing, and sorrow, at last worked their natural effect on the patient, loving mother; and, one day, while combing the hair of Joseph, he saw her hand fall, her form sway a moment, and then pitch forward. She was in a "dead faint," they said. She was sick a long time; and when she seemed to be about to regain her health, there was a check to her recovery; she did not improve properly. The physician said that she must be taken from the scenes surrounding her; that she would never get well there; that she, too, was mourning for Charley.

Nicholas Summerbell was at this time on a salary of \$500. He met all his troubles and sorrows with an unbroken resoluteness that seemed almost impossible. He was ever strong, ever faithful, ever tender. He carried his church work steadily on. He visited the sick of other homes. The cholera that was desolating the city had no terrors for him. He was ready for every emergency, prompt to every duty. He bore the gospel to the dying, and preached it every sabbath day to the living. His congregations were growing, and already he was forming plans for greater influence for good in the city. The command of the physician would have been met by a cry of despair, an *I cannot!* from most men. But Summerbell immediately planned a trip to Wisconsin, to see Charles Fitzer and the other friends that had left New Jersey, expecting their pastor also to go to Delevan. He secured leave of absence from the church by relinquishing his salary while gone. How strong he seemed, but tender as a woman, as he carried his sick wife to the omnibus, which took the family, now consisting of only three, to the steamboat. The trip down to Madison was easy; then railroad to Indianapolis; then stage-coach to Crawfordsville, where Rev. A. L.

McKinney (Judge), who was attending the college there, met us and took us to the Osborne Prairie Church, where Summerbell met the Western Indiana Conference, with many old pioneers of the gospel, who, amid bitter persecution, had traveled through that heavily timbered State. Summerbell was invited to preach on true doctrines.

Here he hired a horse and buggy of Robert Thomas with which to make the remainder of the journey to Wisconsin. Though his wife was able to ride only a short distance on the first days, her strength rapidly increased: the strange scenery, the queer life in Indiana, the open air and motion, the close presence of her husband and remaining boy, all combined to shake her out of her grief, and in a few days she was able to ride all day. Before reaching Wisconsin her health seemed fully restored.

To the boy, the trip became a delight. Two weeks were spent in going, two weeks were passed with the Wisconsin friends, and two weeks were used in the return.

On that trip the son saw the only thing that could be called a trick he ever knew in his father.

The country then was wholly different from its present condition. Nearly all the traveling and freighting was by private conveyance. As Summerbell approached a certain "slough" (there pronounced as though written *slew*), he saw a four-horse team "stuck" in the mud. The slough was in open prairie. Summerbell stopped his buggy, leaving his wife and son on the nearer side, and went to the help of the mired team. It was driven by a peddler of wrapping paper, and was heavily loaded. It was necessary to unload the wagon, carrying the bales of paper over the tufts of boggy grass to the dry earth on the farther side. In carrying the paper, Summerbell became very warm, and laid a fine straw hat, Panama, expensive for him, down on the grass, near a pile of the paper. The peddler, a few minutes after, threw a heavy bale on the hat, nearly ruining it. Summerbell continued to work with him till the wagon was clear, the team had pulled it out, and the paper was nearly restored to the wagon. Seeing that further help was not needed by the peddler, he told him that he believed he would let him finish. The peddler did not even thank him, much less offer to pay him for the broken hat. Summerbell made his way across the bog, took his seat in the buggy, where his wife and child had become very tired waiting for him, started into the mire, and broke the harness of the horse. He was "stuck." He got out to patch, as well as he could in such a place. The peddler mounting to his seat, turned to look, saw Summerbell struggling with his difficulty, but cracked his whip, drove off at a trot, and soon passed out of sight. Summerbell was in no good humor. He succeeded in fixing his harness, with care crossed the slough, and drove on after the peddler. In a few miles the track led to a fenced road, and in a little while to a tavern, before which stood the peddler's wagon and horses; but the peddler was probably in the tavern. Summerbell made some remarks as he drove by not very complimentary to the peddler.

Within half a mile of the tavern the road descended into a valley, in which was timber bordering some stream. The road approached a long, narrow bridge by an inclined earthen causeway, but no wagon-tracks led up the causeway toward the bridge. The tracks turned off to the right, as if going along the stream toward some ford. Summerbell hesitated a minute or two, made a remark showing dislike to fording so many swollen streams, said the bridge was evidently all right, and drove up on it. The bridge was very long, very good, but very narrow; only made for teams to cross at once in one direction. However, on coming to the end, to his dismay he discovered that the causeway was washed away, except what little earth clung to the abutment. Down this it was possible to scramble on foot, but utterly impossible to drive a horse and buggy, without accident.

Summerbell perceived the situation at the first look after getting out of the buggy to examine, and instantly became all haste and energy. The horse was unfastened from the buggy, which was immediately drawn backward a few feet from him; Summerbell being deaf to the advice of Joseph to draw the buggy to the first end of the bridge, and giving energetic advice to him to "be still" and hurry. He tied the harness carefully to the horse, drew the lines out into one long halter strap, only one end fastened to the bit, lengthened the line with all available straps, and then leaving the whole free, except the end which he wrapped around his hand, he struck the horse violently, and drove him off the steep end of the bridge. The horse jumped, fell, slid, and scrambled to the bottom, where he was checked by the line held above. He was quickly fastened to a bush. Summerbell returned to the buggy, carried down every movable thing out of it, and then placed himself under the front axle, directing his wife and boy to hold the buggy from falling forward over him as he lifted it down. They dragged the hinder part back as well as they could, and so the buggy was lowered. He commanded his wife and son to restore the "things" to the buggy quickly, and he hitched the horse into the shafts with wonderful speed, all "jumped" in, and then Summerbell drove only a few yards forward, to a point where he could be fully seen from the other side of the river. Then he waited, all haste done. He kept looking back to the road he had come, as patient as before he had been hurried. He forbade the boy to look around the side of the buggy top; all looking by the boy was through the glass in the rear curtain, as soon as the peddler appeared in the distance. When the peddler came down to the end of the causeway he stopped. He looked at the various tracks at the bridge, and then across the river at Summerbell's buggy, which was now slowly moving off along the road. He evidently reasoned that Summerbell had just driven off the bridge, and that it must be passable. The boy, looking back, saw the peddler drive his heavily loaded wagon on the bridge. His father asked him if the peddler was on the bridge; and, on receiving an affirmative answer from Joseph, started driving rapidly on. It then dawned on the mind of the boy that his father was retaliating on the peddler, who could only get off the bridge by drawing the wagon back-

ward its whole length. From the appearance at the injured end of the bridge, there was little danger of harm befalling the peddler; but yet the boy saw in his grand, great father an element that he never again saw in his long, active life. This was the only instance he witnessed of anything that could be called retaliatory.

He was usually forgiving, even to a fault. He seemed almost godlike in this, ever seeking to do good to any one that injured him. But most men loved him, and few sought to harm him; none, except those moved by jealousy.

On this trip occurred an episode in some respects amusing. We crossed the Kankakee River one day near noon, and almost immediately drove into water which was overflowing the low lands lying along the river. We had received instructions in making our way to the distant blue, which indicated trees and higher ground, to drive only where the grass showed above the water; that where the grass did not show the driving would be unsafe, on account of the depth of water. We followed the directions till near night, the water most of the time washing the hubs of the buggy, when we drove out of the water on higher ground, and soon found the sign of a track, which we followed until we came to what appeared to be the beginning of a log house, which had never been carried beyond the beginning of the gables. Summerbell called loudly, "Hello!" and was quickly answered by a voice behind the house, and a man came around it. Summerbell said:

"What will you take to pilot us out of this swamp?"

"I won't do it for anything to-night, but I'll do it in the morning for a dollar."

"But where can we stay all night?"

"Oh, you can stay with me."

"But your house hasn't any roof on it."

"Oh, my house is behind this one."

On driving a few feet further along we saw a low log house, where we were to remain all night. We alighted and found a lively family—a father, mother, a son nearly grown, two girls or young women, and a boy two years old; the latter being dressed like a full-grown man, even to the points of vest and "stand-up collar," like that often worn by distinguished public men. When he wanted drink, he would go to his mother and say, "Cow, cow," and she would lift down a large pan of milk from a shelf and hold it to his lips. The "house" had no window, and all the light, daylight, came in at the door, or down the chimney. The owner soon found that Summerbell was a preacher, and manifested curiosity to know what "kind of a preacher" he was, not seeming able to grasp the idea that a man might simply be a Christian, and he said:

"I used to live in York State; and back there I knew a Baptist preacher, and he stole a horse."

Summerbell smiled and said, "I don't care for that; I am not a Baptist preacher."

"Well, I knew a Methodist preacher, and he ran away with another man's wife."

"Oh, well, that don't make any difference to me; I am not a Methodist preacher."

"And I knew a Universalist preacher, and he was worse than either of them."

"I am not a Universalist," said Summerbell; and later he related the story with the remark that the man then gave up the chase, probably because he did not know of any other denominations.

In the one small room we were assigned to the best bed. Joseph was sent to bed before his father and mother went, and, according to his custom, kneeled at the side of the bed to "say his prayer." Two girls, quite large ones, were lying in a bed on the floor close by. As Joseph said his prayer, he spoke in a low tone, but aloud, and the householder turned from the large fireplace toward which he had been looking, absorbed in the conversation of Summerbell, and with his heavy rawhide boot kicked violently the girl nearest him, exclaiming:

"Sal, stop that noise!"

"That is not Sal," said Summerbell; "that is my little boy saying his prayer."

"Prayer!" exclaimed the man; "prayer! that's the first prayer in this house!" Then he pointed at one of the girls and said, "That girl there never heard a prayer."

In the night it rained hard, the water came through the roof on the bed where the Summerbells were all huddled, in their effort to sleep, and Summerbell got his umbrella and actually raised it over the bed. But soon he called to the man to wake up and make a fire. He seemed unwilling at first to rise, and growled at us for complaining, saying that we had the best corner in the house; but rose and made the big fire that shot out its light and heat into all parts of the room. After we had become comfortable, occurred a conversation that I have heard attributed to the "Arkansaw Traveler." Summerbell said:

"Stranger, why don't you mend your roof?"

"Oh, when it rains I can't, and when it don't rain I don't need it."

In the morning we were safely piloted out of the swamp, Big Spring Prairie, according to agreement.

On arriving at Blackberry, where probably Elder Oliver Barr was preaching, we were entertained by the sainted William Wheeler. Before going to church, Sister Wheeler said:

"Brother Summerbell, I do hope you won't preach on doctrine to-day, for our church has been so persecuted by other denominations in reference to our views. They are all the time preaching doctrine, doctrine. It is doctrine, doctrine, all the time."

"Do our ministers preach on doctrine?"

"Oh, no; our people never say a word."

"Sister Wheeler, the grace of God helping me, I shall preach on doctrine, for my mission is to preach the doctrine of the Bible, and that is the doctrine of the Christian Church."

The Methodist minister attended the meeting and asked Summerbell if he would hold a debate with him on the doctrine of the trinity.

Summerbell said, "Yes, I would be pleased to do so, if you wish."

"When can you hold it?"

"Just now; begin this afternoon."

"Oh!" said the Methodist minister, "I will want a week to get ready."

"I can't wait a week to get ready, but will begin now and debate a week if you wish me to."

The Methodist minister replied, "I will see a friend of mine, and let you know by meeting time."

When meeting time came, he and his friend were there, and told Summerbell they wished him to preach a sermon on the doctrine of the trinity, as he believed it, and he would reply to it, and then they could make future arrangements.

Summerbell preached a strong Scriptural sermon, and did not spare the Methodist discipline. When he closed, he asked the Methodist minister to the stand to make his reply.

The Methodist minister commenced by asking if that was the doctrine of that church, and the pastor said, "Yes."

"Well," said the Methodist minister, "I have misunderstood the doctrine of the Christians. I have no reply to make, and don't wish any debate, for that is the doctrine I believe."

Then he gave a warm Methodist exhortation, and prayed that the false doctrine in the Methodist discipline, and all other false doctrines, might "go back to hell, where they came from."

Summerbell preached once or twice in a Unitarian church at Geneva, whose pastor's name was Conant.

Elder Gardner Dean, pastor at Henry, Illinois, who happened to be attending the meeting at Blackberry, prevailed on Summerbell to go to his church, though much out of the way. On arriving at the Illinois River, it was found to have overflowed its banks, was miles wide, and it was told us that we could not cross that night, for the ferry had made its last trip. On driving down the bluff to the water side, we found three teams ahead of us—two two-horse loaded wagons and a two-horse carriage. Summerbell had some horse feed and provisions, which he divided among the waiting men, who soon all became good friends, though insisting that they would not allow Summerbell to take their turn, even if the ferryman should return. By continuous horn-blowing the ferryman was called from the opposite side of the river. The two wagons were received on the ticklish, dangerous flatboat, when the ferryman called out that the two-horse carriage could not come on the boat, for it would make the load too great to steer among the trees, but pointed to us, and said, "That one-horse rig can come on by taking the horse out of the shafts," etc. Thus Summerbell was enabled to reach his appointment at Henry the next day, Sunday. The four young men of the two-horse carriage were compelled to go eight miles down the river, and did not reach Henry till Monday. The long passage on the frail, raft-like flatboat was exceedingly interesting to the boy.

From there we went to Wisconsin, having a great variety of adventures on account of the high waters and the nightly heavy rains.

On crossing one prairie, we met a team and asked the driver how far it was to a settlement. He replied that the first grove we would come to had a house in it; but before we got to it, we would have to cross a dangerous stream, and we must do it before dark. When we got there we would see a bunch of willows, against which we must rub hard to the left, for at the right was water ten feet deep, and this was the only place where the stream could be crossed. We crossed safely, only getting wet from the rush of the overflowing water into the wagon-bed.

We had been following the trail over the prairies, and when we got to the grove it was dark; we lost the trail and could see no house. Summerbell made his way on foot until he heard the lowing of cattle, then shouted, was answered, and thus was guided to men, who showed us to a house, a large, frame tavern, where they were fiddling and dancing inside. Summerbell asked the landlady if she could keep us all night. She replied that they were obliged to keep those who came, for it was so far to the next settlement; the house was full, but he could have a bed in the building where the cattlemen slept; and we went to bed in the men's cabin. When they came in, and the lights were out, the howling of wolves was heard. The cattlemen, in the dark, went to telling each other stories of the wolves; one, how the wolves would take their wallets of food from under their heads when they were asleep, when they camped out. Summerbell asked if they often had such *hair-breadth* escapes. The men laughed and ceased the effort to frighten us.

The proprietor of this place owned all the grove, five miles long by three miles broad, besides thousands of acres of adjoining prairie.

We reached Delevan, Wisconsin, and found the eastern friends all prosperous. On Sunday morning Summerbell preached in the Reformed Church on the "King of Glory," and at night on the "Rise and Fall of the Roman Empire." Summerbell himself, in the *Christian Palladium*, writing under date of July 22, 1851, says:

I preached five sermons in the Congregationalist, the largest church in the village, while I was there; preaching the peculiarities of the Apostolic religion. The Congregationalist minister is considered the ablest minister in the village, and he has the largest congregation. He approved of my preaching, fellowshipped the sentiments, and in the only sermon he preached while I was there, remarked that "sectarianism was not a child of God, but a brat of hell, which God never had owned, and never would." Said that we had "inherited it from our fathers the same as slavery," and that we should get rid of it; but, said he, "I really do not know what to do." May the Lord in his benign providence show him, is my prayer. But above all, may he ever heed the command of Jehovah, "Go forward!"

Efforts were made to have him remain and establish a Christian church, but he felt that his duty was at Cincinnati. He made a short visit with his beloved brethren, fished, hunted, and returned, with

another set of adventures, needless here to relate. We left Cincinnati feeble and sickly, and returned strong and rugged. Dr. Menzie's advice had been accurate, although the journey had been rough and hard, with even food sometimes difficult to buy when we were hungry.

Summerbell resumed his work at Cincinnati. Though he was called for, far and near, to preach ordination, dedication, funeral, and doctrinal sermons, he did not neglect his local work. The following incident will illustrate the deep feeling and enthusiasm sometimes aroused under his speaking.

He had preached a characteristic sermon in the Fourth Street Church, and at its conclusion had received some members into fellowship, with his usual impressiveness. A certain prominent citizen, a Mr. Montgomery, a Methodist, an Irishman with an attractive brogue and of fine personal appearance, rose in the congregation, and secured Summerbell's attention, saying:

"Mr. Summerbell, may I say a few words?"

Summerbell replied, "Certainly."

"Well, I want to say that I like your preaching. I believe your doctrine; I think the principles of your church are true, but I can never join it, never. I can't join it at all."

"Why?"

"Because you give the members the Bible, the Bible to live up to, and that is divine; it is God's book. Now I am a Methodist; I just have the discipline, and that is human; I am not afraid of breaking that. But the Bible is different; that is divine. You make your members promise to obey that. I can never join your church."

The incident illustrates how men were sometimes carried beyond their self-control by the preaching of Summerbell.

He attended the Southern Ohio Conference, meeting such pioneers as Naaman Dawson, Matthew Gardner, D. F. Ladley, Alexander McClain, and others.

In 1852 he published the following tract on "Infinite Attributes:"

THE INFINITE ATTRIBUTES.

ETERNITY, INFINITY, OMNISCIENCE, AND OMNIPRESENCE.

BY N. SUMMERBELL.

[Meadville (Pa.) Theological Press, W. D. Haley, Printer. 1852.]

I. Eternity is sometimes considered as divided by the present, into eternity past, and eternity to come; and in this sense, it is said that eternity "as an attribute of human nature is a duration that has a beginning, but will never have an end." (Buck's Theo. Dic.) If this is correct, then, in respect to their future duration, all beings which shall not be annihilated, may be termed eternal, or everlasting beings. Another sense, and a higher, in which persons are sometimes called eternal, is that they commenced their being in eternity; that they are not creatures of time, but existed before time—are timeless. Such are the *angels*, and all intermediate beings between God and mortals, called *Eons* by the old philosophers, who could, without doing violence to their language, speak of the "Supreme

Æon who appeared in the person of Christ" (Neand. I., 381), without meaning the Supreme God. *Truth* is said to be eternal, because imperishable, and *Christ* is that eternal life, which was with the Father before the world was. He may be called eternal because beginning irrespectively of time; existing with God as the *λογος* or *vous* by his primitive essence, which "was God;" and manifested as *the Son of God*, by whom God created all things.

2. But God alone is eternal in the unqualified sense of the term. God is eternal in being, unoriginated, underived, independent, the first great Cause, himself uncaused, without beginning or end. Before the first creature existed by his grace, he had existed in an unbounded, undefined eternity, which absolutely excludes all number and computation. Not only are days, months, years, and ages, lost like specks in infinite space, but untold millions of years multiplied by the sands of the seashore and again multiplied by the highest numbers, computed by the highest celestial intellect, bear as little proportion to eternity as the inconceivable fraction of a moment. If we go back in imagination as far as we may, we shall find the beginning of any given period; but eternity is still as remote from the beginning of that remote period as it is from to-day. Human language cannot describe it. We can say that it is incomprehensible—infinity beyond the power of human thought, which is but saying it is eternity, and there we leave it.

3. But oh, Thou incomprehensible and eternal One! how does the mind stagger under the weight and magnitude of the idea of our own duration in a future eternity! And is that ceaseless being ours? Wonderful thought! That eternal life ours! Tremendous responsibility! Well does the Apostle exclaim in transporting ecstasy, "That far more exceeding and eternal weight of glory." And who are to enjoy this endless life? They "who by patient continuance in well-doing seek for glory and honour and immortality. . . But, unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory and honour and peace to every man that worketh good, to the Jew first, and also the Gentile."

II. *Infinity* is also taken in entirely different senses, that is, positive and negative. The *positive* is the infinity of fullness and perfection. The *negative* is immensity, boundless, unlimited. The word is also used to signify greatness of power and quantity, especially in the classics; in such cases it barely signifies great. Thus Eliphaz called sin "infinite" (Job 22:5), and the Grecian general retreated an "infinite" distance, signifying simply great in magnitude, distance.

2. *Space* must be infinite. As duration is *as* eternal as God, so space is *as* infinite as God. Since we cannot conceive of God's eternity, without the eternity of duration, so neither can we conceive of an infinite God without an infinite space to operate in. And since we cannot conceive of a period of *duration* without an eternity beyond, so we can conceive of no limit in immensity however remote, though multiplied by untold millions any given number of times, which will not have, stretching beyond it, the boundless realms of infinite space. No point appears there of which it can be said, "Thus far shalt thou go and no farther."

3. The eternal fitness of things in order to consummate the infinite harmony, demands, and every logical deduction affirms, that

with eternal duration and infinite space, there must be not only an eternal but an infinite intellectual Existence. Else the vacuum so much abhorred by nature not only exists, but exists of *infinite magnitude*, stretches beyond all intellectual existence, incomprehensible, unmeasured, and unknown. This idea transforms vacuum itself into the only infinity, and substitutes non-existence for the supreme God. But we revolt at the idea. That unknown immensity, that unfathomable darkness and obscurity exists not. Space is known by him that filleth all in all, and no remote corner is darkness or obscurity to that infinite Intelligence.

4. The infinity of God precludes all possibility of equality, and comprehends every possible perfection; and thus the Bible declares him to be unequalled in power, glory, or eternity. *His understanding* is infinite (Ps. 147:5), his judgment unsearchable, and his ways past finding out. (Rom. 11:33.)

5. God, being *infinite*, must comprehend all good, and must be the supreme object of all desire. To enjoy God is to be infinitely rich; to be deprived of God is to be miserably poor. When we consider our own littleness, and then pass from this rebellious self to the great, the incomprehensible, the eternal One, how does the mind shrink back within itself! How does the heart recoil in deep consternation! But why recoil? Why fly back? Why hesitate to gaze? There is the soul's fountain. There is the heart's relief. In God's infinite goodness, in God's abounding grace, mercy and peace are offered; peace found alone in Jesus' blood.

III. *Omniscience* is the perfection of knowledge and wisdom; a perfection which is peculiar to God. If Dr. Clarke limited God's knowledge, he was not wise. No Christian philosopher could do this. God must be omniscient, and no being but God can be omniscient. Other beings may be great in understanding, like the angels, know what is in man and all things, like the Son, (John 16:30) "for the Father sheweth the Son all things that himself doeth;" yet this "all things" may be known without omniscience. Jesus said to his disciples, "I have foretold you all things." (Mark 13:23.) The woman said, "When Messias is come, he will tell us all things." (John 4:25.) Jesus said, "The Holy Ghost shall teach you all things." (John 14:26.) And John said, "Ye have an unction from the Holy One, and ye know all things." (I. John 2:20.)

For God's wisdom and knowledge to be limited to all things that exist, would rob him of his omniscience, cut off his foreknowledge, and deny his immutability. For he would then necessarily make new discoveries in the new development of events, and necessarily adapt himself to the unforeseen circumstances as they transpired.

To know all things that exist alone, would come as far short of infinite knowledge as to know but a few things; just as millions of miles or millions of years bring us no nearer the bounds of space or the end of eternity, than a few roods, or a few days. Some persons meet with a serious difficulty growing out of a misunderstanding of the nature of divine knowledge. They have supposed that if God foreknew all events, that this foreknowledge fixed them so certainly that no choice was left—all future events being bound by the adamant chain of fate. This false idea arises from a misunderstanding of the nature of foreknowledge. The foreknowledge of a thing presupposes the foreknowledge of the choice of the agent, and of all the contingencies and causes which produce the thing on which the knowledge depends as its cause. Foreknowledge is fore-

sight. And as the sight of a thing does not exist without the existence of that which is seen, i. e., does not create the thing seen; so, neither does foreknowledge cause, fix, govern, or influence that which is foreknown, but rests upon it and depends upon it. Thus, my choosing to write upon this subject, is the cause and not the effect of God's foreknowing it. Had I chosen some other subject, God would equally have known that.

The false view alluded to involves its own destruction, because it binds God and robs him of all free agency equally with man. For, as from all eternity he foreknew his own future acts, if foreknowledge made them fate, God himself could have no choice but must eternally act, as, without choice, he eternally knew that he would. The only way of avoiding this absurdity is by supposing that God chose, willed, or decreed all things before he foreknew them, which involves an equal absurdity. For to decree is to act; to act supposes time, and this supposes a time before that time. Hence, if God knew nothing until he had decreed it (Tucker), then before the first decree he knew nothing, and has grown in wisdom with each decree, and as long as he wills or chooses, so long will he continue to increase in wisdom. This false supposition destroys every perfection of the Godhead. The foreknowledge of God binds no man. God foreknows not only how things really are, but he foreknew that they might be very different from what they are; provided, we would have been better men than we are.

Jesus taught the omniscience of God when he said, "The very hairs of your head are numbered," and "not a sparrow falls to the ground without his notice." This knowledge of God is universal, unlimited, and direct; that is, not derived from others. It is perfect and peculiar. Not even "the Son," yea, *none* "but the Father only," knew the date of the end of the world. (Mark 13: 32.)

IV. *Omnipresence.* This is also a peculiar attribute of God. Yet we would not be understood to mean that spirits are contracted in their presence to a narrow, local sphere like man. That the presence of spirits is more extended than that of physical bodies, there can be no rational doubt; hence, there are doubtless principalities, and powers, and thrones, and dominions, in the eternal world, whose princes are omnipresent to all within their sphere or under their government, having all power, knowing all things, and being universally present as far as the Eternal One wills, but no farther. No doubt there are many such beings who, in the vastness of their glory, would eclipse in the eyes of the vulgar, their highest conceptions of God. The greater portion of the Christian world, obtaining their theology from the western church, i. e., from the Latin and African schools, have engrafted upon the spirituality of Greece, the materialism of Africa, and while they hold God to be an impalpable and immaterial spirit, without body, parts, or passions, they suppose him to be materially and bodily present, with an universal center and unbounded circumference—thus supposing God to possess a body filling universal space. This view, besides the first feature of material grossness, which shocks an understanding cultivated by the Bible, is also infinitely objectionable, since it makes God not only universally present, but locates all things literally in God. Thus God is substantially diffused, and tangibly embraces all spaces, all things, all worlds, all evil spirits, all corruption, even the abode of lost spirits—all in God. This idea so shocks the understanding of the Bible Christian that he must have a "thus saith the Lord," or

abandon the philosophy. Spirits are doubtless present by the perfection not of a physical, but an intellectual nature.

It is not necessary in order to our presence with an object that it should be encased in our organization, or body, or even that we should touch it. Neither is it necessary in order for a spirit to be present, that everything should be embraced in its substance. God is everywhere present by the unlimited extension and infinite perfections of all his attributes. Thus, nigh, afar off, past, present, and future, are all alike present to God. Nothing is beyond his sight; nothing is beyond his hearing; nothing is beyond his power. Thus, "if I take the wings of the morning and fly to uttermost parts of the earth, God is there; if I ascend up into heaven, God is there; if I make my bed in hell, God is there;" not in a physical, gross, or carnal, but in an intellectual, spiritual presence. There his eye sees me, there his ear hears me, there his hand leads me, there his power extends over me. Other spirits may be present, universally present in their unlimited dominion or sphere. But God, being infinite, is omnipresent. Other spirits may be present throughout narrow or extended spheres, according to their nature, dignity, perfection, or power, or according to the will or grace of God. The sphere of the insect is narrow, yet commensurate with its limited faculties. The sphere of the beast more extensive, but confined to a narrow circumference. Man, not content with the present, gathers up the past, pierces the future, explores distant deserts and oceans, ranges through the fields of science, and opens by telescopic vision the pages of distant worlds. Shall we still ascend higher in these rising degrees? Why not? If angels are superior to men according to their nature—and who can doubt it?—and principalities and powers, thrones and dominions still convey the mind upward through heaven, immeasurable spaces before reaching the eternal throne, where shall the bounds be set which limit the spiritual world? Who will define the powers of those spirits which inhabit them? Extended space becomes a mere whispering gallery, and distant worlds as literally present to them as a new landscape is to me. And yet, however extended the power, the influence, or the presence of subordinate beings, none but God is universally present, because none but God is infinite; all other beings are limited. And though the presence of a being extended over this, or ten thousand worlds, or ten thousand times ten thousands of thousands, though it could be present with every man and every angel, and every intellect in every world, yet might its powers be thus limited, and hence approach no nearer to Omnipresence than though limited to the narrowest circumference. Just as millions of years approach no nearer eternity than an hour.

God is infinitely present. To suppose that he is not, destroys all our religion, and unsettles all confidence in the divine government. Were there any heart in the universe which God did not know; were there any mind in the universe which God could not comprehend; were there any remote portion of the infinite space that God's eye did not explore, who could tell what extensive powers might be there? There, far beyond, and not in God's dominion, would then be infinite space, for God would be limited. Who could report the principalities, powers, thrones or dominions of those untold and illimitable regions? Who could tell what adverse powers might yet invade the empire of God? might yet contest the throne of the universe? Faith in the universal presence of God is to the saint a thought full of comfort. His God and his Father, his best, his un-

changing Friend, is ever and everywhere present. In youth and age, sickness and health, life and death, God is everywhere present—present to observe our warfare, to be a wall of fire around us, to strengthen and bless us, present to uphold and protect us. But alas! the wicked—he cannot escape from God. Darkness does not cover him. Even the grave shall not cover him. God reads his secret thoughts; God sees his secret sins. Hypocrisy is no veil, death is no shelter, and to him the presence of God affords no comfort, but distress rather. Oh, how shall the wicked endure that all-searching eye, when disrobed of mortality, all unprepared, they see as they are seen, and with a full, realizing sense of their shame and guilt, strive, like Adam, but vainly strive, to avoid that OMNIPRESENT EYE.

V. *Omnipotence* is the unlimited power of God. It has been supposed by some that the omnipotence of God could be proved by works. Charnock, and Gill, and Saurin, and Tillotson, and many others have taken this view. The argument is this, that the power which could create worlds must be omnipotent. The reasoning is specious, but the conclusion is not from the premises. As well might we say the man who owns one million acres of land must own the whole world; or the man who lived nine hundred and sixty-nine years must live forever; or an ocean that is three thousand miles wide must be unbounded; or ninety-six millions of miles must be infinite distance. For as a large given quantity bears no more proportion to infinity than a small given quantity does, so a given amount of power comes infinitely short of infinite power, whether the given power be great or small. Infinity of power is just *as* infinitely beyond the power which it takes to create worlds, *as* it is beyond the power which it takes to kill an insect. All must see that however great it might be, yet a limited amount of power was necessary to create the worlds. And if we suppose that God had no more power besides that by which he created the worlds, then, though great, he would not be omnipotent, not infinitely great, but limited in his power. And lacking infinite, though possessing a great power, what he lacked would be infinitely greater than what he possessed.

God gave the Son a certain amount of power; that is, all power in heaven and earth is given to the Son. So that it is proved that a very great amount of power can be given. But suppose that this was all the power which God possessed; that is, that God had no power out of heaven and earth; infinite space beyond would then sink back to, and forever remain in darkness and confusion, and chaos eternally reign over the infinitely extended fields of space.

The omnipotence of God, like his other attributes, forces itself upon our understanding as a necessary consequence of the admission of the eternity of duration and infinity of space. The eternity of duration and the infinity of space are such evident axioms that no mind can possibly fail to perceive, or refuse to believe them. But eternity of duration without anything durable, is immortality without anything immortal, and infinite space without an infinite God, is an infinite vacuum, from which the mind starts back aghast, and determines that an infinite intelligence exists by the natural laws of thought. This intelligence being infinite and eternal, is infinite in all his attributes, hence omnipotent, omniscient, omnipresent. Paul denominates God's omnipotence, his "eternal power" (Rom. 1: 20), and the psalmist, speaking of God's omniscience, says, "His understanding is infinite" (Ps. 145: 5), and his omnipresence is alluded to

by the psalmist when he inquires, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." (Ps. 139: 7.) God is unlike all other beings in that his sufficiency of existence, power, and wisdom, is all in himself. There is no one on whom it can be said he is dependent. He challenges no rival, and he does this not as associated in different persons, but in *one* individual person. "Thou shalt have no other gods before me. I am God, and besides me there is none else. There is no god like me." Never does God acknowledge either an equal or superior, but speaks to all, even to his Son, as a sovereign alone can speak. God has no creator, no father, no god. God never prays, or gives thanks, or looks up to another. God never sustains the station of a second, third, or subordinate position. His will, and his alone, is supreme, and there is no being in the universe whose will should not be sacrificed to the will of God. He is eternal, immortal, infinite, omniscient, omnipresent, omnipotent. He existed eternally before we existed. His eye has marked every volition of our minds. His ear hears our most secret whisperings. His power is constantly extended over us. And no secret act of our lives is hid from his eyes. He has appointed a day in which he will judge the world. Oh, let us be prepared! Let us adore and worship him in his greatness for his goodness. And let us reverence and praise him, for we are fearfully and wonderfully made.

In the year 1852 Summerbell published his small church history, printed at the office of the *Christian Sun*, in the south. This was probably the encouragement to the publishing of his larger work, in later years, "History of the Christians."

In June, 1852, he was called to hold a debate at Henry, Illinois, with a Rev. Mr. Phelps, a presiding elder of the Methodist Episcopal Church, who had issued a challenge to our people. It was really the sequel to another debate which had been begun by Elder Oliver Barr with Mr. Phelps, in the northern part of the State. In the first debate Elder Barr's voice failed, and he asked a discontinuance, or that he might secure a substitute. With some magnanimity, though with skillful innuendoes as to the cause of Elder Barr's hoarseness, Mr. Phelps granted the request to secure a substitute, adjourning the debate for that purpose.

In the first debate Elder Barr had found considerable difficulty, being of a very gentle and yielding spirit, in defending himself against interference in things that could hardly be made the subject of complaint. Mr. Phelps, while he was speaking, would turn to Elder Barr, who would be taking notes, would lay his hand on his head, and pleasantly telling him to "Take it down," "Take that down, brother," would shake and seriously disturb him. The practice had become a nuisance. Many other such little annoyances made Elder Barr's task difficult. He informed Elder Summerbell of what he might expect, proposing that some rule should be proposed for the moderators to enforce on the subject; but Elder Summerbell told him that he would take care of

himself. When Elder Phelps turned to lay his hand on Summerbell's head, alluding genially and humorously to the baldness under his hand, Summerbell finished the words he was writing as well as possible, looked up with a smile, and put out his hand apparently to ward off Phelps's hand, and, as if playfully, pushed his tormentor away. But Summerbell was a very strong man, and in the push that looked so slight to the spectators there was great force, and Phelps found himself flying out of the pulpit, only escaping it by clutching at the desk. He was too manly to make complaint, and thereafter he laid his hand no more on Summerbell to disturb him.

For the last two days of the discussion, a composite debate was arranged, N. Summerbell and A. L. McKinney, A.M., speaking for the Christians, and Rev. Mr. Phelps and an English minister of Peoria, Illinois, for the Methodists.

When asked to render assistance, Elder McKinney urged his own lack of preparation, not having made any plans for such a duty; but Summerbell suggested that he should merely reply to the arguments of the second Methodist minister, leaving Phelps to him (Summerbell). McKinney accepted this duty. His wit, irony, and eloquence, together with his sharp logic, exasperated the Methodists to a high degree.

In order, apparently, to break the force of Summerbell's speeches, a dozen or fifteen Methodist ministers, after he would fairly begin to speak, would, one after another, noisily straggle out of the church. They would remain outside until near the time for Summerbell's speech to close, which they could know accurately by their watches, when they would begin to return in the same disturbing manner in which they had previously gone out. By this process ten minutes of Summerbell's time would almost be lost.

The abuse became so great that the Christian brethren proposed to Summerbell to call on the moderators to stop it. But he declined, and said he would stop it himself. Accordingly, the next time the dragging procession started, several ministers being on their way toward the door, he ceased his speaking on the question, and said to the audience that "they must not blame these ministers for being disorderly; that they could not help themselves; that they had not their liberty; that it was their presiding elder who was debating and he had given them orders to leave the house, lest they might hear the truth and be convinced of their errors." This abated that nuisance.

However, feeling finally became so great that Mr. Phelps could not bear his anger further, seized his books and papers and left the church. In his anger he was so carried away from his usual spirit that he took the pulpit Bible of the Christians away with his own books. As soon as he discovered his act, he sent the Bible back with a gentlemanly apology.

A stenographer had been employed to report the debate for publication; but on being urged for the copy, he made the plea that Summerbell had spoken with such rapidity that he was unable to read his notes. There were suspicions, however, that he had been induced to be unable.

Summerbell was at that time absent from home about three weeks, and during his absence his daughter, Mary Matilda, was born, July 4, 1852.

With reference to this debate, the following appeared in the *New York Daily Times* of December 14th:

Ministers do not know what moment we shall be called on to exhibit their knowledge. Read the following paragraph from a missionary brother in Illinois:

A public debate between the Methodists and Christians has been seven days in progress on the doctrines of the trinity and a vicarious atonement. The advocates of the doctrine are ———, the presiding elder, and two circuit preachers; opposed, ———, from C., sent for by express, and to aid him, two preachers of the Christian order. A reporter, engaged by the parties, is active taking notes for publication. Orthodox views have been strongly sustained by the affirmants. The opponents have been, in argument, weak, evasive, subtle, and deceitful. God's name they have profaned, and his word they have dishonored. They boasted somewhat of their knowledge of Hebrew and Greek. Unexpectedly, a question arose upon a Greek sentence quoted by Dr. Adam Clarke in his Commentary. After a dispute it was agreed to refer it to a Presbyterian minister in the house. It was referred to your missionary. To decide was easy. The decision was a triumph of a little knowledge over less. For a moment error was seen to blush. Its friends were disconcerted. The advocates of truth felt that by this, an event in itself trivial, an important advantage had been gained to their side. The *Christians* in the assembly could not judge then that their guides "would teach the Methodist and Presbyterian ministers *something*," as was vauntingly said by one of their members, who was piously trained by Dutch Reformed parents. In the judgment of others in the assembly, the accurate and extensive attainments of the boasters were brought into suspicion. Mr. ——— asserted to the Methodists that he could read Hebrew, chapter for chapter, with any person they might bring forward. Your missionary was asked by a Methodist preacher with what facility he could read the Hebrew. The answer was that he would do the best he could in reading Hebrew with ———, before leaving the house, or at whatever time or place should be chosen. Though your missionary has been in the house since, no inquest has been held to ascertain whose knowledge of Hebrew is the most profound, his who gave the challenge, or his who might accept it.

The foregoing malicious squib provoked the following reply:

ILLINOIS DEBATE—METHODISTS VS. CHRISTIANS.

To the Editor of the New York Daily Times:

If the publication of *ex-parte*-reports of sectarian discussions in papers devoted to the noble cause of literature is at least censurable, how much more so when truth is sacrificed to prejudice, and charity trampled upon to sustain antiquated creeds.

The article in the *Times* of December 14th, among the religious reports, headed, "Ministers do not know what moment *we* shall be called upon to exhibit *their* knowledge," without date or signature, is a direct attack on the Christian ministers engaged in the Illinois debate. Hard words betray the author's prejudice, blanks in the place of names his discretion, and a constant perversion of facts his lack of qualifications for a "missionary." He is in error in stating that "Christian aid" was sent for by express; that the reporter was engaged by the "parties;" that the Christians *boasted* of their knowledge of Hebrew and Greek;

that a question arose on a Greek *sentence* quoted by "Clarke;" that Mr. _____ asserted that he could read Hebrew "chapter for chapter," etc. The question on the Greek was on an obliterated *letter*, a question of sight or orthography, and not of theology. The Hebrew and Greek were both read up to the time when the trinitarians retreated from the contest, and your paper conveys to us our first information that they or the "missionary" understood either.

Allow me to say in conclusion that the whole communication in question is a perversion of plain truths, and does great injustice to both the Christian Church and its ministers; and if its nameless author is not satisfied with this version of the affair, he can have the same opportunity in New York that his friends have had in Illinois.

N. SUMMERBELL.

CINCINNATI, OHIO, December 18, 1852.

There was no reply.

In this year, 1852, he published his "Bird's Eye View," as follows:

BIRD'S EYE VIEW.

MISCALLED ORTHODOX DOCTRINES

Compared With Christian Doctrine and the Bible.






















In consequence of many of our Methodist brethren blaming us for not having a human creed, and also inasmuch as it is the constant desire of many in our community that we would present to them a brief view of the principal points of difference between the Christians and the different denominations around us, I have been persuaded to present this "Bird's Eye View," which I entreat the reader to look over carefully, comparing it with the Word of God, and to decide with no view to popular favor, but for *eternity*. I also warn the reader that the difference which appears so great, lies principally in words, most of the orthodox (?) really believing just as we do, but being led astray by the unscriptural phraseology of their creeds.

N. B.—Read across the entire page:

<i>I. They hold as follows :</i>	<i>We hold as follows :</i>	<i>Bible decides :</i>
1. DISCIPLINE. ☞	BIBLE.	Matt. 15: 9.
2. Trinity. ☞	God.	Gen. 1: 1.
3. Triune. ☞	One.	
4. God is three. ☞	God is one.	Gal. 3: 20.
5. God is three Lords. ☞	God is one Lord.	Deut. 6: 4.
6. His name is three. ☞	His name is one.	Zech. 14: 9.
7. Holy three. ☞	Holy One.	Isaiah 12: 6.
8. God the Son. ☞	The Son of God.	John 20: 31.
9. God the Spirit. ☞	The Spirit of God.	Gen. 1: 2.
10. The God Man. ☞	God is not a man.	Num. 23: 19.
11. God died for us. ☞	This was the Son of God.	Matt. 27: 58.
12. Christ is the eternal God. ☞	Christ is God's.	I. Cor. 3: 23.
13. Worship the Trinity. ☞	Worship God.	Rev. 22: 9.
14. God is reconciled to men. ☞	We are reconciled to God.	Rom. 5: 10.
15. God received the atonement. ☞	We received the atonement.	Rom. 5: 11.
<i>II. They hold as follows :</i>	<i>We hold as follows :</i>	<i>Bible decides.</i>
16. METHODIST Dis. Pub. 1829. ☞	CHRISTIAN.	Acts 11: 26.
17. Class (meeting). ☞	Prayer (meeting)	Acts 1: 14.
18. Class Leader. ☞	Deacon.	I. Tim. 3: 8.
19. Presiding Elder. ☞	Elder.	I. Tim. 5: 1.
20. Slaves—Discipline 187. ☞	Neither be ye called masters.	Matt. 23: 10.
21. Chap. I. Discipline disobeyed, sec. 22, 2; sec. 23, 1, 2, 5; sec. 24, 4, 8, 14; p. 70, 71, 72.		
22. Chap. II. Discipline contradictory, 1st, 2d, and 3d articles, sections 1, 7, and 2, 5; p. 78, 80.		
23. Chap. III. The body and blood of Christ are prayed to for preservation over life; p. 96, 67.		
24. Chap. I. Distinction between Methodist and Christian is shown; sec. 12, 2, p. 48.		
25. Chap. I. Discipline disobeyed by preachers; sec. 8, ques. 2, 4; p. 187, 2, 3.		
26. Chap. I. Section 20; page 16; teaches universalism.		
27. Chap. I. Articles V. and VI. are so true that they look odd in the book. From p. 151 to 187 is on Temporal Economy, and the rest is on Slavery.		
28. Part II., Sec. 2, Deed of Settlement—Deeds of all the people's churches to the priests in conference; p. 158, 159, etc.		
29. Chap. 2; sec. 3; page 84, 4, is disobeyed by bishops, priests, leaders, and people.		

BIRD'S EYE VIEW.—CONTINUED.

III. *They hold as follows:*

30. THE METHODIST EPISCOPAL CHURCH. 
31. The true worshippers shall worship the Trinity. 
32. When ye pray say, "Holy Trinity."—Episcopal Prayer Book. 
33. To us there is but one God, the Son. 
34. The Son and Holy Ghost are as much the true God as the Father. 
35. We have no God but Jesus. 
36. Christ is equal with God. 
37. Christ has all power independent. 
38. He performed all his works by his own power. 
39. His works prove him God. 
40. He worked all his miracles in his own name. 
41. God died. 
42. There is but One in heaven. 
43. Christ is a very man. 
44. Little children are born totally depraved. 
45. They are condemned for Adam, their father's sin. 
46. They are cursed for original sin. 
47. God decrees whatsoever comes to pass. 
48. For baptism a drop of water is as good as an ocean. 
49. Divisions among Christians are right. 
50. Vicarious atonement was to appease God. 

We hold as follows:

THE CHURCH OF GOD.

The true worshippers shall worship the Father.
 When ye pray say, "Our Father which art in heaven."
 To us there is but one God, the Father, of whom are all things.
 Father—that they might know THEE, the ONLY true God.
 I ascend to my God and to your God.
 My Father is greater than I.
 All power is given unto me.
 I can of mine own self do nothing.
 He that believeth on me greater works than these shall he do.
 The works that I do I do in my Father's name.
 My God, why hast thou forsaken me?
 Christ sitteth on the right hand of God.
 The gospel preached by me is not after man.
 Of such is the kingdom of heaven.
 The son shall not bear the iniquity of the father.
 Jesus put his hands on them and blessed them.
 I (God) commanded them not.
 Baptized in Amon near Salem because there was much water there.
 That there be no divisions among you.
 The atonement.

Bible decides:

"The Church of God:" I. Cor. 1:2.
 John 4:23.
 Luke 11:2.
 I. Cor. 8:6.
 John 17:13.
 John 20:17.
 John 14:28.
 Matt. 28:18.
 John 5:30.
 John 14:12.
 John 10:25.
 Matt. 27:46.
 Col. 3:1.
 Gal 1:1, 11, 12.
 Mark 10:14.
 Eze. 18:20.
 Mark 10:16.
 Jer. 7:31.
 I. Cor. 3:23.
 I. Cor. 1:10.
 Rom. 5:11.

We submit this "Bird's Eye View" to our Methodist brethren, not in a way of fault-finding, but in much love, as an excuse, if I may so speak, for cleaving to God's Holy Word; that when they see how widely discipline religion differs from the Bible, and how poorly it is obeyed, even by the preachers, they may not hereafter blame us for cleaving to the words which the Holy Ghost teaches, and not trusting to the commandments of men. Should we leave our Scripture doctrine for such doctrines?

N. SUMMERBELL.

CINCINNATI, OHIO, June 1, 1852.

The following appeared in the *Gospel Herald*:

JESUS, THE SON OF GOD.

BY N. SUMMERBELL.

I. That Jesus is the Son of God, in the proper and commonly accepted meaning of the word *son*, is a doctrine which I think is plainly revealed in the Word of God, and calculated to impart comfort to the heart of the true penitent, as well as to the confiding saint. Some of the thoughts which strengthen this idea in my mind may be of use to others.

1. His character appears without the tarnish of sin, pure and heavenly as the atmosphere surrounding the eternal throne. In Noah and Abraham and Moses and David, we find such exceptions to purity as readily convince us that they were men like unto us, but we find no such moral weakness in Jesus.

2. Again, we see this power in the purity of his doctrine, and the infinite extent of his principles; high as heaven, deep as hell, broad as the universe, stretching into the future beyond the power of the greatest intellects; appearing to the child in knowledge, but just beyond his present attainments, and the philosopher still just beyond—higher than the highest, deeper than the deepest, broader than the broadest, and purer than the purest.

3. Also the self-consciousness of his own power and wisdom shows a superior nature. We never find him asking aid of men or seeking counsel of them. He stoops from the towering height of his greatness to touch the loftiest argument of his adversaries, and confounds them without efforts or parade.

4. The purity of his language also, as the universality of his philanthropy, the strange commingling of dignity and meekness, gentleness and perseverance, humility and power; his total exemption from the weakness of our nature, continually strengthen the conviction in my mind that Jesus was superhuman in his origin.

5. His miracles I would not dwell upon farther than to notice the difference between them and those performed by others—first, in number; second, in greatness; third, in the ease with which they were performed, and fourth, in the fact that they were all for the good of others.

II. The name, *Son of God*, I claim as proof of his superhuman origin on account of the circumstances connected with it. The objection that he is called a man much oftener than he is called the Son of God, I regard as nothing to the purpose, since whether he was the Son of God in the highest sense of the word or not, still he was in *fashion as a man*, and hence would be called a man. His being made flesh would make it necessary that he should have a body like a man, look like a man, and be subject to those peculiarities which flesh is heir to; yet, I would not forget that angels are called

men, as is also God himself. Also, that angels walked, talked, ate, rested, washed their feet, and in other respects performed acts resembling those of men.

But taking the ground that Jesus was simply a man, how are we to understand such texts as the following:

1. He "took upon him the form of a servant." 2. "Being found in fashion as a man." 3. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." 4. "He took not on him the nature of angels, but . . . the seed of Abraham." 5. "I speak that which I have seen with my Father." 6. "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." 7. "What and if ye shall see the Son of man ascend up where he was before?" 8. "I came down from heaven, not to do mine own will, but the will of him that sent me." 9. "The glory which I had with thee before the world was." 10. "For thou lovedst me before the foundation of the world." 11. "Though he was rich, yet for your sakes he became poor." Some of these texts may be explained—or explained away—by a play upon words, but most of them defy all explanation contrary to the doctrine which I maintain.

III. Again, although Jesus is called by about two hundred names, yet there is not that interest clustering around any of them that encircles that of the Son of God.

That he should be called the Son of God was announced by the angels. God gave him this name at his baptism. John bare record that he was *the*, not *a*, but *the* Son of God. When evil spirits proclaimed him, it was as the Son of God, and Jesus declared that they knew him. Blessings and privileges cluster around the Son of God. He is called God, Angel, Man, Lion, Lamb, Vine, Bread, Shepherd, etc. But there is no blessing promised for believing that he is either. Not so with the name, *Son of God*. Said Peter, Thou art the Son of God. Jesus replied, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

This could not mean that he was barely *a* son of God, for this would have included the former answer. John said that Jesus did many miracles which were not recorded: but those recorded were to convince us that Jesus was the Son of God, that believing we might have life through his name. The confession of the eunuch was, I believe that Jesus Christ is the Son of God. John said, "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

Such blessings and promises and privileges and encouragements, I am confident, can be brought to prove no other doctrine concerning Jesus. "Whosoever shall confess that Jesus is the Son of God,

God dwelleth in him, and he in God." "He that acknowledgeth the Son hath the Father also." "I have written unto you that believe on the name of the Son of God." "He that hath the Son hath life." "He that believeth on the Son of God hath the witness in himself." Vainly shall we look for such heavenly sanctions to any unimportant doctrine.

IV. Also, it ill comports with philosophic ideas of adaptation for a man to say, "All power is given unto me, in heaven and in earth." Can we suppose that a mere man, or that God by a mere man, will raise the dead and judge the world? Can we suppose that all things, both in heaven and in earth, are to be gathered together in a mere man? That a mere man is to reign at the right hand of God, until all his enemies are subdued under his feet? Does a mere man hold the keys of hell and of death? It seems to me that there is far more difference between Jesus and Moses than there is between Moses and the angels.

There are two remedies resorted to by the advocates of the humanitarian system, which I will name without admitting their power to deliver the system from the force of this argument. The first is by the trinitarian, who says that Christ is both God and man, or God-man. Hence, whatever is not true of one nature, is true of the other and the contrary. But it is true of neither God nor man, that he was rich and for our sake became poor; that he came down from heaven not to do his own will. The argument sometimes raised from the different names, Son of Man and Son of God, by which Jesus is cut, and divided off, and parcelled out, and the parts labelled: this human and that divine; this mind finite, and that infinite; this omniscient, and that ignorant; this omnipotent and that weak—is very weak in reason and very heretical in theology. For by reason it is evident that such a distinction in one person cannot exist—that it is impossible for the same person to be at the same time infinitely wise and very ignorant; God omnipotent and finite man. Such reasoning is an insult to the human understanding. To thus divide up and parcel out Jesus in a creed, may be well enough for those whose fancy created him, whose he is, and whom he must serve; but such liberties with the Son of God would be exceedingly profane. Besides, the Son of Man and the Son of God of the Bible are the same person, and whatever is true of the one is also true of the other.

"Who," said Jesus, "do men say that I the Son of man am?" "Thou art the Christ, the Son of the living God," answered Peter; and Jesus approved the doctrine and blessed the confession. Again, "What," said Jesus, "if ye shall see the Son of Man ascend up where he was before?"

So they put to death the Son of God, and "killed the Prince of life;" and he who now holds the keys of hell and death, who is

worshiped by saints and angels, is he who was once dead and is now alive; who redeemed the saints out of every nation by his own blood: wherefore they worship him.

The frequent words of contempt by which some deprecate the idea of trusting in any but God, that is, of trusting in Jesus if he is not the Supreme God, are more inconsiderate than designedly wicked, and always emanate from an uninformed mind. There is nothing more evident to the well instructed reader of the Bible, than that there is a great person beside God. For God has *laid help* upon one that is MIGHTY. Such an one is seated at his own right hand. By whom also he created the worlds, and made all things that are made. Beneath his feet all things are to be subdued, after which he will deliver the kingdom up to the Father, that God may be all in all.

From numerous passages such as these, the reader of the Bible knows that the Son of God is a real being of a greatness only surpassed by God himself.

V. The fathers are very explicit. *Origen* spake of a class of believers who never "elevate themselves to the Father"—"never proceed beyond the Son, and hold him to be the Father himself." (Nean. 1: 578.)

Justin thought that Jesus was the Son of God, and that "this cannot be new to those who speak of Jupiter as having sons." (Ap. I. Ed. Thirb., p. 31.)

Theophilus said of God, "When he proceeded to produce, then he emitted the Logos, the first born of every creature." (Ad. Autol. L. II., p. 120.)

Irenæus asks, "How is the son produced of the father? No one knows but only the father who begat, and the son who is begotten." (Lib. 2, ch. 48, p. 176.)

Clemens Alexandrinus says, "The Father alone is without beginning." (Priestly's Cor. 1: 26.)

Tertullian says, "God was not always a Father or a judge since he could not be a Father before he had a son, nor a judge before sin." (Ch. 3, p. 334.)

Lactantius says, "God, before making the world, produced a holy and incorruptible spirit, which he might call his Son." (Inst. Lib. 4, p. 246.)

Hilary says, "God the Father is the cause of all, without beginning and solitary, but the Son was produced by the Father without time."

These extracts show plainly that those called "the fathers," by "unanimous consent," believed in the pre-existence of the Son of God, as a distinct person from the Father. This idea does not, of course, include those Ebionites, whose low opinions of Christ are well known. Also, the ablest writers of ancient times, the oldest historians, without exception, all the ancient general councils (for the

constrained creed of Nice, and the sectarian faction of Constantinople, can form no reasonable exception to this statement), maintained the same opinion.

VI. Jesus, speaking of himself, often alluded to his heavenly and pre-existent state. Said he, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man who [whose abode] is in heaven." (John 3: 13.) "For the bread of God is he which cometh down from heaven."

"The first man is of the earth, earthy: the second man is the Lord from heaven." I. Cor. 15: 47.

Christ is distinguished from men by Paul: Gal. 1: 1, 10-12, "An apostle not . . . by *man*, but by Jesus Christ." Col. 3: 23, "Whatever ye do, do it heartily, as to the Lord, and not unto men." The law makes men high priests, but the Son is made high priest by an oath. No man was able to take the book (Revelation 5) and to loose the seals, but the Lamb opened it. Of that day and hour knoweth no man, neither the Son. In such passages the Son of God is plainly distinguished from men.

Jesus says, "Before Abraham was, I am."

John said, "He that cometh after me is preferred before me." John 1: 15.

That the name, Son of God, is sometimes applied to angels and men, is no more proof that Jesus is not peculiarly the Son of the God, than the fact that God and angels are sometimes called "man," will prove that we are not men. The argument in the one case is just as conclusive as in the other.

In conclusion, I will point the reader to the blessings connected with faith in the Son of God, and close by a reference to his glory and worship:

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

He is the brightness of the Father's glory and the express image of his person.

"Who is the image of the invisible God, the first born of every creature."

"We beheld his glory, the glory as of the only begotten of the Father."

"Whose goings forth have been from of old, from everlasting."

"God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

"Declared to be the Son of God with power according to the spirit of holiness."

"Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also." He appears in celestial glory, crowned with many crowns. His hair is white like

wool. His eyes are as a flame of fire. A sharp two-edged sword proceedeth out of his mouth. His countenance is as the sun shining in his strength. His voice is as the sound of many waters. His raiment white and glistening. A golden girdle is around him. His feet are as fine brass burning in the fire. Upon his thigh is the name written, King of Kings and Lord of Lords. He holds the keys of hell and death. In his right hand he holds the stars of his church, and he walks among the seven golden candlesticks.

The angels worship him with harps and golden vials, saying, "Thou art worthy to receive glory, and honor, and power." The saints join in the song, saying, "For thou wast slain, and hast redeemed us to God, by thy blood out of every kindred, and tongue, and people, and nation." Then were heard many angels and seraphim, and the four and twenty elders, and the number was ten thousand times ten thousand and thousands of thousands; and every creature in heaven and in earth and under the earth, and in the sea all joined the chorus and in loud worship sang, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." This is an accumulated weight of worship, by the hosts of heaven and earth; which, while it is rendered, not to God, who did not die, but to the Lamb slain, is such a weight of glory as can be borne by no mere man; and which all our religion and philosophy forbid us to believe heaven would bestow upon a man. Whether correct views of the nature of Jesus have a tendency to produce a purer love for his religion than imperfect views, is a question upon which I am sorry to know that there is a difference of opinion; but that the truth will not retard the growth of love, I suppose all will admit.

With all his general labor, Summerbell was carrying on the work of the Cincinnati church successfully. Congregations increased, with marked growth in influence.

In the spring of 1853, the little Fourth street property was sold at auction, and a fine lot was bought in what was then the central residence section of the city. The corner stone of the new building was laid with impressive ceremonies, and an address by Summerbell on August 16, 1853.

The burden of building was heavy for the little church; but the pastor traveled and solicited funds, and a structure was finally erected at a cost, with the lot, of about \$25,000.

Prior to the dedication the church had passed a resolution, especially requesting the pastor to preach the sermon; but he engaged Prof. W. H. Doherty, A.M., of Antioch College, and but few knew that he was going to preach till he entered the pulpit.

Summerbell had brought \$600 to Cincinnati, the savings of his life up to that time; and with the accumulated interest and the profits of his little church history he bought a little farm in Darke County.

His activities were almost indescribable; but he allowed nothing to turn him away from his chosen work, though the appreciation of the citizens of Cincinnati would gladly have given him work along other than his own lines. We find the following in the *Cincinnati Commercial*:

Voters of the Sixth Ward.

FELLOW CITIZENS—In consequence of the number of candidates for School Visitor, rendering it probable that by suffering my name to run I might draw votes from the man of my own choice, and thus indirectly lend my influence to elect an incompetent person, I hereby withdraw my name from the canvass.

P. S.—My friends, who unsolicited placed my name before the people, will pardon me for withdrawing it without consulting them, as I have but just arrived in the city.

N. SUMMERBELL.

Saturday Evening, April 1.

In August, 1854, occurred the debate with Flood, at Centerville, Ohio, which was carefully reported by Ben Pitman, edited and published in book form by Summerbell, who issued in his life eight editions of the work. The subject of controversy was the trinity, creeds, and total depravity.

In this debate a sweeter spirit prevailed than in the Phelps debate; and the two disputants separated with mutual love and respect. An event occurred, aside from the discussion, that could not be reported in the book, though of much interest at the time. The debate continued for seven days, the intention being to observe Sunday as a true sabbath for worship. However, after the last speech on Saturday afternoon, a Methodist brother announced that Rev. J. M. Flood would preach in the church the next morning at half past ten o'clock. This was a wrong act: for though the Methodists were allowed the use of the church each alternate sabbath, the next day regularly belonged to the Christians. Instead of making any complaint, or insisting on their rights, Elder Summerbell announced that the next morning he would follow Elder Flood.

The next day, of course, the immense audience was only in part able to gain entrance to the house. The Methodist ministers began their services rather late, for which there was color of excuse in the constant crowding into the church. When they began, they dragged every exercise, reading a long Scripture lesson, making long prayers, and singing long hymns. The sermon was a long one, doctrinal in its matter, arguing the questions which had been before the public in the week-day discussions. At the close of the sermon, which came at an extremely late hour, the people did not leave, though this had probably been anticipated by the Methodist brethren; but remained to hear the sermon of Summerbell. It was short, entirely free from doctrinal matter, spiritual, and practical. It was so much in harmony with the feeling of the Methodists, that when Summerbell closed his sermon with an invitation for members to the Christian church, and asked the Methodist singers to sing, they heartily raised their voices in song. To the surprise of the audience, one of the most prominent and respected

members of the Methodist denomination there, a school teacher of great intelligence, came forward, and handed a letter to Summerbell. At the close of the singing the letter was read, and proved to be an explanation of his reasons for leaving the Methodist church. He said that his relations with his brethren had always been pleasant; that he had received only kindnesses from the Methodists, and had only love for them; but that listening to the discussion so far had convinced him that the Christians had the truth.

Mr. Flood, on hearing the letter, sprang forward, saying, "This is all done for effect, all done for effect."

Summerbell smilingly replied, "Well, you take in some of our best members for effect."

The reception proceeded.

During, or at the close of the discussion, Summerbell told Mr. Flood that he would cease to preach the trinity. The prediction came to pass, but we are unable to give the date.

Summerbell sold his little farm, using the most of the money to publish the discussion, but taking \$100 to help to entertain the Quadrennial Convention, which was held in the Cincinnati church later. Concerning the success of the book, which passed through eight editions, the following article by Brother J. E. Brush, of New York City, published in the *Christian Palladium*, of March 3, 1855, will convey information:

DEBATE BY SUMMERBELL AND FLOOD.

Since the suspension of the *Messenger* and *Palladium*, some new enterprises have transpired, of which it is probable many of our friends are not apprised. The discussion on the trinity, recently published, we are glad to learn is attracting much attention. It has passed two editions and a third is ordered. It contains fifty-eight speeches of thirty minutes' length, and a perusal will satisfy the friends of the denomination that the peculiar platform of the Christian Church is amply sustained. Mr. Summerbell has completely Flood-ed his opponent with Bible truth. He is in fact a perfect encyclopedia in sacred history, and this discussion will form one of the most valuable text books for the young minister that I have ever seen. He will find condensed the most ample proofs to sustain our views respecting the Father of all, his Son, and the Holy Spirit, also the arguments *pro* and *con* respecting total depravity, etc. It is in fact just such a work as our friends cannot afford to deprive themselves of, if they have a dollar to spare. I am happy to learn that Methodists and others are reading it, and feel well assured that the Bible platform will lose nothing by the investigation. It will be remembered that Brother Summerbell was associated with the lamented Barr and Prof. McKinney in a similar discussion with three champions of Methodism in Illinois. That discussion was lost to the public through the conduct of the reporter, who, it is thought by some, was hired to suppress the matter. Care was taken in this discussion that no such disaster should be reenacted. Any person who desires the work may receive it free of charge, if one dollar is mailed to N. Summerbell, Cincinnati, or to I. C. Goff, Camptown, New Jersey.

J. E. BRUSH.

The Quadrennial Convention was held in October, 1854, in the new church building in Cincinnati. Rev. Rufus B. Stebbins was president.

Elder Dearing, of Michigan, offered anti-slavery resolutions, which were hotly debated and adopted. Rev. W. B. Wellons, a delegate from the southern church, withdrew from the convention. He was a slave-owner. He announced that the southern churches would withdraw their fellowship.

The attendance at the Convention was large, but few, however, of those who were present then are now living.

Some time during these years was held in Cincinnati the first anti-slavery convention ever held west of the Allegheny Mountains. Summerbell was the president; Frederick Douglass and Gerrit Smith were speakers, and a short time guests at his house. Lucy Stone was also at the convention as a speaker.

Summerbell's attitude toward slavery was one of uncompromising opposition. He predicted at this time, that the institution would lead to a great war; but he expressed the hope that it would not come during his life.

Asked whether he would obey the fugitive slave law, he replied, "No; I would give the escaping slave some bread, and help him on his way to liberty."

On August 18, 1855, in the *Christian Palladium*, appeared the following, from his pen:

THE ATONEMENT.

1. The various scholastic, speculative and Bible opinions of the great *at-one-ment*, may all be resolved into *two* general classes; one regarding *satisfaction* as the object to be attained; the other *salvation*.

2. The *first* is without Scripture warrant, grounded in mystery, and attended with infinite objections. The *last* is Scriptural, rational, effective. The *at-one-ment* of the New Testament is the reconciliation of the sinner to God, through the death of the Son of God. This state of reconciliation is an *at-one-ness* with God in mind, heart and spirit. To bring about this reconciliation the sinner's heart must be changed, his sins purged away, and he must appear in the "*wedding garment*," called the "*Righteousness of the Saints*." A principal means in accomplishing this is the suffering and death of Christ. "By his stripes we are healed," *i. e.* *reconciled—atoned*. "Washed their robes and made them white in the blood of the Lamb," *i. e.*, converted, sanctified, changed. "When he had by himself purged [away] our sins." "The blood of Jesus Christ cleanseth us from all sin." "Are made nigh by the blood of Christ." "How much more shall the blood of Christ purge your conscience from dead works," etc. Thus it is that the Lamb of God *taketh away* the sin of the world, by saving us *from* our sins.

3. The great sacrifice of the atonement—the death of our beloved Savior, affects the sinner through faith by means of preaching, whereby the sinner is pointed to the Lamb of God which *taketh away* the sin of the world: which, by the application of the Spirit, secures his salvation, *viz.*: his conversion; for when the heart is once changed and brought into the enjoyment of the righteousness of Christ by the blood of the Lamb, God mercifully forgives all past sins. The sacrifice by which we receive the atonement, thus, is

powerful in effecting the salvation of the soul by causing *repentance, faith*, conversion, sanctification and redemption. It takes the sinner in his sins and works out his salvation if permitted to be effectual.

4. The scholastic views of the atonement, that it is satisfaction, etc., being a legal transaction, must be either conditional or partial. For 1st, if it is full satisfaction and complete redemption from all the sins of the whole world (*Methodist Articles*), then it would inevitably lead to Universalism. There are two ways of avoiding this dilemma:—

First, by limiting this satisfaction to a part of mankind, and teaching that he only died for the elect; second, by limiting it to a part of our sins, thus leaving *some sins* for which no satisfaction is made. In accordance with this latter view, the sinner is expected to repent and *believe* before he can receive the benefit of the atonement. But as repentance and faith constitute him a saved person, he is thus required to *save himself* before the Savior's blood can benefit him. In accordance with this idea, there is no atonement, satisfaction or redemption for the *sin of unbelief, of willful rebellion against God, of rejecting Christ, etc.*, of finally dying an *enemy to God, in unbelief*, although these are the greatest of all sins; and consequently the sacrifice was not for all the sins of the whole world, but only a part of them.

Did Christ die for all the sins of some men? Then may some men be saved.

Or only for some of the sins of all men? Then by him can none be saved.

Or for *all* the sins (unbelief and refusal to repent) of all? Then must all be saved, on the scholastic opinion that his death was "satisfaction."

One or the other of these three dilemmas must every person experience who adopts the "satisfaction" scheme: while by abiding by the Scriptures no difficulty occurs.

5. I know that it has become fashionable to speak contemptuously of the Bible *atonement*, that it is simply conversion, etc., as though salvation from sin were a trifling matter compared with *satisfaction*. Permit me however to say that I regard *salvation* as of infinitely more importance than any satisfaction can possibly be, and very much pity the delusion of those who regard the salvation of the soul from sin and its conversion to God, as unworthy the dignity of the Son of God.

N. SUMMERBELL.

On October 3, 1855, he delivered the following annual address before the Little Miami Christian Conference, at Carysville, on

AN EARNEST CHURCH AND MINISTRY.

To the President, Delegates, Ministers, and Friends of the Conference:

Assembled once more in our annual gathering, it is a duty enjoined upon me to deliver our usual address.

The journey which we are traveling is an eternal one. Mistakes will not die of themselves, and are better abandoned than eternally carried; for errors, though old, are errors still—stereotype them as we may—and the mistakes of the fathers are as fatal as the mistakes of the sons.

The successful church has ever been an earnest church.

From the time when the first Christian sermon was delivered in Judea, the first Christian prayer-meeting held on Mt. Tabor, the first Christian baptism in the waters of the Jordan, and the first communion in an upper room in Jerusalem, Christianity has come down to us through the turbid waters of ceaseless controversy, the crushing ruins of dissolving empires, the expiring fires of decaying philosophies, and the dying embers of many religions. Over the dark waters of a stormy sea, and the gloomy face of a tempestuous world, with ten thousand foes around, she has reached the shores of our age.

In her origin she mingled with the decaying service of the temple, and snatched from the consuming elements the lingering disciple of Moses. In her progress she passed through the classic cities of Corinth and Athens, and gathered in the subtle disciples of Pythagoras, Aristotle, and Plato. She traversed the empire of Rome, receiving the homage of the iron warrior and the sturdy yeoman, planting the unspotted banner in the palace of kings and in the world's capital. She trod the sands of Asia, and was embraced by the ancient followers of Confucius and Zoroaster.

Her mission was to all, far and near, high and low; to the king and subject, priest and layman; to the traveler upon the desert and to the mariner upon the sea—to win all, to instruct all, and to save all. Reviled as fanatical, branded enthusiastic, still she triumphed!

She gathered in the virtuous of all, because, while she had a virtue superior to all, she was free from their errors.

She possessed the knowledge of the agnostic without his vanity, and the modesty of the academician without his skepticism. For the Epicurean she had a nobler pleasure; for the Pythagorean a more benevolent humanity; for the Platonist a brighter hope, and for the Stoic a more patient endurance.

O'er classic fields, or sandy plains, or sunny vales of oriental or Italian climes, in far off mountains or distant isles, the mysterious banner of spotless white arrested the attention of the unstable world. In every country she gathered followers, from every philosophy disciples, and from every religion worshippers.

Yet every nation was not redeemed from all its peculiarities, every philosophy from all its errors, nor every religion from all its idolatry and superstition. But when the empire of the world lowered its pennant before the cross, the Platonist found his mysterious triad in the Father, Son, and Holy Ghost; the gnostic his two-fold Christ in an incarnate Savior; and Rome a new emperor in the successor of St. Peter. Kings and worldly conquerors united with senates and philosophers to revise, to alter, and to mend the religion of heaven: and, mended or marred, it became the *world's religion*. Creeds were published under imperial authority. The Prince of Peace was

worshipped as the sanguinary God of vengeance and war. Bloody armies were christened by the command of more bloody tyrants, and led forward by thousands to destroy the true followers of the world's Savior.

But under the rule of a false and apostate church the history of the world grows darker. The Roman church proclaimed no "Glory to God in the Highest," no "Peace on earth," no "Good will to men;" and in her borders were found neither glory, nor peace, nor good will.

Yet all through her dark and cruel reign the true church continued her labor of love, struggling with the iron power of her apostate oppressor. The councils called to oppose, the creeds published to condemn, the rack, the stake, the inquisition erected to destroy, and, above all, the crusading armies to consume, prove the presence, mark the locations, and demonstrate not only the existence, but the influence of that church of which the Master said, "Whosoever killeth you, will think that he doeth God service:" still kept by God unto the day of deliverance, as zealous, as numerous, as much opposed to Rome, and more true, and more religious than the Protestant churches of the present day.

We look in the world for them, but they are gone; their kingdom was not of this world. We still hear the prayers which they uttered in the vales of Piedmont; we still listen to the hymns which they sung: but their history was destroyed by Rome, their bodies were burned, and their ashes enriched the fields of Europe, while they live in the general assembly and church of the First Born in the kingdom of heaven.

Thus also, unless otherwise determined by God, may a future generation contemplate the Protestant Christians of the present day. The time may come, when it shall not be the year of our Lord 1855, in the United States of America, but when it shall be A.D. 18,555: and the student, while turning over the musty pages of ancient history, searching for traces of the true church in our day, may read in some "orthodox history" as follows:

The beginning of the 16th century marked the rise of several heretical sects whose creeds were as diverse and novel as the circumstances which gave them birth. They were led on by such opposers of the Catholic religion as Luther, Calvin, Wesley, and others. Some held to the doctrine of fate, and others, free will; but they were remarkable for nothing, so much as their opposition to each other. The English and United States governments, for a time, afforded them protection; but on the final subjugation of those nations to the Roman pontiff, those pestilential sects were broken up, their books and history destroyed, and the world rid of their contentions and clamors.

Such may be the precious paragraph which alone shall inform the student of future generations, that such sects as now rejoice in an

existence of from one to three hundred years have been: for *such sects will perish, as have those of the Dark Ages.*

Zeal may promote success; but truth must give permanence. No denomination can be permanent unless it adopts those unquestionable principles which all admit are eternal. Such are those of the Christians:

1. The Bible our rule of faith.
2. Christian character the only test of fellowship.
3. *Christian* our only name.

These I pronounce eternal principles, which must remain. Creeds may fail, sectarian tests fail, and names be forgotten, but the Bible, Christian character, and the Christian name, like gold tried in the fire, are refined by flames but not consumed.

Let us be truly Protestants, not barely reformed Papists. When the priest said to the Protestant, "Where was your religion before Luther?" he replied, "Where was your face before it was washed?" The Papist was silenced; but the Protestant confessed that his creed was reformed popery, the Roman religion with its face washed.

Such is not the correct view of Protestantism. My prayer to God is that it may wash that face with nitre, eat it with caustic, salivate it with mercury, and consume it with sulphuric acid, until its Roman features are destroyed, its teeth fall out, and the last stain spot of the "Dark Ages" is gone. Let us have a Protestantism which enlightens the masses by the universal spread of the Scriptures, and honors the Bible by abandoning the traditions of men.

The peculiar features of sectarianism are vanishing, but whether the Christians shall be a greater blessing, may depend in some measure upon our exertions.

The remarkable coincidence in the reorganization of the Christian church in this country, at the close of the 1,260 years of her wilderness state, in three distinct parts of the United States, remotely situated from each other, adopting the same principles and contending for the same truths, without any knowledge of each other, has led some to suppose that her rise was a fulfillment of prophecy, and many of our first ministers labored with a zeal and devotion to the cause only equaled by such strong faith in God.

In the organization of churches upon the original basis, there were many difficulties to encounter. People had become so habituated to the doctrines and commandments of men that they hardly regarded an apostolical church as safe. It was supposed by many that without those modern improvements called creeds no church could exist. Forgotten or overlooked was the fact that all those creeds and disciplines were modern improvements, unknown to the apostles or the primitive church; and men really fancied, or seemed to fancy, either that Christ and his apostles were Presbyterians, Baptists, or Methodists, with some Calvinistic creed or free-will discipline; or that the

primitive church was not orthodox: at all events they regarded those additions to the Christian system as the only true foundation to build upon. Also it was considered absolutely necessary to be a follower of some human leader: for the people had been so long used to popes and class-leaders and sect-builders, that they hardly supposed that they had a right to their freedom; but like bondmen, long accustomed to the yoke, turned instinctively to some religious overseer, seeming to say, Please to appropriate me, sir; liberty's domain is too large for me; please to throw around me your sectional lines and separate me from the multitudes of Israel. Even many ministers, after toiling long in the battles of freedom, when they saw that the proud were happy, and that those who exalted themselves were established, became denominationally discouraged, and bringing their liberties they willingly resigned them, and laid them upon oppression's altar, saying:

Put me into the priest's office, and give me a piece of bread, a 'golden wedge and Babylonish garment,' and I will be yours, and you shall own me; I will go where you command me; I will do what you bid me; I will preach the creed you offer me; I will be yours, and you shall govern me; I will resign my birthright for a mess of pottage: for why should I die?

Nor were these things regarded as contrary to the doctrine of Christ, nor at all unreasonable, for sect-building had become so common that most people, and especially the priests, regarded all who simply believed the Bible and followed Christ, as unappropriated material, stray property, or in the view of shepherds, as stray lambs, or sheep, to be gathered into some denominational fold. Oftentimes, indeed, great contentions arose, who should possess the living child; and, no Solomon deciding, it was torn asunder by contending factions. Where Christians with perseverance withstood their importunity and retained their liberty, spiritual terrors denounced by antiquated creeds were made use of. Great leaders were commended to them, or eligible places in popular churches were offered to them, and in discarding these they had much to encounter:

1. In rejecting popular theories, they lost the sympathy of the religious world.

2. They encountered also a well organized opposition.

3. The prejudice of the world was arrayed against them.

4. The cry was raised that they denied the divinity of Christ, and the uninformed frequently believed it.

5. And misrepresentations of their principles were industriously and widely circulated.

6. Sermons were preached against them, by which the ignorant were excited to abhor them.

7. The education of youth was so guided as to create a prejudice against their views.

8. The literature of the world was saturated with the most abusive misrepresentations.

9. The press poured out books, pamphlets, and papers to hinder their progress.

10. Some said that they held the Savior as a mere man.

11. Others that they denied the atonement.

But the ministers were zealous and faithful; they were truly men of God, who had the worth of souls at heart. They were men who seem to have been providentially raised up for the work. They were often men of gigantic frames and vigorous constitutions, who never faltered in the path of duty. They were men of more than ordinary intellect, fully capable both of preaching and defending their principles. Their congregations were large, and constant revivals followed their labors. We yet find their footprints in every part of our country, and we read their epistles written in the hearts of men, as we listen to aged people who describe the preaching of Smith, Jones, O'Kelly, and Clough, or Shaw, Badger, Purviance, and Kincaid. They were persecuted, but their godly lives bore down all opposition. They planted churches, established periodicals, founded schools, published many excellent theological works, and finally established both a name and a place in our country. When they began their work bigotry was popular, and exclusiveness the touchstone of orthodoxy. They began by proclaiming charity, and it was theirs first to establish religious freedom. Theirs was the first religious newspaper in the United States, the *Herald of Gospel Liberty*, and its name denotes its character. They accomplished their work, and went to their reward.

Here we pause. This description we have pursued sufficiently long, for in this world there is no unmixed good but has its evil near.

There were other men, whom I will call a second class, not so much because subsequent to the first in point of time, as behind them in usefulness; they knew not their spirit. Other "kings arose who knew not Joseph." These men never understood the Christians' work. They inherited the place of the first without their prudence, and stood in their ranks without knowing their spirit. The former commenced the work on a scale commensurate with its importance, and were everywhere for building up. The latter were satisfied with small things, or even to return to the country whence they came out. They were governed by impulse without wisdom; they opposed the evil without securing the good; they labored for, but consumed the life's blood of, the denomination.

They found costly temples without God, and they worshiped God but despised his temples. And they reaped their reward!

They found learned ministers without religion, and they coveted an earnest and religious ministry without learning. And they reaped their reward!

They found houses owned by sects, rejecting ministers of Christ from their pulpits; and they would own no houses, all should be common. And they have their reward!

They found other denominations conservatively sectarian, caring more to gain members and build up their denominations than for God and his glory, and they would not proselyte nor build up, but cultivate charity for all denominations but their own. And they have their reward!

Their disregard of temples lost them their congregations. Their carelessness of education deprived them of learning. Their contempt for a learned ministry drove them from cities and villages. Their houses built for the public lost them their churches. While their anti-denominational, latitudinarian liberality, loosened every conservative bond of union, until, to rail at the Christians was the best proof of charity, and to join sectarian churches the final proof of an anti-sectarian spirit. They were men who sought in religion its enjoyment without its duties, and selfish happiness without the cross. They enjoyed the means of grace, without the gracious sacrifice. Fruit was gathered, but trees were not planted. They reaped without sowing, and gathered without strowing. The first held heavenly principles, and God owned them; they were true to God, and God strengthened them; they were spiritual, and God blessed them; they were faithful, and God rewarded them. Had those who succeeded them been able to follow up the work in the same spirit, and with the same power, churches would now be found in every city in our union, and thousands of members; who have been commended or abandoned to the sects, and have poured their wealth into their coffers, and swelled their ranks, would now have been in our communion. Thus, while they rejoiced in happy feelings, and avoided the strife of conflict, through lukewarmness they lost the source of enjoyment; they drank at the stream till the fountain became dry. They paid little to build temples, less to support the ministry, nothing to send out missionaries, and nothing for schools; hence children grew up uneducated, the best sites for churches were lost, houses went to decay, and ministers abandoned the field. New fields of labor were not cultivated; but they had wealth without liberality, riches without education, the best church privileges without appreciating them, and the best advantages without improving them.

The consequence was spiritual declension, and denominational lukewarmness; until he was counted a leader who would brand revival as fanatical excess, and denominational zeal as sectarian bigotry. Our periodicals maintained but a consumptive life, supported grudgingly at one-half the price of other papers. Books fell dead from the press; institutions of learning received so little support or encouragement as to fall under the control of other denomi-

nations; ministers were engaged annually, and visited the congregations monthly. If the church-books were not well understood by each new shepherd, or if he could not count all the sheep in the neighborhood, the church was reorganized, receiving into the new, and, I will add, factional fellowship, only those who presented themselves in person. Thus the best members were often disgusted and lost to the church, and the church often entirely broken up; while ministers themselves received such a precarious support that they were forced to abandon the field to maintain their families. The young men were prevented from entering for want of encouragement.

There was no zeal. Rich congregations were satisfied to meet in antiquated temples, to hear monthly sermons, and enjoyed religion without Sunday schools, often bestowing less care on the house of God than they did upon their barns. Men grew rich under God's blessing, without blessing God with their riches; as Lazarus at the gate of the "rich man," so the church lay at the gate of the rich members—impoverished, sick, and at the mercy of sinners, while its members amassed wealth, built palaces, and, clothed in purple and fine linen, fared sumptuously every day.

If churches were planted, it was not done by missionary effort, as in other denominations, but by the personal zeal of the preacher, few churches supposing that duty required them to do more than by a grudging pittance to raise enough to keep up monthly preaching. For this often a mere widow's mite was given out of their abundance not a tithe of what the minister sacrificed monthly. There was such faith, hope, and charity in and for other denominations, that there was no great desire to extend the gospel in every land, no desire to plant Sunday-schools or churches. But lukewarm editors openly counseled our members, on removing to distant neighborhoods, not to secure preaching, etc., but to unite with the sects in order to avoid sectarianism; and the members sent their children to Sunday schools to study catechisms and Calvinism, sooner than start Christian Sunday schools, lest they should be thought sectarian! Money was often poured into the treasuries of others to build houses, deeded to priests and bishops, while their own houses were allowed to go so far to decay that only the ancient of the people assembled in them, while their children assembled in costly edifices built by their fathers' munificence, where their faith was misrepresented and their own church anathematized. To submit to this state of things without a murmur was considered very Christian, but to object to it was such sectarian bigotry as could hardly be tolerated.

Within a few years the tide has been turning; a spirit of greater liberality in the support of the gospel has found its way into our churches. The consequence has been a revival of denominational interest; churches have come back from the rural districts to cities and villages; educated men have sought a home among us; congre-

gations have abandoned the annual election of pastors, and stated pastors have been settled, who are receiving a sufficient support and are enabled to devote all their time to their charges; Sunday schools have been organized in most of our congregations; missionary societies are becoming common; our periodicals are removed from under the control of men opposed to denominational sympathy; one of the finest institutions of learning ever erected has been established in the bounds of this conference, and hundreds of our children are attending it; more respect is shown to places erected for the worship of God, and many very fine edifices have gone up.

We exhort our brethren to go on, and push forward the noble work of reform. Fear not, falter not; the world is before you, the fields are all white and ready for the harvest. And while creed religion is falling, a Bible religion is everywhere demanded.

Our principles commend themselves to all rational people, and all that is needed in order to their universal acceptance is faithfulness in their support. In every city, village, and town in our Union there is work for the Christian minister. Everywhere is the cry raised, "Come over and help us;" and never was there a time when there was such a demand for Christian churches as the present.

The future is promising; but it requires persevering effort. The diligent man is the successful man; the greatest geniuses are the greatest laborers. Faith and works are the avenue to success. "Depend on Providence, and keep your powder dry," was the word of the greatest man England ever knew; and "Jupiter helps those who help themselves," said the observing heathen.

We have much to encourage us. Our creed is not the exotic relic of some barbarous age, but the daguerreotype of heavenly truth. That there is one God, the Father (I. Cor. 8:6); that Jesus Christ is the Son of God (John 20:31); that the Holy Ghost is the Spirit of God (Gen. 1:2), are truths not to be disputed nor overthrown, but so plainly laid down in the Bible as to need no proof, whilst the most abundant testimony is at hand. We know that whatever may be our comparative success, yet before the millennial state, before God's kingdom can come, or his will be done on earth as it is in heaven, those principles must universally prevail. We also know that ours is a faith which is not to be changed by death, but

"The God we worship now
Will guide us till we die,
Will be our God while here below,
And ours above the sky."

Be earnest then! Christ has given us a large field. Our circuit may extend over 24,000 miles in circumference; our congregations may be gathered from 900,000,000 of people; the sins we are to contend against are as universal as humanity; yet the grace we offer

is more abounding than sin; the baptismal waters encompass two-thirds of our globe; and the truths we teach are eternal. The work is before us, and the Master calls to duty.

Ministers must give greater attention to revivals. God's religion has always been a religion of revivals. They may be ridiculed by the ungodly, despised by the unconverted professor, and feared by the lukewarm; but "refreshing" seasons from the presence of the Lord, times of reformation, and revivals of God's work, are such biblical terms and convey such biblical truths, that to deny them is little else than opposition to religion. We must never give up revivals; we must not countenance the practice of those who call them fanatical meetings, and despise them. We may have fanaticism with revivals, and we may have it without revivals; but one thing is certain, that God's church, from time immemorial, has enjoyed revivals; that the apostolic church had revivals; that the Roman Catholic Church had no revivals, but that the Protestant Church had revivals. Labor for revivals, pray for revivals, preach for revivals, and live for revivals; and when God blesses you he will give you revivals.

But in order to increase our usefulness we must cultivate more religion. Preachers and people must strive for a deeper work of grace. More attention must be given to prayer—prayer in the private closet, prayer in the family, prayer in the prayer-meeting.

The earnest and devoted ministry will be felt in the world. A minister's usefulness, so far from being confined to the pulpit, may be annihilated both in the pulpit and out of it, unless he is an earnest man in religion everywhere. If his own family is irreligious, he can have little influence upon other families. If his family does not attend church, if his children are not at Sunday school, his preaching is but idle declamation to the world, a mere beating the air; and the better he is known (unless some extraordinary circumstance alters the case) the less he will be respected.

Let the family circle then be the first field of labor, and our own households the first churches we organize in God's service.

Then will there be confession of former declension, a waking up on the part of the sleeping, zeal taking the place of lukewarmness, the house of God thronged with anxious worshipers, energetic and warm preaching, spiritual prayers and singing, hard hearts melting, sinners trembling, saints rejoicing, prodigals returning. Then religion will be easy; saints will be liberal; better churches will be erected, and more of them; opposition will be overcome; meetings will be more frequent; friends will be multiplied, churches strengthened, and the cause of God will advance. Those neighbors who now oppose the church will become its brightest ornaments, children will be restored to their parents and parents to their children; neighborhoods will be redeemed, and more done for the advancement of

the cause of God and the good of man in one revival than in ninety and nine years of cold preaching.

We speak of improvements in religion. I know that many fear expense, and are ready to sit down and count the cost; and I am willing to acknowledge that religion costs something to keep up in a neighborhood; but not half so much as real estate is increased in value by its promotion. "What was real estate worth in Sodom?" is a question which might be asked of many a Sodom, and also of those who grudgingly support religion, which promotes their happiness, safety, and salvation, and yet spend without stint for those things which degrade the manners and destroy the health without one redeeming virtue. Tobacco costs the United States more than all her religion; rum costs her more than all her schools; and more is paid for cigars than for books. Let us then not complain of the cost; no neighborhood loses anything even in dollars and cents, by promoting religion. If we are poor, let us have more religion and less tobacco; more churches and fewer rum taverns; more school books and fewer cigars. The money spent by the Christians in tobacco, besides the evil of defiling every dwelling house and every church, would, if turned to the service of God, sustain twelve foreign missionaries in distant climes.

We must do more for the cause of God. We must make our religion a part of our business; ministers must be settled with our churches, who are godly men, and will devote their whole time to their work. The work of the evangelist who goes from house to house must be prized more. Let the sermons be criticised less, and obeyed more; let there be less seeking enjoyment in meetings, even less seeking blessings, and more seeking usefulness; that you may be blest, not barely by happy excitement, but by winning souls to Christ. We must build better churches, and more of them; that the day may not be far distant when we shall have a church—and a good one—in every village in our country. Be not afraid of building them too good; God is worthy of a good house to be worshiped in, and God's people are worthy of a good house to worship him in. We should prize our religion higher than our business. Our churches should be better furnished than our dwellings, and cleaner than our parlors.

My faith in the divine mission of the Christians is unshaken. It seems to me that every step which any denomination, church, or individual, makes toward our principles, is a step which need never be retraced. That God looks on those principles approvingly, I have no doubt. They are divine and reasonable, charitable and conciliatory, and those who have abandoned them must, should they be saved, eventually re-embrace them, for none others can obtain in a millennial state. But those who are blest to see the kingdom of God come, and his will done on earth as in heaven, will find *Christian*

the only name respected, God's word the only creed and discipline, God's Son our only Lord and Savior, and the communion of saints embracing all of Christian character. So that, though we should forsake these now, it would only be to re-embrace them in a more perfect state. Some think that we have anticipated a majestic world, in embracing, in advance, the millennial principles; and that in the present undeveloped and un-Christianized state of the world we shall not be able to succeed. This may be so; but, if necessary, I would far sooner wait for the coming up of the sublimely orthodox world, than to turn back from the truth already gained into the dark mazes of the past, to meet it. But we can neither; we must go forward. As woodmen, we may blaze the trees to mark our pathway; as voyagers, we may cast into the sea the sealed package, to be drifted by friendly winds in the way of some future traveler; as pilgrims, we may carve our name upon the flinty brow of some sterile rock for future emigrants to read; but to turn back, we *cannot*. Had the pilgrims of old desired to return to the country from whence they came out, they might have had opportunity; but "they desired a better country, that is an heavenly; wherefore God was not ashamed to be called their God, for he had prepared for them a city." So neither can we turn back; but say to any who may be so kind as to invite us, "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel."

Be faithful, ye young men, and fight the good fight of faith; your fathers are leaving to you a glorious heritage. Receive the boon presented to you by the trembling hand of declining age, in grateful hearts and willing hands, and carry forward the well-begun work. Do not find fault that they have not done more, but rather show how much farther you can carry the work. It is said of Alexander that he even wept at the successes of his father, lest he should leave no labors for his son. Have those of the hoary locks and furrowed cheeks left a work for you, young men, rejoice that the opportunity is yours to perform it, and "quit yourselves like men." Be firm and stable; let come what will, be true. We need men in the ministry now who can breast the storm. We have left, I trust forever, the port of inactivity, and the far off shores have faded from our sight. The broad ocean of intellectual thought surrounds us on every side, and ten thousand enemies watch our course. Popery ever and anon rears its broad crest and darts its forked tongue at us. Sectarianism clashes its antagonistic elements, all harmonious against the truth. Infidelity turns back to old antiquity, and quotes again, "Ye shall not surely die," but shall be "wise," "like gods," and spurns the gospel and repentance, and talks of Christ's mistakes. These, with ten thousand other foes, you must learn to meet, and learn to conquer.

Be strong! be firm! turn not with every wind of doctrine, but stand amid the storm like men. Let come what may, be men!

Seek not the smile of mortals like yourself, nor fear their frown, nor feel that you are weak because they aid you not. Put your trust in God, and he will be with you; go forth to save a lost and ruined world, and God will prosper you.

And now, ye aged fathers, a word to you! to you—but some are gone. From those hoary heads some are absent, ministers and laymen. One who long held a chief place in your assemblies, ever true as ever qualified; one, a soldier of many a hard fought battle in his country's cause, one who has presided over your deliberations, and aided in your counsels, one long an ornament to society and a pillar in the church, eminent as a jurist, moral reformer, and Christian gentleman, is gone. Judge Servis is gone to the church above; his silver locks will no more grace our assemblies, nor his council cheer and strengthen the young men, or comfort the fathers. Be faithful, ye aged sires, to the grace already given. We look to you for counsel, and pray that you, our earthly fathers, may be blessed by the eternal Father of us all. Yours has been the cross, yours shall be the crown. One after another you will depart to your long looked for home, and other generations arise to fill your places.

But the church shall last, its years shall not fail.

And now, may God preside over our deliberations and grant us wisdom to direct us in the ways of truth during the present session. And when we are dismissed from our earthly conferences, may we meet in the general assembly and church of the First Born, whose names are written in heaven.

The Cincinnati church had now become an independent body, and there sprang up again the ambition of Summerbell to go west as a missionary, supporting himself. He secured the finances of the church by getting various good subscriptions, covering all the obligations, placed the subscription in the hands of L. D. Robinson, the treasurer, and on Friday night handed in his written, positive resignation. He preached on Sunday, and on Monday morning left at six o'clock for the west.

At ten o'clock a committee arrived from Yellow Springs, Ohio, to secure him as pastor for the Yellow Springs church, that church having heard of the Friday night resignation. They claimed that Summerbell had given them reason to believe that when he left the Cincinnati church he could be secured at Yellow Springs. He had not regarded this as a promise, but the Yellow Springs brethren so considered it. Immediately letters were sent to him in the west, and on his return representations of the needs of the Yellow Springs church induced him to defer his western missionary enterprise.

To this result he was moved in part, as though God were leading, by his disappointment in his western trip in being unable to locate land, the Government land offices being suddenly closed by orders from Washington. His land warrants were temporarily useless. Also, he

had left some money at Chicago to pay for land for which he had contracted in the suburbs of the city; but the timidity, or prudence of Thomas Harless, who was to pay the money for the land on the tender of the title, caused him to delay, in order to make examination; the bold bargain of Summerbell was useless. The land is now worth millions. These circumstances induced him to make contract with the Yellow Springs church.

He preached a farewell sermon to the Cincinnati church, which breathed a tone of disappointment and sadness, in which he said, taking for his text II. Cor. 13:11, with many other things, the following words:

This morning closes my ministry here. Five years ago I came to you, not to seek worldly good, but the good of the cause. We have had *toil*; but this has ever been the fate of the church; eighteen hundred years ago there were trials, but the church moved onward; thousands were martyred, but the church moved onward.

Though this church was organized many years ago, some of the original members still living, however, it has never been more prosperous than now. When I came here five years ago, it was not believed you could keep a pastor. That impression is gone. It was not believed we could get a congregation. That impression is gone. One of the greatest difficulties to overcome was that the community had no confidence in the prosperity of the church. That impression is gone.

Things have changed. That location was bad; this is good. That house was poor; this is good. Then our friends were few, now they are many. Then we had little church property, now we are better off than many city churches. There is enough subscribed to pay the debt, our reputation is established, we have a good choir and a respectable congregation.

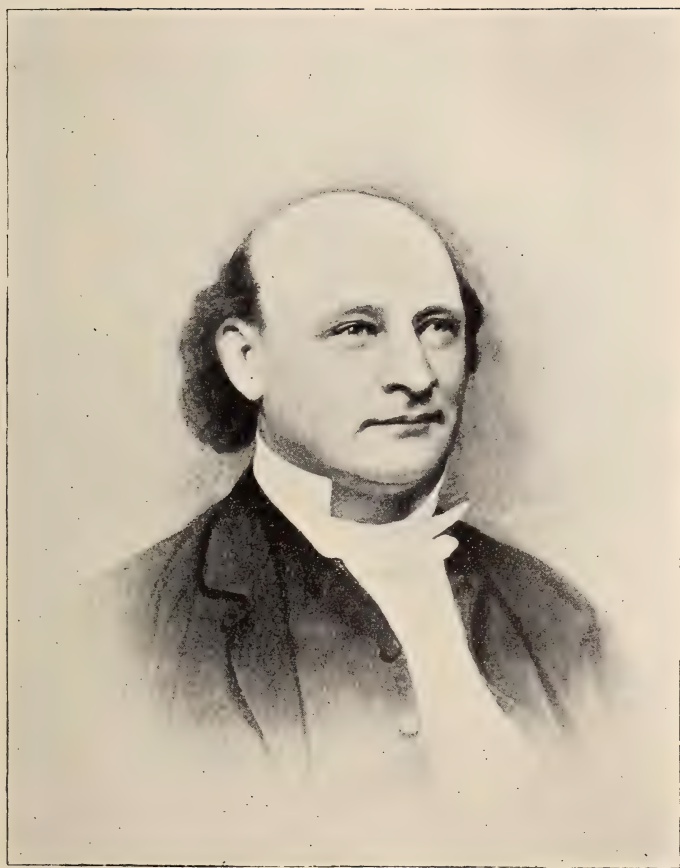
During the five years I have been here you have had a hard struggle; but I, though a stranger, have struggled with you. I have known where the money has come from to build; a small portion only was raised in this church. Much of it was gathered from abroad, or solicited outside of the church.

My visit to you has been like a storm to the sea—to disturb, to agitate, to raise money, to sell, to buy, to build, to move, to raise money, etc.

But with you the struggle is about over, but not with me. You are about through; I go to commence, Your building is completed; I go to build. Your money is raised, or subscribed; I go to raise money. You will worship in a finished house, I in a rough basement. While another preacher stands in this pleasant pulpit, I will stand on one of loose boards, with a rough plank for an altar, a rough board for a seat. I go to commence another struggle; you rest. I go to the war; you retire.

Your trials have been hard with me, because you had not only to raise my support, but money to build; now there is only the salary, the burden of building is past.

Your condition as a church is improved; but mine is not, after five years of the best of my life, after five years of toil and anxiety, after five years of sacrifice. Many dollars have I spent for this church. Here I have toiled with adversity; and I now retire to no easy field, not *bought off*, as some have said, but again denying myself of ease, buckling on the armor for another campaign.



REV. N. SUMMERBELL.

Finally, brethren, farewell. Be perfect. Strive for a high attainment in grace. Christ's character is the foundation of his church (Mat. 16, etc.) Godliness will give character to you as individuals, and give you influence. Godliness will unite you in love, will increase faith and devotion, and will give character to the church.

Be of good comfort. Trust in God. He has been with you. Neglect no duty; be kind to all men; love the brethren; return good for evil; study the Bible more; pray more; attend, and aid the prayer-meeting; labor in the Sunday school; be faithful at church; be of one mind; let all your thoughts be to do good, to build up the church; think well of each other; encourage your minister.

Live in peace. To do this, don't try to govern each other, nor to find fault, nor talk about each other, nor seek revenge, nor seek to justify self. And the God of love and peace shall be with you. God will be with you *here*, and when you meet at *home*, in sickness and in death.

I now bid you farewell, resigning the church to your care. For five years it has been my care, every Sunday, every week. I now leave it with you.

It is precious. Will you guard it?

It has cost years of toil. Will you protect it?

It is your own cause. Will you love it?

It is your Savior's cause. Will you be true to it?

If you fall out, the enemy will rejoice in it. "Our foes will rejoice when our sorrows they see," and smile. Let self be nothing and the cause be everything, and God will reward you.

Look to the church as the representative church of Christ, the only one in a western city. Will you neglect it? No! Will you let it go down? No! Let these walls constantly resound with thanksgiving.

"And when the lips that with God's name

Are vocal now, to dust shall turn,

On others may devotion's flame

Be kindled here, and purely burn."

May you see sinners converted, these aisles crowded, your children taking your places, and as you pass away one after another by death, may a new generation carry to a higher state of perfection the religion of Christ here.

And when you sit under the dews of God's grace, remember me.

Farewell.

He was emphatically a man of faithfulness. And yet he was discriminating in his condemnation of treason. I find the following scrap among his papers:

Judas was not base enough for some things. There is an abyss below a Judas. Had he been as vile as some, he might by false testimony have lighted a flame of persecution which would, without God's powerful intervention, have destroyed the apostles and the infant church, and his name would have been quoted against Jesus to the end of time. But he did not, though he served his purse, added thirty pieces of silver temporarily to his fortune, made his peace with the popular party, and forsook the infant church forever. God restrains even the wrath of the wicked.

He removed to Yellow Springs, Ohio, in August, 1855, at a salary of \$600 per year, expressly contracting that his engagement was to last only nine months. The church building was unfinished, the congregation worshipping in the basement. It was then one large room, including the whole first floor. He labored until the spring, adding more than forty members to the church, securing the completion of the building, and started again on his missionary enterprise.

The following extract from a letter from Mrs. Sarah King Maxwell to Mrs. E. J. Summerbell, throws light on the private life of N. Summerbell:

A kind of jolly time, a season not bad to look back upon; something like that of "hanging the pictures" in your parlor in Cincinnati. You remember how the doctor pretended to scold me for my awkwardness, and when you came to my assistance, how he said, "I can get along all right with 'Phemie' when she is alone, but both of you are too much," in the most injured tone, while his twinkling eye told his words came only from the teeth out. . . .

You remember how fond father was of Mary, then Joseph and Thannie—their friendship was pleasant to behold. One picture is indelibly impressed upon my memory. The view was from your parlor window on Dayton street, from which place we were watching them going down the street. Joseph had his arm on Thannie's shoulder, and they were so busy talking they seemed oblivious of all that was passing around them. Brother Summerbell remarked:

"I would like to know what those boys are talking about; some grave subject, from their appearance—nothing sad, understand me, for I consider them two happy boys."

Their enjoyment of each other's society always seemed to please him. Their boyish pranks were never criticised unkindly.

The doctor told me some very improbable incident one day, and when I expressed my doubts of its truthfulness, he made some movement which attracted my attention to the fact that his hand was pointing over his left shoulder, and said, "'Over the left,' as the boys say." Then I knew that it was all in fun.

It was this familiar, easy way with the young people that attached them so to him, and gave him that influence over them. Those young people's prayer-meetings in your parlor were the first meetings of the kind I really enjoyed. Your words of cheer and helpful hints made it so easy for us all to do a little something for the sake of Jesus. Then in the doctor's invitations there was always something inspiring, something that made one feel glad to say even one word. . . . Sometimes there would be two or three on the floor at once. You remember all this.

I often think if other ministers would imitate Brother Summerbell in looking more after the spiritual growth of the young people in their flocks, there would not be so many attending dances and places of amusement that bring disgrace upon the church. . . .

Yes, Sister Summerbell, you have been blessed in your children and in your husband. . . . He lived and loved that gospel more than almost any one I ever knew. His unostentatious, abundant generosity, his sincerity, his guilelessness, his simple, unwavering faith in the gospel he proclaimed and practiced, made him the leading man that he was.

There was no time or season with him especially set apart for religious service; all times and seasons were alike with him; he was always ready for "a word of, prayer." . . . "Let us have a word of prayer before Sarah goes."

Then would follow one of those pertinent prayers you so well remember, brief, and right to the purpose; wherein I was especially committed

to the care of the Lord in such a fervent, trustful spirit. The sweet words would come to me above the rumble of the rushing train, and a conscious feeling of security would make me even cheerful and happy, though the train was bearing me away from the dear home-nest at Yellow Springs, and from you, my sister.

I have often thought of Mr. Summerbell's words once, when he insisted on seeing me on board the cars at Covington, Kentucky. I did not want him to take that trouble, for I knew how precious was every moment of his time. He silenced my objections by saying:

"Your father would not let my Mary leave his house alone so early in the morning to cross this river, and I am not going to let his Sarah."

Do you remember while we were still having services in the basement of the Christian church at Yellow Springs, one day a colored woman shouted and made much ado? Mr. Summerbell gave out the hymn, and the chorister gave us the pitch (we had no organ then), but we Yankee girls failed to respond, and Father Crist, who sat well up in front, "raised the tune." Mary Jewell and I took many a laugh over this. Mr. Summerbell looked at us as if he was ready to annihilate us; and then laughed at us, when we said:

"We didn't know as we ought to sing when the woman was shouting."

He said, "That was the time you ought to have sung the loudest."

As for myself, I had never heard any one shout in a Christian church in New York, and I was wholly at sea.

When the time drew near for you to go to Des Moines, the people could not think of giving you up. The church had prospered under your united labors. And even after Mr. Summerbell's resignation had been accepted, church duties filled up your time till the very last. Just before your departure, you held what you supposed to be your last baptismal service, but at the request of Sister Jacobs, who was too ill to attend to the ordinance when the others were baptized, you postponed your journey, that she also might be baptized by Brother Summerbell.

S. K. MAXWELL.

Thus did he arouse the love of those who knew him best.

He was pastor at Yellow Springs, Ohio, till the spring of 1856. During that time he was instrumental, in the hands of God, of bringing scores to Christ, and the church building was completed.

At last the time came for him to succeed in his long-cherished dream of entering on self-supporting missionary work in the west. In the late spring of 1856 he started on a long ride, that he might see the country and determine his final location. He took his family in a wagon or carriage specially built for his purposes, of light carriage running gears, with a box or bed built with doors in the sides; of such size that all, himself, wife, son, and daughter could ride comfortably by day, and at night, if there were need, could sleep at full length by making a few adjustments of baggage. The carriage was covered with the best cloth made at that time for buggies and carriages with extra wide laps, and the fiercest storms were passed in it, all of us being perfectly protected from the weather; an umbrella-like protection, at need, being lowered in front toward the horses. The protection was so perfect, and the appliances of all kinds so ample, the foresight as to needs so exact, that the family had not traveled long until every member of it earnestly wished to avoid "putting up" at hotels and private houses, and where there could be found the least pretext, we invariably "camped out." The horses were

young and fast, and for the whole season, from May to October, the average distance traveled per day was over forty miles. At three o'clock in the afternoon, it was Summerbell's custom to look for a good stopping place for the night. It was a very enticing building and surroundings that could allure us from the camp, where we could be alone, where we could be cleanly, where we could do our own cooking (that is, "mother"), and where we felt safer than when lodging at hotel or house. As soon as a pretty grove could be found (the country then not being fenced in as now) near to running water, with clean ground or grass, with retirement from the highway, we turned aside and prepared for the night, though early. Summerbell preached every Sunday morning and night somehow, in the neighborhood of our camp, either at a schoolhouse, private house, or church. His second service would sometimes call together very large congregations, so that buildings would be taxed to accommodate the people.

As we look back on it, that season seems like a dream. Perhaps the family never passed so happy a time. They were with each other. They gained steadily in health and strength. Time had softened the grief at the departure of Charley. Mary was there to bless us with her childish prattle. Joseph was in a constant state of excitement at the possibilities of the hunt and at the success of his father in securing the game that abounded, by quick shots from the carriage, while the boy would be occupied in keeping the horses quiet. The gun earned much of our food, and, of course, we always considered what father shot the best. Adventures of various kinds broke the monotony of the trip. One of these was spoken of by Summerbell himself in the *Herald of Gospel Liberty* of October 27, 1877:

HAVE A LIGHT IN THE WINDOW.

It was about 1856, on a prairie of Illinois, between the United States land-office at Danville, and Urbana, that an expert horseman turned toward his prairie home as he was leaving, and spake these words to his wife, and then galloped off over the wild meadow, called by the French name of *prairie*. I had been over the prairies before, from Kankakee to Wisconsin, but I never so realized prairie life as I did at that time. I was on my way west with my family. We drove a good team before a well-covered spring wagon, and had passed the land-office and were seeking the open prairie, when the same man, having been told that we had passed, followed hard in pursuit, and, after several miles chase, overtook us and constrained us to visit his prairie home and hold a few meetings. The prairie home of the preacher was humble but very attractive as it stood in bold relief in the midst of thousands of acres of unfenced and unroaded meadow. His companion gave us a cordial welcome. We had dined *a la* picnic before he overtook us, but the preacher asked if we would have some fruit. We wondered where the fruit was to come from; but on bidding a girl (since a preacher) to bring us a plate of "prairie apples," the mystery was solved by the appearance of a plate of fine white turnips. Rested and refreshed, the preacher accompanied us to a distant neighborhood for meeting; and seeing that the night would be dark, and the time of his return late, and the way over the trackless prairie long, the preacher said, "Have a light in the window for me." We had a good meeting that night, and I trust that some, in effect, by prayer, said to the angels, "Have a light in the window for me, when I

am to pass through the valley and the shadow of death." We lodged where we preached; but the prairie preacher returned to his lone family by a long, dark way, guided partly by instinct, but finally by a light in the window. That pioneer preacher has led many to Christ, and, with his faithful companion, is still living, though aged and feeble.

Was this Z. M. Wilkins?

We never were in a strait for food, until in southern Iowa we came to a region where there had been a drouth. Corn was a dollar a bushel. In Chariton we were unable to buy flour or bread, and only secured some cornmeal by promising that we would not feed it to our horses. Summerbell drove rapidly out of the town for a mile or two, to a section of the road where there was a succession of houses and farms on the left hand side, while the right was open prairie. We were discouraged. The storekeepers in the village had insisted that food was very scarce in the whole country. The outlook was not promising, and it was the unanimous opinion that we must get out of that region as soon as we could after getting a supply of food. Summerbell told Joseph to get out, walk along the road ahead of the carriage, and ask at every house for bread. He began the work. At almost the first house, a sweet-faced woman came to the door, and Joseph said:

"Can I buy some bread?"

"Yes," she replied.

"How much?"

"Oh, as much as you want, likely."

"Can I buy some pies and cakes too?"

"Yes; I think I can spare some."

"May be, then, I can buy some butter?"

"Yes; I can let you have some."

Joseph was beside himself, and without waiting to complete his bargains, scampered back to the wagon, shouting as he approached:

"There's a woman that has everything, and she will sell us anything."

Of course, the mild rebuke given for coming back without bringing anything was lost in the strenuous and vehement recommendation of the boy to his father to buy everything the woman had. Summerbell was perfectly willing, and soon we had a supply of provisions of all kinds. We started on our way. There were signs of prairie chickens off to the right. Summerbell took his gun, and in a few minutes shot one, while the dog caught another in the grass before it seemed to become sufficiently frightened to take flight. We camped almost immediately, and had a dinner that Lucullus would have envied; we had good food, good health, good appetites, good consciences, and good company.

So the whole season was passed, with all kinds of adventures, except those that would injure or frighten us. The route traversed would be impossible to repeat; for Summerbell was free and felt so, to go as he pleased, and where he pleased. He zig-zagged through the land, or drove straight toward a distant point, according to his pleasure. There were no appointments ahead; there were no claims behind. He was

seeing the country, and looking for a point at which to locate for future service for his Master. The following points may give a vague idea of the general trend of the long ride: Yellow Springs and Dayton, in Ohio; Richmond, Indianapolis and Lebanon, in Indiana; Urbana, Danville, Springfield, Jacksonville, Carbondale, Galesburg, and Peoria, in Illinois; Burlington, Ottumwa, Marietta, (where he found Judge Smith), Marshalltown, Iowa City, and Des Moines, in Iowa.

At Des Moines we found an old friend who had been a member of the church at Cincinnati, Alexander Newman; and at that city, then of 6,000 population, we closed our long ride, and Summerbell bought property and settled for his self-supporting missionary work. It was not long till another former member of the Christians was found, regular services were established, which were in the courthouse, the schoolhouse, then in Savary Hall, until a church was built. In the first days, of course, services were held wherever an opening could be found.

One one occasion Summerbell had an appointment at the residence of a Dr. Watson, later residing at Bellefontaine, Ohio, but then in East Des Moines. A Lewis Young, who had been a member of the Christian Church before removing to Iowa, and then living eleven miles north of the city, heard that a Summerbell, a Christian minister, was to preach on that Sunday morning in Des Moines. He came to the city, made rapid inquiry, and was first directed to a certain church, but soon quietly left the building before the speaker had reached his sermon, being satisfied that he could not be a Christian preacher. He was then directed to the courthouse, where his informant was positive that a man called a Christian preacher was to speak that day. When Young heard the preacher descant on the absolute necessity of immersion in water by a minister, if a man would be saved, he knew that could not be a Christian minister of the kind he was seeking. He left the courthouse disappointed. On making more inquiries he heard of the meeting at Dr. Watson's, and hurried thither, and entered while the preacher was yet in his sermon. He had heard only a few sentences, when he said to himself, This is the man. He remained to the end, made himself known, invited the preacher to the schoolhouse in his neighborhood, and that became a center whence the work radiated in various directions.

The church later was organized in his neighborhood with eighty-eight charter members, and on the day of organization, thirty-two were baptized by Elder Summerbell in the beautiful stream near by.

The following became locations of churches or points of preaching: Keelerville, Young's schoolhouse, Corydon, Polk City, and Swede Point (now Madrid), Rising Sun, the Huff Settlement, the Alban Settlement, etc. Some of these churches still survive, but some of them have passed away. The work constantly increased in effectiveness and influence during the years Summerbell remained at Des Moines.

The church in the city itself passed away; its death-blow being given by a pastorate of one of the "wandering stars," elected pastor, who had no early sympathy with the Christians, but worked with us holding his

sectarian doctrines and practicing the ways of worldly finance; in short he was a doctrinal and financial fraud.

Elder Summerbell dedicated the church at Washington Grove, Illinois, in the winter of 1856, making his way from Des Moines to the most western railroad point, Iowa City, through one of the greatest snowstorms known. The distance for the stage-coach to transport the passengers to Iowa City was one hundred and twenty miles. It was usually traversed in twenty-four hours, the "stage" running day and night. But in this storm drivers refused to go on without the urging of the passengers, and at last the refusal was point blank until a purse was made up to give extra compensation. It is needless to say that Summerbell, who had the appointment in Illinois, was the leading spirit in inducing the drivers to go on. The time consumed in reaching Iowa City was four or five times that usual for the trip.

This missionary work was not done with no suffering. One winter cornmeal made our only bread, and wild plums *saved in water* our best preserves. The son, of twelve years, secured fuel by cutting it out of stumps, while the father traversed the prairies. Mother took care of the family at home, wrapping potatoes in blankets to keep them from freezing, and filling cracks in the siding with wadding, to keep out the cold and to prevent the blowing out of the light, as had happened from the wind through the cracks before they were stopped.

Extremes of heat and cold, or severe storms, would not detain Summerbell from his appointments. Rev. Samuel O. Calvin relates that one morning in Iowa he and Summerbell started to go to Swede Point when the mercury was 36° below zero. On their way they saw steers and hogs, frozen to death, lying in the yards where they had died.

Summerbell had this experience once in crossing a stream, Walnut Creek, when the forward part of his buggy was separated from the rear by the body's being lifted from the front axletree by the water, the old-fashioned king-bolt being drawn out. In the efforts to recover the rear part of the buggy, Elder Summerbell having been dragged out by the lines, the horse swam across the stream seven times; and only after being dragged through the water repeatedly was Summerbell able to recover his buggy. Then he was compelled to go without dry clothing a number of miles before he reached a house. The season was spring, and there was ice floating in the water.

In the midst of all his physical work, his mental abilities were eminent. In controversy he was extremely brilliant and good-natured.

Elder Calvin gives the following as churches established by Elder Summerbell in his four years' residence in Iowa: Des Moines, Young's, Corydon, Polk City, Hanover, Huff Settlement, Sugar Grove (in Dallas County), Swede Point (?), Skunk River, and one in Marshall County.

Brother Calvin had removed to Des Moines in the fall of 1857, arriving on Sunday night. He relates the following:—

He made a visit with Summerbell out in the prairie, six miles west of Des Moines. Elder Summerbell preached to a large congregation, and "gave an invitation." Four men came forward and wanted to

attend to the ordinance of baptism that night. Elder Summerbell told them to get ready, he would baptize them "the same hour of the night." Teams were prepared, the young men got hickory bark and made torches to light the company to the water, going about two miles to a beautiful place on Walnut Creek, not wide, but deep, where elm trees locked their limbs through each other over the stream. The torches made the place as light as day; the scene was beautiful, the singing was "heavenly," both at the water and on the way home.

Said Elder Summerbell, "Now, Brother Calvin, I have done what I have longed to do; that is, I have gone to the water side and baptized 'the same hour of the night.'"

The following is an outline of the sermon from the text, Genesis 28: 17, which he preached at the dedication of the small church building erected in the city of Des Moines:

This church, which has erected this house, is known as the First Christian Church in Des Moines, and is composed of about thirty families in the city, together with numbers scattered beyond the city limits.

It was organized by the present pastor August 31, 1856. The first families embraced in its communion were those of N. Summerbell, pastor; A. Newman and G. Scott, deacons; P. M. Scott, Robert Deacons, John Williams, and Lewis Young—in all, seven families. Of these, three resided distant from the city, and one was the family of the pastor, leaving but three, really, as composing the church: A. Newman's, Greenup Scott's, and P. M. Scott's. Of the three families residing out of the city, John Williams died on a visit to the east; Robert Deacons has removed south; and Lewis Young and his family, with others, about eighty-six in number, and all members of this church, were organized into a separate church about a year since. The three families residing in the city remain as at first, and are the heaviest subscribers to the present building.

Weekly prayer-meetings were immediately established, and a Sunday school organized the following November, of which Samuel O. Calvin was chosen superintendent.

The whole number added to the church during the three years is about 266. Of these, however, many have been organized into other churches in the country, and others reside beyond the city limits, leaving only sixty in the city.

The words of my text, "This is none other but the house of God, and this is the gate of heaven," are the words of Jacob, the son of Isaac, and grandson of Abraham, spoken while, an exile from his father's house, he pursued his lone way a journey of six hundred miles to seek a home and refuge from the fury of an angry brother.

His father, not knowing the mind of God, and preferring the valiant and bold bearing of Esau, Jacob only obtained the blessing, his of right and his of purchase, by guile; when, to save his life, his mother sent him from home for "one year." Only "one year" thought the

fond mother. But that year was prolonged to twenty years, and Rebecca saw her loved Jacob no more.

At night, houseless, homeless, weary, sad, and lonely, the exile sank to rest in the desert, with the earth for his bed and a stone for his pillow.

But he was not alone. The God of Isaac watched over his child, and the Lord's eye was upon his chosen one. In his sleep he saw a vision, and behold! a ladder set upon the earth, and its top reached to heaven. Upon its steps angels were ascending and descending, and above stood the Lord. Then the loneliness of the exile departed, and he said, "This is none other but the house of God, and this is the gate of heaven."

How appropriate to us are these words to-day! As Jacob, so have we been cut off by persecution; like him we have wandered lonely and sad; and like him we can say this day, "This is none other but the house of God, and this is the gate of heaven."

Then let us come to the house of God, as Christian pilgrims come. "The God you love will meet us here, he'll make this house his home."

We have chosen the above words for our text, not only because the circumstances were typical, but because we think that no words better express the design of the builders of this house than these: Not only that this should be the house of God in the light of God's being its proprietor, but that it may be God's house as being the place where he shall be pleased to dwell and make his presence known; where God's family shall meet; where his spirit shall abide; where his table shall be spread; and where his blessings shall be dispensed: that it shall not only be the house of God, but it shall be none *other* but the house of God; devoted to no purposes but those of his religion, to no law but that of his word, upholding no institutions but those of his house — "none other but the house of God," from which none of his children can be turned away; none other but the house of God and the gate of heaven.

"Gate of heaven" is a phrase full of meaning. It is the way to heaven; it is the entrance to heaven; it is very near to heaven. Such may this church be to us and all who come within its walls. May we feel that it is the way to heaven. Here may souls be converted, here may sins be pardoned, here robes be washed and made white in the blood of the lamb. Here may all be pointed to the Lamb of God, that taketh away the sins of the world.

May we feel that it is the entrance to heaven; as being heaven, begun on earth.

Hence, we should try here to cultivate heavenly principles and do God's will on earth as it is done in heaven. We should strive to live here as anticipating our heavenly life. Let our conversation be in heaven; let us set our affections on things above and lay up our treasures there.

We should possess the spirit of heaven, and cultivate the peace of heaven, and imitate the character of heaven, and strive to live here as we expect to live in heaven.

We will then endeavor to improve the great truths of the text by considering further—

THE PRIMITIVE CHURCH AND THE SUBSEQUENT CHANGES.

The first church, organized by our Lord and Savior eighteen hundred years ago, we consider the true model of all Christian churches. It was distinguished from all other religious institutions by the same peculiarities which give identity to the church meeting in this house.

1. They were called Christians.
2. They looked to no sacred books for their authority, or guidance, creed, confession, or discipline, but the Bible.
3. They had no leader but Christ: not even recognizing such inspired apostles as Paul, Apollos, or Cephas, as leader.
4. And they fellowshipped all Christians.
5. In their worship they confessed—I record it in their own language—they confessed “but one God, the Father,” whom they styled “the only true God.”
6. The Savior they called not “very man,” or “God-man,” but the “Son of God,” “by whom God made the worlds.” He was not of the earth, earthy, but the Lord from heaven.
7. The Holy Spirit they regarded as the Spirit of God. They did not restrict its power, but, while it was promised unto them and their children and unto all that are afar off, they believed that it was to reprove the world—convince the world of sin, of righteousness, and of judgment.
8. They regarded the atonement as something received by men, and not by God, saying, “By whom we have also now received the atonement.”
9. All who believed and obeyed the gospel they counted Christians.

10. And baptized persons after they were converted, in rivers, or where there was much water, burying them with the Lord by baptism.

11. But never rejecting any child of God, on account of lack of baptism, or weakness of faith.

12. They had no human creeds, no party names, no human laws, no human leaders. They organized no sects, but lived in love, cultivated charity, and endeavored to walk in the footsteps of the Son of God.

Such was the church of the first three hundred years of the Christian era, of which we shall say more in the sequel.

In A. D. 325 the Roman Church was organized, sustained by the Roman government.

In A. D. 381 armies began to be employed to drive the Christians from their churches, and to subdue Christian governments.

By A. D. 540 the Roman Church was permanently established, and the wilderness state of the church commenced.

In the 16th century, whole nations left the Roman Church, and were organized into Protestant sects.

In A. D. 1800 churches on the original platform were organized in the United States, holding all the principles of the primitive Christians.

They abandoned all the doctrines and commandments of men, and fell back upon the pure word of God, with no name but Christian, no creed but the Bible, and no test of fellowship but holiness.

Many regarded the organization of such a church as providential, and a fulfillment of prophecy, from the following considerations:

The church was to be in a wilderness, or scattered state, 1260 years, and these years were fulfilled. During the 1260 years multitudes of sects had arisen, and legions of creeds had been framed; but none had taken the Bible alone, Christ alone, the Christian name alone, or extended fellowship to all Christians. But at the very time the wilderness state of the church expired, the Christians organized churches, embracing all those primitive principles.

This is strengthened by the consideration of the remarkable coincidence of principles: The Bible might have been chosen alone, without the Christian name; or Christ alone, without fellowshiping all; or the Christian name alone, without taking the Bible alone, etc. But there was the union of all the leading principles of a millennial church. The Bible the only book, Christ the only leader, Christian the only name, and the fellowship of all Christians.

Another remarkable circumstance was that although during the 1260 years of sect building, none had been formed on these principles; yet at the very time of the 1260 years' fulfillment, the reformation began, and was completed at once, embracing principles of Bible truth, Christian charity, and heavenly purity, in a day, which others had failed to attain in years of reforming.

Another remarkable coincidence was that this took place in several localities at the same time, though they had no knowledge of each other.

While our country was a wilderness, ere steamboats, railroads, or telegrams were known, Christian churches, without the least knowledge of each other, were organizing in New England, Carolina, and Kentucky.

Thus the church went into the wilderness in the 6th century. The Dark Ages passed and no sect is formed holding apostolic principles. . . . But the 1260 years are not up. . . . Then with the 16th century the reformation commences, but no church yet appears upon the apostolic basis. . . . But the 1260 years were not fulfilled. . . .

Slowly the 19th century rolls in. . . . The 1260 years are fulfilled! Where is the church? She was to come up out of the wilderness, leaning upon the arm of her beloved, on the arm of her Savior and Lord. She was to come clear as the sun, fair as the moon, and terrible as an army with banners! Where is she? A nation must be born in a day. And now the time is expired.

And as if an angel spoke, the cry goes forth, Where is the church?

And a voice comes from the east, and a voice comes from the south, and a voice comes from the west, saying, Here is a Christian Church.

Here, say the Baptists of the east, here, tired of close communion and Calvinism, we have organized a Christian Church.

Here, say the Methodists of the south, here tired of class leaders and disciplines, here we have organized a Christian Church.

Here, say the Presbyterians of the west, here, tired of human laws and confessions, here we have organized a Christian Church.

And thus the time was fulfilled, and the prophecy was fulfilled. And the Christians were organized when the Bible said they would be, and as the Bible said they would be. And the apostolic religion was restored, and the Bible doctrine was restored, and Christian fellowship was restored, and the Christian name was restored.

And whether it is wrong or not, we are not to blame. Those who oppose it, must oppose the prophets that prophesied it, and the Bible that taught it, and the denominations that started it, and the charity which still loves it.

But whether praised or persecuted, these things comfort us: that the Bible defends us, and conscience assures us, and God prospers us, and no enemies can overthrow us; and that, slowly it may be, but surely it must be, our principles are gaining ground.

Once, we alone practically advocated the all-sufficiency of the Bible. Now all denominations unite to publish it, without note or comment.

Once, we alone advocated the Christian name and union. Now we have Bible unions, and tract unions, and Sunday-school unions, and young men's Christian unions, and Christian Associations in every State in our union.

Once, we alone contended for communing with all saints. Now many churches are adopting it.

Once, in 1808, we published the only religious newspaper in the world. Now all denominations have them.

Once, ours was the only college extending equal advantages to the sexes. Now others are jealous of that honor.

And now we ask, If we are wrong, why are our principles advancing?

It may be denied that our influence caused all these reforms in others; but it cannot be denied that we led the way in those things in which all now rejoice.

But it is objected to us, that there must be sects, that men cannot agree in union; that there must be creeds to keep the church pure; that our being called *Christian* implies that others are not Christians; and it is whispered that in denying the creeds we deny the trinity and divinity of Christ.

Surely, if these things be true, they should not be talked of in private only, and behind our backs. But those ministers who think so should come to us and show it. In private we hold nothing, and our churches are always open to respectable ministers; and we hereby invite, and always invite, any minister, Catholic or Protestant, who thinks these things so, to come here in our own church and show it.

No, no!

There was a church before there were sects, as all must admit; and what has been may be again. Sects are not necessary because of division, but it is the sects which make the divisions. Men are not born Baptists, Presbyterians, or Quakers; neither does Christ convert them so, but they are made so after conversion, to suit the very division, which it is claimed is needed because of such difference.

But if Christians cannot agree on earth, how will they agree in heaven? Can a church where Christians cannot agree represent a heaven of peace and love?

Again it is urged that we must have a creed to keep the church pure, to keep it united, so that we can know what it believes. But creeds do neither keep churches pure, nor united, nor yet show what they believe. The Catholics have many creeds, but are not pure. The Presbyterians are not united, and all churches have members who do not believe their creeds.

That there was a church before there were disciplines, and faith before creeds, all admit, and what has been may be again.

It is objected that there is no discipline or rule for expelling members in the Bible.

If there is not, then men cannot get such authority from the Bible, to put it in the discipline, as they contend.

But it is a mistake. Those who say it, do err, not knowing the Scriptures.

It is also objected that we have no right to the Christian name, as calling ourselves Christians implies that others are not.

We think this objection fallacious, for the following reasons:

The objection has equal force against all names.

No church could call itself orthodox, as it would imply that others are not. None should call itself Methodist, as it would imply that others are not methodical. None Baptist, as it would imply that others do not baptize. And so on round the whole theological circle.

We take the name Christian, not as sectarian, but as the only name of union, and freely extend it to all others. If others prefer another name, it is not our fault.

It is objected that we deny the trinity. That is only true so far as speculative theology is concerned, a creed trinity. The Christian Church firmly holds to the doctrine found in the Bible, a real Father, Son, and Holy Ghost; and to the true divinity of Christ, and to the influence of the Spirit.

The faith of the Christians is thus perfectly Scriptural, orthodox, and evangelical.

Their church government is congregational and liberal, such as was instituted by the Savior himself.

The Christian Church in her religion embraces all that the Bible embraces, and holds to all that heaven makes known. She extends her communion to all God's children. Here all may meet in prayer and praise; here all may meet at the Lord's table, meet as God commands, meet as Jesus desires, meet as they did in the apostolic church, meet as they would in their dying day, meet as they will in heaven.

We therefore advocate these principles as biblical, reasonable, Christian, and defensible, and believe they must spread and triumph to the millennial day, when they shall reign alone.

But before that day rolls around, much remains to be done. Yet we should not be discouraged, no great reformation is accomplished without sacrifice. But beyond the cross appears the crown. Thus Moses esteemed the reproach of Christ above the treasures of Egypt. Thus Christ himself passed to the crown, enduring the cross and despising the shame.

If this is the house of God, here souls should be pointed back to the primitive purity and power of the apostolic church. We should not be captivated by the popular religions of the day. Popular errors are seldom seen and more seldom condemned by the masses of mankind.

It was not simply a church that was needed in Des Moines, nor the establishment of another sect, or another creed. The world is full of sects, and churches, and creeds. But a church, a house of God, where God's own religion should be taught.

From the days when the Son of David dedicated the first great temple, in the city where Melchizedek met Abraham, and blessed him, until now, the world has been all dotted over with temples, all dedicated to God, but too many of them ministering to the superstitions of men.

Such is too much the case in this age. Be not surprised at this. All religions are sacred to them that hold them, and revered in the age when popular. Why should not the popular religion of our day be revered in its turn? Even the Golden Calf had charms in the eyes of the poor Israelite, who had seen it adored by the proud Egyptians. And how insignificant does the despised religion of Elijah appear, as

held by one poor houseless and homeless wanderer, while kings and nobles bow to the worship of Baal. Then they were orthodox, and Elijah was regarded as a poor heretic. How they despised him! And how, almost despairing, he cried, "Oh Lord, they have digged down thine altars, and slain thy prophets, and I am left alone, and they seek my life." Even Solomon was carried away with the popular religions of his day; and, indeed, few of the kings of Israel kept themselves pure from the religion of Baal. Even in the darkest ages of popery her religion was adorned with sufficient attraction to secure the adoration of the multitudes; for though the earth was excavated for dungeons, yet the heavens were pierced with spires; though the earth rang hollow with groans, yet the churches pealed with *te deums*. The smoke of incense ascended with the smoke of persecutions, and the cathedral and inquisition rose side by side. Eighty-six millions of the human brotherhood expired in her iron bonds; still Rome was popular. And *yet* the multitudes flock to her gates, cross themselves, and thank God that they are not heretics, like Wickliffe, Jerome, Huss, and Cranmer, whose bodies passed through the fire; or like Luther, Calvin, Knox, or Wesley, who are anathematized by pope and prelate.

Protestants look back over those "Dark Ages" and see little save the fires and the stake; hear little but the crackling of flames and the shrieks of the victims. But we should see more, and hear more: we should see the danger of human religion, and the necessity of conformity to the Bible. The Catholic looks back, and to him those days are the golden age of the church. The judgments of the inquisition remind him of the judgment of the Great Day: the judges remind him of the Final Judge, and the victims of the finally condemned. He sees in the cruel priest, who superintends the human sacrifice, no mockery of Christ's religion, but a sacred triumph. To him it affords no lesson of warning. And yet that church, like some giant mountain of evil, casts its dark shadow over all subsequent ages, and stains with error the truth of all sects descending from her.

The "Dark Ages" have rolled by, but in their stead ages have come, ages of doubt and division; yet with the very doubt a dogmatic spirit, and with the divisions renewed persecutions. No state of the world is free from persecution, and no principles from prosecution.

Jesus was put to death as a blasphemer for saying he was the Son of God. Galileo was condemned as an innovator for saying the world moved. Luther was anathematized as a heretic for pleading for the Bible. And Wesley stoned as a fanatic for preaching revivals.

Yet persecution cannot overcome error nor produce truth.

The art of printing produced a knowledge of the Bible: a knowledge of the Bible, religious liberty, but liberty and knowledge could not produce charity. The world was soon filled with sects, and the

sects with creeds, until each votary found a religion adapted to his own half-converted heart or half-illuminated mind. Formal or fanatical, universal or predestinarian, Protestant or papal, each made a gospel to suit itself. Theological battles were fought in every pulpit, and controversies were held in every church. Each had its own tests, multiplied and divided, old school and new school, Episcopal or Protestant, orthodox or Hixite. Presses teemed with books, not advocating Christ's gospel simply, but the gospel as held by some later leader. Missionaries were sent forth, not to preach Christ simply, but to preach the Christ of that sect. Communion tables were spread, not for the children of God, but for all of like precious faith with the minister. A village of one thousand inhabitants is divided up into eight or ten sects, and a city has its one hundred sects, all tending to division. Neighborhoods are alienated; families divided; parents separated; ministers disfellowshipped; children of God driven from his table; charity denounced as heretical; Bible faith as skeptical; the Christian name despised, and bigotry cultivated.

Now we would suggest and we would do it modestly—we would ask, What charms can such a state of religion have over primitive Christianity? There we see the church as planted by the heavenly Master, creedless, sectless, spotless, heavenly, pure, powerful, triumphant.

Then the heathen world said, See how these Christians love one another. And the skeptic attributes the triumph of the church to the purity of her principles and members.

Then, if asked for their leader—it was Christ; for their book, it was the Bible; for their name, it was Christian; for their brethren, they were all Christians. They enjoyed communion of saints, and hoped for life everlasting.

For the return of this apostolic state of religion we preach, we labor, we pray. For this we sacrifice the advantages of popular religions; for this we endure persecutions; for this we plead; for this we have erected this house, and our desire is that it may indeed be “none other but the house of God, and the gate of heaven.”

Let us now pass to thoughts connected with the consideration that this is the house of God.

If this is the house of God, it should be sacred to us. David said, “Lord, I have loved the habitation of thy house and the place where thy honor dwelleth.” The great king, whose government men blessed and heaven approved, whose throne was exalted above all surrounding nations, could still say, “How amiable are thy tabernacles, O Lord God of hosts! My soul longeth, yea, fainteth for the courts of the Lord. Blessed are they that dwell in thy house!”

The house of God is to be desired. David said, “One thing have I desired: that I might dwell in the house of the Lord all the days of my life. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.”

Thus in olden time they loved the house of God.

Jesus said, "The zeal of thy house hath consumed me."

Thus should we have zeal for God's house. This zeal will show itself in our entering the house with becoming reverence; not with a careless, swaggering air; not stamping, talking, much less laughing; not looking around, filled with a vain curiosity, but devoutly, prayerfully, meekly.

Paul wrote to Timothy, that he might know how he ought to behave himself in the house of God, the church; and the words are applicable to this house, for here the church meets. Any person who will attend the Roman Church will blush for the irreverence of Protestants in the house of God. The house of God should be a place of solemnity. The Word of God says, "Keep thy foot when thou goest into the house of God. God is in heaven, and thou upon earth; therefore let thy words be few," (Ec. 5:1.) This should teach us to avoid all worldly conversation and levity.

If it is the house of God, then it is a house of prayer. Zechariah (7:2) says, that men were sent into the house of God to pray before the Lord; and Jesus said, "My house shall be called a house of prayer." We should always enter the house of God as a house of prayer.

Here we should pray *for all men*, coming boldly unto the throne of grace, to obtain mercy, and to find grace to help in time of need. For here God will meet us.

We should pray for the Holy Spirit, as directed by Jesus; ask, that we may receive; seek, that we may find; knock, that it may be opened unto us.

We should pray for sinners as Jesus on the cross, "Father, forgive them;" as Paul for the unconverted Jews (Rom. 10) "My heart's desire and prayer to God for Israel is that they might be saved."

Here penitent sinners should pray for themselves as Peter taught on the day of Pentecost, "Whosoever calleth on the name of the Lord shall be saved;" as Saul prayed for himself when the Lord said, "Behold, he prayeth;" and as Cornelius when the angel said, (Acts 10) "Thy prayers and thy alms are come up for a memorial before God."

The house of God is a place of self-examination, where we should be more ready to hear. "Judgment must begin at the house of God." Here we should examine our hearts, confess our sins, renew our covenant, considering that it is the gate of heaven.

The house of God is a place of salvation. "They that be planted in the house of the Lord, shall flourish in the courts of our God." Here the gospel should be preached, and sinners be awakened, and souls be converted, and salvation's streams flow, that all may say, "This is none other but the house of God, and this is the gate of heaven."

The Christian will say with David, "Lord, I have loved the habitation of thy house and the place where thy honor dwelleth." Love it, because it is the house of our heavenly Father, and because our Savior is worshiped here. Love it, because it is a house of prayer and praise. Love it, for

"How delightful 't is to see
A whole assembly all agree;
At once they sing, at once they pray:
They hear of heaven, and learn the way.
I have been there, and still will go;
'T is like a little heaven below."

We love it because the saints meet there. There the Christian meets his fellow-pilgrim. Faces become familiar. Words of exhortation dear to the heart! Prayers cheering to the soul!

Here our children are converted, and our neighbor's children. Here our "best friends and kindred dwell." Here we will find those who will remember us at a throne of prayer, sympathize with us in affliction, minister to us when sick, mourn for us when dead, and meet us in glory. Here the gospel will be preached, the Bible expounded, blessings dispensed.

Finally we should manifest this love for the house of God by corresponding actions.

We should endeavor to fill our places here by doing our duty in supporting the cause. James (2:16) says, "If one be destitute, and we say, Depart in peace, be ye warmed, and be ye filled, notwithstanding we give them not those things that are needful to the body, what doth it profit?"—and so with the house of God. If we love it, we should sustain it, not grudgingly, but with a cheerful heart; not to remember it as a loss, but as a gain. If we have been able to give, be thankful. If we have not given, do it now! And rather be a door-keeper in the house of God than suffer it to be neglected. Every week the true saint should lay by something for the house of God.

We should bear our part in the worship and invite others to the house of God; faithful in the Sunday-school and prayer-meeting; faithful to all the duties and privileges of God's house.

Let this then be to us the house of God and the gate of heaven.

Here let all Christians meet, and forgetting their creeds and party names and party strife, sit down in peace at the same communion table.

Here, when the Protestant is wearied with his warfare against the Catholic, and the Catholic tired of his warfare against the Protestant, both may meet in peace and love; meet as they will in heaven, known only as children of God.

As the house of God, we will dedicate it to the religion of God; and as the gate of heaven we will dedicate it to those principles of truth, purity, and love, which we believe are practiced in heaven.

Turning from all human policy and selfish ends, we will dedicate it to whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. If there be any virtue, we will seek it. (Phil. 4: 8.)

From all the varying churches of the present day, the Christians turn to the apostolic church, when the Bible was the only creed, Christ the only leader, the Christian name the only name, and all Christians brethren.

Turning from all that characterized the "Dark Ages," or sectarian ages, we desire to cultivate Bible truth in Christian charity. We would not inquire whether a man is European or American, Calvinist or Arminian, Baptist or Quaker, but, is he a Christian? is he a child of God? a follower of Jesus? is he a brother?

We would possess the spirit of our Savior, as developed when he said, "Whosoever knoweth the will of God and doeth it, the same is my mother, and my sister, and my brother."

Therefore to these great and heavenly principles of Bible truth and Christian fellowship we will dedicate this church.

On one occasion, in the midst of a prairie west of Des Moines, after the sermon a note was handed to Elder Summerbell, that a person present wished to be baptized. He immediately announced that he would baptize, in accordance with the request, on his next visit to that place. A man spoke aloud, and said that the candidate desired to be baptized then, because she might not live to the next appointment. The preacher replied that he could not then baptize, (because he had to leave for his next appointment very early in the morning), unless the candidate would consent to be baptized that night. The reply was given instantly, that the candidate accepted the arrangement. Elder Summerbell was astonished to find that it was a girl of about sixteen years of age, passing away with consumption. He asked who would go and cut the ice. The weather had been intensely, and was then very cold. A large man, Mattison, broad-shouldered, with a strong, loud voice, replied:

"I will go and dig the grave."

"Hush," said the preacher.

The meeting was then continued, while the volunteer went to cut the ice and the other men prepared the teams. When a sufficient time had passed for the ice to be cut, the company proceeded to the little lake or pond on the prairie, where the ice was of great thickness. The prairie soil beneath the water was almost inky black. Mattison had prepared the ice, had cut an opening in the pond, but not from the shore, and had shaped the opening in the form of a grave. On looking down into the opening, the inky blackness of the water was impressive to the preacher, and he said to the frail candidate:

"Don't be afraid, I will take care of you."

She replied, "O Mr. Summerbell, I'm not afraid."

He then lifted her down in his arms, repeating the ceremony, and baptized her.

The candidate lived for some years, and finally died, "happy in the Lord," sending word before her death, that she "had never had a doubt since she had been laid in the watery 'grave,' nor been 'afraid.'"

In the *Christian Palladium* of May 22, 1858, appeared the following from his pen :

THE MESSIAH AND HIS GREAT SALVATION.

I. The Son of God enjoyed glory with his Supreme Father before the world was (John 17: 5), for he existed as the brightness of God's glory and the express image of his person (Heb. 1: 2), by whom and for whom he had thus far created all things. God, now more fully to develop the glory of his Son, designed to create by him a new order of intelligences in their own divine image.—First, he found a beautiful world for their residence. He diversified it with mountains, plains and valleys, rivers, seas and oceans.—He beautified it with flowers, and adorned it with forests. The vaulted dome he studded with stars, and the earth he spread with a verdant carpet. The warbling birds, as flying flowers, filled the air with music's song, while fishes enlivened the crystal streams with music's motions. As a lamp from heaven he hung the sun in the vaulted sky to light his day, and appointed the gentle moon to reflect her mirrored light upon his path by night. He covered the earth with every living thing desirable for convenience and comfort. Then, as though this world were too gross, he created a world within this world—a miniature world, for the residence of his favorite—a garden planted in Eden—a paradise in the world of delight. Its pleasant walks and blooming bowers were such as he alone could form, who moulds the snowflake, and arched the heavens. Every tree that is pleasant to the eye was there, and every flower which scatters its fragrance on the air. When the house was finished and furnished, and the halls were prepared, and the feast was ready, while the great family of creation waited to see their Lord, then the guest was introduced. Last of all, man was created. Come, said the Supreme Father to his own divine Son; come let us make man (Heb. 1: 3), in our image and after our likeness. So God created man in his own image, in the image of God created he him, male and female created he them and blessed them, and pronounced them good, and gave them to his Son.

II. *The Fall.* The most subtle, wily, and beautiful beast of creation was the serpent, now so detested, then so lovely. The seraph, a native of Egypt and Arabia, not only retains a portion of its primitive beauty, but its celestial name. It is now called the "seraph," after the name of an order of angels to which it probably once belonged, before for crime cast down. Its burning beauty, reverberating the solar rays, seems yet to claim celestial glory. Its brilliant wings, unlike the cherubim pointing to the mercy seat, tell its heavenly origin. The outward form in varied shapes may yet exist, visible; but the great spirit is not confined to outward form or local habitation. The serpent—for such is the name by which it now is known—then most likely in seraph form, with the crown of a basilisk and burning beauty, such as would speak to inexperienced

eyes of heavenly birth, envious of man's felicity, now set to work to lead him from God's law—a simple law of prohibition, forbidding ill and death. Emblems of immortality, as when since then the burning bush spake of a resurrection, so the seraphic form of burning beauty now, presented to the woman the fruit of *mortality*, and bade her taste and know its heavenly power. Their only rule was yet their Father's law, a simple rule of obedience. Oh, creed divine! Oh, heavenly discipline! how easy! how plain! how simple! But now the arch enemy came with words deceitful, and another creed, and fruit of disobedience; and man was led from ways divine, and fell. Then filled with shame they fled.

III. *The Redemption.* A voice from heaven said, "The woman's seed shall bruise the serpent's head." A second voice said to Abraham, "In thy seed, all nations shall be blessed." The third was a dying father's blessing, "The sceptre from Judah shall not depart, nor a lawgiver from between his feet till Shiloh come." The fourth was Moses, "A prophet shall the Lord God raise up of your brethren like unto me." The fifth was a prophet unwilling who said, "I've blest them and they shall be blest;" "A star shall arise out of Jacob, and a sceptre out of Israel." But David said, "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."—Then angelic desire was kindled, and they endeavored to look into these things. Abraham rejoiced, by faith, to see the day; and God's people, desponding, were revived at the cry, "Behold! he cometh."

IV. *Messiah's Heavenly Appearance.* I saw in the night visions, and behold, one like the Son of man coming in the clouds of heaven, and he came to the Ancient of days, and they brought him near before him. He was clothed with a garment down to the foot and girt about the paps with a golden girdle.—His head and hairs were white like wool, as white as snow, and his eyes were as a flame of fire. His feet were like unto fine brass, burning in the fire, and his voice was as the sound of many waters. In his right hand he held the seven stars, and in his left the keys of death and hell. Out of his mouth went forth the word of God as a sharp two-edged sword; and his countenance was as the sun shining in its strength—the brightness of God's glory and the express image of his person. His crown was a crown of righteousness; and his name is called the Word of God. On his vesture was the name written, King of kings, and Lord of lords. Then he was divested of his glory, and his celestial robes were laid aside. In his humiliation his judgment was taken away, and he was made a little lower than the angels for the suffering of death; and a body was prepared for him, for he took not upon him the nature of angels, but the seed of Abraham.

V. Next, I saw him on earth. Angels stooping from above announced his coming as the Lord from heaven. Hail! Mary, favored of heaven; from henceforth all nations shall call thee blessed. A child is born and a son is given! Simeon was waiting in the temple, and the shepherds were feeding their flocks, while the wise men were hastening to Jerusalem, guided by the rising star. The Word was made flesh and dwelt among us. In the form of a servant, and in fashion as a man; seen of angels in the likeness of sinful flesh, a man of sorrows, and acquainted with grief. Yet we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. If the sick but asked him he was healed of every sickness. If the leper saw him, his leprosy was cleansed, and his flesh

came again as the flesh of a child. If a tear from his eye fell on any grave, the grave restored its dead; and when his sandals touched the waves, the sea lay hushed as an infant at his feet. When his shadow fell upon the maniac, his reason came again. If but his spittle fell to the ground, the clay opened the eyes of the blind; and when his fingers touched the scanty loaf of the perishing, the bread was multiplied. When the fallen spirits saw him they fled, and the possessed was restored to liberty. The poor marked his footprints, and striving to step therein went on to heaven, and penitents looking upon his sufferings, lost all their sins.

VI. *The Conspiracy.* Next I saw an assembly of kings and princes of the earth. And the mitred priest, and he of the tiara were there. And there was that old serpent which is also called the Devil and Satan, and the great Red Dragon was there; he who drew after him one third of the stars of heaven, and the angels of the bottomless pit were with him; and the scarlet-colored beast was there; and the woman with the names of blasphemy; and there too was the image of the Beast, which men were to worship.—And the false prophet was there, and Death sat at the door and Sin presided in the assembly; and hell waited for their word, and the devil said that it was his to deceive the whole world. And the woman had the doctrines and the commandments of men; and they said of the Messiah, “Let us burst his bands asunder, and cast away his cords from us.” And one of dark countenance was there,—the name traitor was written upon his brow; and he was bargaining for money, and he held a bag in his hand. And I saw when they counted him thirty pieces of silver; and the bargain was sealed.—Then I saw the world wondered after the Beast, and said “These shall make war with the Lamb.”

VII. *The War on the Lamb.* Then I saw one as a man in affliction, and he groaned in spirit and was troubled. His face was marred with shame and spitting, and there were the marks of blows which men had given him. His face was more marred than any man's, for he had yielded his head to the smiters, and his face to them that plucked off the hair. He was a man of sorrows and acquainted with grief. He was taken from prison to judgment. On his back were the furrows which the plowers had plowed, and on his head was a crown of thorns piercing his temples, and his eyes were held with a napkin. His robe was taken from him, and in his hands and feet were the prints of rough iron, and in his side the broad mark of a spear! And he seemed as one that treadeth the wine press. Then one said, “Who is this that cometh from Edom, with dyed garments from Bozrah—this that is glorious in his apparel, traveling in the greatness of his strength?” Then he answered, “I that speak righteousness, mighty to save.” Wherefore art thou red in thine apparel? And thy garments like him that treadeth the wine vat? “I have trodden the wine press alone. And of the people there was none with me. And I looked, and there was none to help. And I wondered that there was none to uphold. Therefore mine own arm brought salvation unto me.”

VIII. *The Triumph.* Then I saw heaven opened, and behold! a white horse; and he that sat upon him was called faithful and true. And in righteousness doth he judge and make war. He was clothed in a vesture dipped in blood, and his name is called THE WORD OF GOD. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and clean. And on his head were many crowns; and on his vesture and upon his thigh was the name

written, KING OF KINGS AND LORD OF LORDS. Then one cried, Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in! And one answered, Who is this King of Glory? And they replied, The Lord strong in battle. The Lord mighty to save. He is the King of Glory. Then I asked one who had a palm of victory to let me see the weapon by which they overcame. And he replied, We overcame by the blood of the Lamb and by the word of our testimony.

N. SUMMERBELL.

On October 24, 1858, Summerbell delivered a lecture in New York City, of which the following abstract was published in the *Christian Palladium* of November 20, 1858. The lecture reveals a part of his success in his labors:—

The tide of emigration sets west. The east is the source of religion, civilization, and population. In the east doubtless was the creation. From the east the sons of Noah went forth to populate the earth. Every great religion had birth in the east. There lived Moses, Confucius, Zoroaster, Jesus, and Mahomet. Still the tide of empire sets west—from Europe to New York, from New York to the Great Valley. Over a single railroad of the west sometimes nine thousand persons will pass in a day. Where do they go? Where find homes?

Few people in the east realize the magnitude of the west, that country soon to become the seat of mighty states, kingdoms, and empires. This country was originally no part of the English domain. It was discovered and seized by the French and Spaniards. Nearly the whole valley of the Mississippi, with Nova Scotia (New Scotland) and Canada, was claimed by them by the law of nations, which decides that the nation discovering a river holds thereby the whole country watered by that river and its tributaries. This gave the French the whole Valley of the Mississippi north from Florida. That part east of the Mississippi with Canada was conquered from them before the Revolution. The part west to the Pacific was purchased in 1803, and Florida was purchased of the Spaniards.

This *valley* contains over six hundred and forty millions of the best farming lands in the world. It is watered by the finest rivers on our globe. In an early day, the French, who, by their bland manners and more generous and fraternal feeling, more easily established intercourse with the aborigines than our dominating English ancestors, were enabled to establish forts from Canada to Florida, and to make settlements at Detroit, Vincennes, Dubuque, Galena, St. Louis, etc. Thus Iowa boasts of one of the oldest settlements of any of the States. Her soil was occupied, her mines worked, fortunes were made, and failures followed by sheriff sales made via samples of soil exhibited at the seat of government at St. Louis.

But how changed the scenes now! The Mississippi floats over six hundred steamboats. Settlements are making, farms are opening, vineyards are planting, villages are rising, cities are rearing in every part of the west. One hundred millions of square miles will soon contain a population of seventy-five millions of souls. The Mississippi divides the Great Valley with an uninterrupted navigation, reaching from the frigid north through to the sunny south, near four thousand miles, with its tributaries and lakes, touching fertile shores, in distance more than sufficient to encompass the world. On those waters are employed over eight hundred vessels, twelve thousand men, and over four thousand million of dollars, thus rivaling our ocean trade. And this country bears about the same relation to the

Atlantic States which the landings along your noble Hudson do to the beautiful villages and country which opens to your view on reaching the summit of the bluff.

The prairie country (prairie signifies meadow) is composed mostly of fine rolling meadows, not so flat as to be monotonous, nor so hilly as to be objectionable, with a soil of the richest alluvium, varying from four to six feet deep. The waters are well supplied with choice fish, and the forests with game. In Iowa, the most desirable of the western States, the country lies high. The crystal waters run rapidly over beautiful gravel bottoms. The climate is healthy, surpassed by but one State in the Union. The forest covers one-tenth of the entire surface, and, although we do not boast of our timber, yet black walnut, oak, sugar tree, butternut, and lime abound.

Minerals of all kinds are found in Iowa. The lead mines at Dubuque turn out over six thousand tons annually. The coal beds cover over twenty-five thousand acres. Hydraulic lime, limestone, and gypsum are found in abundance. Two of the largest rivers in the world, viz: the Mississippi and Missouri, flow along its opposite shores, receiving its beautiful rivers as tributaries, and bearing its commerce, by an ever open highway, to the ocean, within the tropics. It has a surface of fifty-six thousand square miles. The winters are dry, cold, and healthy; the summers pleasant and agreeable. The capital, Des Moines, is situated at the junction of the two great central rivers at the head of steamboat navigation in central Iowa. The school fund is very large, and colleges are established at Iowa City, Des Moines, Mt. Pleasant, Burlington, Grinnell, and many other parts of the State. Thus at Iowa City is the State University, which is endowed amply by the State. Agriculture is pursued under peculiar advantages, as the price of land is very low, the soil fertile beyond all comparison, and the outlet for pasturage or the facilities for securing hay without cost are entirely boundless save by time. Their fruit grows so large that at the horticultural fair, eastern exhibitors accused, jocosely, the Iowa fruit-growers of exhibiting apples two years old, while theirs were yearlings.

Our cause was planted in Des Moines two years ago. I preached the first sermon ever preached by our people there at that time. We have now a flourishing church in the city and some six in the surrounding country, supplied by some four pastors, all in the bounds of my labors, in country unoccupied by us two years ago. We have in the State five conferences, and an aggregate membership of about four thousand. Our success is very flattering, notwithstanding other denominations possess advantages over us, through the support of the missionary funds, which are profusely spent both to support their ministers and to build their churches.

In 1858 and 1859, preachers of the sect that has grown so rapidly in the United States and other countries, but which then said that the gospel had not yet been preached in New England, sought to interfere with the growth of his church at Des Moines by promoting division in it, but without success. While the interest in the subject was prevailing he issued the following on a single page, as a leaflet. The followers of Alexander Campbell did not like the publication; they said that it was meant for them; they also said that it did not look like them; that it was entirely unfair, and a misrepresentation:

BIBLE LOOKING-GLASS.

Expounded unto them the way of God more perfectly.—Acts 18:26.

HIS NATURAL FACE.

I. The only plan of salvation is faith, repentance and immersion.

II. Love is not a *condition*. Faith is one end of the plan and baptism the other.

III. Gospel order is: First, faith; second, repentance; third, immersion.

IV. Faith is before repentance.

V. The first thing after faith is repentance.

VI. The first thing after repentance is immersion.

VII. No prayer is to come in between repentance and immersion.

{ If they speak not according to this word, it is because there is no light in them.—Isa. 8:20.

IN A GLASS.—JAMES 1:23.

{ John 14:6—I am the way; Luke 14:27-33; John 8:31, 32 and 15:8; Rom. 10:2-17; I. Cor. 2:5; Heb. 8:10; James 1:23-27. He that . . . climbeth up some other way.—John 10:1.

{ I. Cor. 16:22—If any man love not the Lord Jesus Christ, let him be Anathema; I. John 2:15; Rom. 13:10; Matt. 28:19, 20; II. Peter 1:5; Acts 15:9 and 26:18; Rev. 20:18, 19. The end of the commandment is charity.—I. Tim. 1:5.

{ Mark 1:15—Repent ye, and believe; Heb. 5:12 and 6:1; Acts 20:21; Matt. 21:32; Let him speak as the oracles of God.—I. Pet. 4:11.

{ Mark 1:15—Repent ye, and believe the gospel; Matt. 21:32; Heb. 11:1.

{ I. Cor. 13:13—Faith, hope, charity; II. Pet. 1:5; Rom. 5:1; Gal. 5:6; Rom. 15:13.

{ Mark 1:15—Repent ye, and believe; Matt. 3:8; Acts 8:22; Acts 3:19 and 20:21; Heb. 6:1. See Heb. 5:12.

{ Rom. 10:13—Whosoever shall call upon the name of the Lord shall be saved; Rom. 10:12-15; Acts 9:11; Acts 10:31. Read the chapter.

BIBLE LOOKING-GLASS.—CONTINUED.

- VIII. No believer is justified until he is baptized.
 { Acts 13:39—By him all that believe are justified from all things;
 { John 3:18, and 5:24 and 6:40-47.
- IX. We are immersed in order to the remission
 of sin.
 { Matt. 3:13—Then cometh Jesus from Galilee to Jordan unto John, to
 { be baptized of him; Acts 18:24-28 and 19:1-7; Col. 2:11-14; Rom. 6:4;
 { Acts 3:16; Acts 10:43; Luke 24:47; Rom. 3:25.
- X. Peace or gladness was not expected until after
 baptism.
 { Then they that gladly received his word were baptized.—Acts 2:41,
 { and 3:19, and 10:46, and 8:37.
- XI. Not being allowed to pray, they could not be
 saved till baptized.
 { Acts 2:21—Whosoever shall call, etc.; Rom. 10:12-16; Heb. 8:5.
- XII. There is neither command, example, nor
 encouragement for prayer for, or by sinners before
 immersion.
 { For sinners—Luke 23:34-42; Rom. 10:1-13; Acts 9:11 and 10:4; I.
 { Tim. 2:1, 2, 4, 6.
- XIII. Remission is not promised except to the
 immersed.
 { Acts 10:43—To him give all the prophets witness, that through his
 { name whosoever believeth in him shall receive remission of sins; Acts
 { 2:38—In his name.
- XIV. None can be accepted of God before im-
 mersion.
 { Acts 9:15—He is a chosen vessel unto me; Acts 10:34, 35, 43, 46.
- XV. None were cleansed of God before baptism.
 { Acts 10:15—What God hath cleansed, that call not thou common;
 { Acts 3:19; Rom. 11:6.
- XVI. No blessing was ever conferred on faith
 alone.
 { Acts 14:9—He had faith to be healed; Eph. 2:9—not of works; Rom.
 { 4:4, 5, 6, 10, 11; Rom. 5:1, 2; Luke 7:50 and 18:42.
- XVII. None can rationally enjoy the hope of
 heaven but the immersed.
 { Col. 1:27—Christ in you, the hope of glory; John 11:26; Matt. 18:1-6;
 { Col. 1:5; Heb. 8:10.

- XXVIII. As soon as our bodies are under the water our sins are washed away.
- { Acts 8:23—Thou art . . . in the bond of iniquity; Matt. 23:25; Luke 11:39.
- XIX. Baptism is the only door into the church.
- { Acts 14:27—*Opened the door of faith*; Rev. 3:8 and 20:17; Acts 2:47; Gal. 3:25; John. 1:13.
- XX. Whatever is before faith is sin.
- { Rom. 10:17—Faith cometh by hearing; Matt. 21:32; Mark 1:15—Repent ye, and believe.
- XXI. None are sent of God to preach.
- { Rom. 10:15—How shall they preach, except they be sent? Matt 9:37.
- XXII. There is no spirit separate from the word.
- { Luke 11:13—How much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 2:26; Gal. 3:1-8.
- XXIII. There was no kingdom of heaven set up till pentecost.
- { Luke 16:16—The Law and the Prophets were until John; since that time the kingdom of God is preached, and every man presseth into it; Matt. 12:28 and 23:13; John 3:35; Zech. 9:9.
- XXIV. The gospel was not preached till pentecost.
- { Mark 1:14—Preaching the gospel; Matt. 4:23; Luke 7:22; Heb. 2:3.
- XXV. By this we know who are his disciples; if they have been immersed.
- { John 13:35—If ye have love one to another; I. John 4:7, 8, 12, 13, 15, 20, and 5:1, 2.
- XXVI. Baptism is not a Christian duty; but the duty of a penitent believer.
- { Matt. 3:13, 15—Cometh Jesus . . . to be baptized; . . . thus it becometh us to fulfil all righteousness; Acts 10:48, and 17:34, and 19:1-7.
- XXVII. There is no promise except to the immersed.
- { Gal. 3:18—If the inheritance be of the law it is no more of promise; 5:22; Eph. 1:13; Acts 2:21, and 13:39, and 16:3; John 3:18; I. John 4:15, and 5:10.
- XXVIII. Immersion only can wash away sin.
- { Isa. 1:16—Wash you; I. Peter 3:21; Jas. 4:8; II. Cor. 7:1; Mark 7:9; Matt. 23:23; Rev. 20:18, 19; Jer. 4:14—Wash thine heart from wickedness.

BIBLE LOOKING-GLASS.—CONTINUED.

XXIX. There is no way to get into Christ but by immersion, and out of Christ there is no promise. Infants, idiots and pious pedo-Baptists we commend to the mercy of God.

XXX. There is no plan or covenant but that of faith, repentance and immersion.

XXXI. Though right in all but one point, if not immersed they are guilty of all.

XXXII. It makes no difference which way we are baptized.

XXXIII. If not essential to pardon, baptism is non-essential.

XXXIV. Which is the first commandment of all?

John 5:39—Search the Scriptures; for in them ye think ye have eternal life; I. Tim. 4:1, 14, 16, and 6:20, and II. Tim. 3:15-17.

DES MOINES, IOWA, March 29, 1859.

{ Matt. 19:14—Of such is the kingdom of heaven; Eph. 1:10, and 2:10, 18, 20, and 3:12—Created in Christ Jesus unto good works; Rom. 13:14, and 14:1, 4, 10, 23, and 14:1-22; I. Cor. 13:13—Now abideth faith, hope, charity, these three; but the greatest of these is charity.

{ Heb. 10:16—This is the covenant; . . . I will put my laws into their hearts; Heb. 8:10; Jer. 31:33; Dan. 9:27; Mal. 4:5, 6; Lu. 16:16, 17; Matt. 12:33.

{ Rom. 14:22—Happy is he that condemneth not himself in that thing which he alloweth; Gal. 2:16, and 3:1, 3, 10, 12, and 5:4, 14, 22, and 6:7-16; Heb. 8:12; Rom. 2:14-23, and 3:20-31, and 8:3, 4, and 13:8, 9, 10—Love is the fulfilling of the law.

{ John 14:6—I am the way; John 10:1; I. Cor. 1:12, 13—Is Christ divided?

{ Matt. 3:15—Thus it becometh us to fulfil all righteousness; Matt. 23:19, 20; Rom. 9:20.

{ The first of all the commandments is—Deut. 6:4-9; Mark 12:29-34.

N. SUMMERBELL.

After this publication, there reached him at the same time pressing requests from Marietta, Iowa, and from Winterset, Iowa, to come to the help of the pastors in protracted meetings. Marietta was about seventy miles to the northeast; Winterset about thirty-five miles to the southwest.

On an exceedingly cold winter day, in the morning, he started with his son Joseph for Marietta. On reaching the open prairie northeast of the city, he had driven hardly a mile from the timber when the track entirely disappeared. The snow had filled it. Going a little beyond the last mark, he stopped the sleigh.

"Joseph, what shall we do?" said he.

The boy, eager to go on, wishing to see the lads of Marietta, and to visit in Judge Smith's house, eagerly answered, not realizing the great danger:

"Let us go on; we can travel by direction; the sun is shining, and if it clouds over, we can see the weeds in places, and by their branches know our direction."

"Joseph, we can never cross these prairies to-day. The next prairie is worse than this one. We cannot see from timber to timber. We will freeze to death if we try it. We will go to Winterset. Then we will have the sun in our face and the wind on our back. I did not write to either place, they were in such a hurry for me to come."

He abruptly turned the impatient horse around, drove back toward the city, and found that the track made by our sleigh was already nearly invisible from driving snow.

The boy, awed by the manner of his father, said not another word. It was something new to him to see his father show what looked like fear. He did not know what to think; but later in the day he knew. Through the forenoon and much of the afternoon, during which no stop was made except to water the horse, the boy bore the cold right manfully. The wrappings and care of mother had been bountiful. Besides, pride helped the boy. He wished to be able to say, after the arrival at Winterset, that he *could* have borne the cold of the ride to Marietta. Hence, when his father repeatedly asked him if he was warm, he would steadily and stubbornly answer that he was doing well enough. But in the afternoon hunger and cold had done their work, and though it was evident that time was important if Winterset was to be reached before the close of the short day, the boy was compelled to yield, and say, wearily, that he "guessed he was freezing," for it did not "hurt" as much as before. The father was then all tenderness and energy. But it was in vain that he tried to stir the circulation of the boy by having him walk; he would only go slowly a little way and then ask to hold on to the sleigh. Then there was furious driving to the nearest house, where hospitality and warmth were ready for travelers in such weather. The boy said nothing about being able to bear the cold of the drive to Marietta. He had changed his mind about that boast.

At Winterset, Elder A. D. Kellison received N. Summerbell with eager welcome. But he gave the information that the meetings were being

injured by the attacks made in the village by a preacher by the name of Shortridge; that Shortridge in some way had come into possession of the "Bible Looking-Glass," by N. Summerbell, and last night had announced that on Thursday night "he was going to break the Bible Looking-Glass over Summerbell's bald head;" that he was a very learned man, speaking seven languages fluently, and was making much of an impression.

Summerbell asked Kellison who said that Shortridge spoke seven languages fluently.

"Why, he does."

"Humph," said Summerbell.

That night, after the services at the Christian Church, Elder Kellison persuaded Summerbell to go to the Disciple Church. Shortridge was still speaking. Kellison, Summerbell, and his son took seats about half way from the door. In announcing his "appointments," which was done with much description, Shortridge said that on Thursday night he would "break Summerbell's Looking-Glass." Summerbell spoke aloud, from his seat, without rising:

"Be careful, and do not cut your fingers with the broken glass."

Though in a sense an act of disorder, it was done in such a way as not to be offensive, and a titter went around the house, though the hearers were Disciples.

"Ah," said Shortridge, "I suppose that is Elder Summerbell; I thought so when you came in."

Either that night, or the following one, it was arranged for alternate services by the two visiting ministers, each preaching on the subjects of difference, in the presence of the other, and both making their announcements in both churches. The next night Shortridge said that on Thursday night he would "examine the Looking-Glass."

Summerbell said, "The next night I will examine the man that examines the Looking-Glass."

On those two nights there was much argument and wit, and the worship became largely controversy.

The "Bible Looking-Glass" was well advertised. Everybody seemed to talk about it.

The life of Elder Summerbell, while living at Des Moines, may be understood as to its public activity, by studying the following itinerary of his monthly labor, which prevailed during much of his residence there:

(Twice a month as follows:)

Sunday at Des Moines—Sunday-school, morning and night preaching, address to young people or other public service interesting to young people in the afternoon.

Monday night, preaching at Keelerville.

Tuesday night, preaching at Young's schoolhouse.

Wednesday night, preaching at Corydon.

Thursday night, preaching at Polk City.

Friday night, preaching at Swede Point, now Madrid.

Saturday, returning to Des Moines and resting for Sunday.

(Once a month as follows:)

Sunday at Des Moines always.

Tuesday and Wednesday nights at or near Rising Sun, preaching.

(Once a month as follows:)

Sunday, at Des Moines, as usual.

Tuesday night, preaching at Hoff Settlement.

Wednesday night, preaching at Alban Settlement.

Thursday night, preaching at Hoff Settlement, on way back toward Des Moines.

On the Friday nights when he was not absent from the city, he was invariably at his place in the prayer-meeting. It can easily be seen how much preaching was regularly done. His sermons were not "slip-shod" affairs nor mere exhortations, but well planned, well studied addresses that were suitable, as far as intellectual preparations were concerned, for the most cultivated city audience. He always had with him on his trips, matter for study, books and writing material, and his books were very tools. It may be thought that he could preach the same sermons from night to night, but that plan was impracticable, except that he might preach the same sermon at the Hoff Settlement that he had preached the week before on the Young's schoolhouse trip. The reason why he could not preach the same sermon on successive nights was that some of his hearers went to the successive services, as though following their preacher from place to place. He sometimes took advantage of that fact to preach sermons in logical succession, as though he were preaching at the same place night after night, often addressing the congregation at the second point as though it was the same congregation he had addressed the night before at a place miles away.

All this time he kept writing for the denominational papers, and his articles were eagerly sought and read. Though in the far west, he was exerting an influence widely felt.

In the *Christian Palladium* of July 9, 1859, appeared the following:

STATEMENTS OF DOCTRINE.

There are several places in the Word of God where the design seems to be to make particular statements of doctrine, but these all agree with the Christian sentiment.

1. Ephesians 4: 4-6 is very peculiar in its clearness in this respect: "There is *one* body, [or church] and *one* Spirit, even as ye are called in *one* hope of *our* calling; *One* Lord, [Jesus Christ] *one* faith, [the Scriptures], *one* baptism, *one* God and Father of all, who is above all, and through all, and in you all."

2. I. Cor. 8: 4-7 contains a very clear statement of Bible theology: "There is *none other* God but *one*. For though there be that are called gods, whether in heaven or in earth, (as there be *gods many, and lords many,*) but to *us* there is but *one* God, the *Father*, of whom are *all things*, and we *in* him; and *one* Lord Jesus Christ, *by* whom are *all things*, and we *by* him. Howbeit there *is not in every man that knowledge.*"

3. Such clear and *lucid* statements of Christian doctrine should put to shame the creeds which constantly contradict them; and,

amid all their persecutions, encourage those Christians who adhere to the truth.

4. Jesus, in questioning his disciples, taught them the true doctrine concerning himself.

Jesus—Who do men say that I the Son of man am?

Disciples—John the Baptist; some, Elias, etc.

Jesus—Who say ye that I am?

Peter—The Christ, the Son of the living God.

Jesus—Blessed art thou, Simon Bar-jona; . . . upon this rock I will build my church. (Matt. 16: 13-18.)

5. Nor is the assurance of grace less clearly stated to rest upon our reception of the same truths.

"This is life eternal," said Jesus to his Father—"this is *life eternal*, that they might know *thee* the *only true God*, and Jesus Christ, whom thou hast sent." (John 17: 3.)

6. "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are *written*, that *ye* might believe that Jesus is the Christ, the Son of God; and that believing ye might have *life* through his name." (John 20: 30, 31.)

7. "Who is he that overcometh the world, *but he* that believeth that Jesus is the Son of God?"

"He that *hath* the Son hath life."

"He that *hath* not the Son of God hath not life."

"He that believeth on the Son of God hath the witness in himself."

"Whosoever *denieth* the Son, the same hath not the Father."

"But he that acknowledgeth the Son hath the Father also."

"Who is a liar but he that denieth that *Jesus* is the Christ?"

"He is antichrist that denieth the Father and the Son." (I. John 2: 22.)

Mark 12: 28, contains well defined Christian doctrine:

Scribe—Which is the *first* commandment of all?

Jesus—"The *first* of *all* the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . The second is like, namely this, Thou shalt love thy neighbor. . . . There is none other commandment greater than these."

Scribe—"Well, Master, thou hast said the *truth*: for there is ONE God; and there is none other but he."

No Christian minister appointed to write us a creed could better express or define our sentiments than they are in the above passages, and nothing can be stated more clearly opposed to the popular creed theology than such sentiments. Surely, a trinitarian may yet answer as the monk of old, when he had found a Testament and was questioned as to what book it was, "I do not know, but it seems to be some book *written by a heretic* against our church."

N. SUMMERBELL.

The following appeared in the *Gospel Herald* of November 26, 1859:

ARE INFANTS LOST?

BROTHER ELLIS: A very peaceable and loving article appeared in *Herald* No. 12, under this head, wherein the writer out of a kind and peaceable heart, is forced to make quite a spirited assault upon an article of mine, in which I urged that while none at the present day would probably admit that infants are lost, yet that certain human systems implied it and were therefore *lame*. My very worthy re-

viewer, losing sight in his haste to defend human systems, intimates that I have accused some one of holding that infants are lost and asks me to *furnish the names!* I refer the reviewer to the words of Paul quoted by himself, and not to his own words "enemies," "misrepresented," etc.: these being out of character with the charitable spirit of his article.

2. But he states further that the loss of infants *is not implied in any doctrine or practice of those people, etc.* This, of course, contradicts the spirit of my article, and hence, as I too love *peace*, I shall peaceably try to defend my position that the Methodist discipline and A. Campbell's system do both imply the probable loss of infants.

I. *The Methodist discipline states of "Birth Sin:"*

1. "*It is the corruption of the nature of every man that naturally is engendered,*" etc., "*whereby he is inclined to evil and that continually.*"

2. The baptismal service (for infants) says: "Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Savior Christ saith, none can enter into the kingdom of God except he be *regenerated and born anew* of water, and of the Holy Ghost; I beseech you to call upon God, that of his bounteous *mercy he will grant, etc., . . .* that, being delivered from thy wrath," etc.

II. Here I contend that we are plainly taught that

1. The child is in a lost state.

2. The *wrath* of God is upon it.

3. That it must be regenerate and born of water and Spirit in order to be saved.

4. That the writer meant baptism by the *water*.

5. That the child's salvation is thus made contingent:

(1). Depending upon its baptism.

(2). Upon its regeneration.

(3). Upon the wrath of God being removed.

(4). Upon God hearing their prayers and granting to the child *that which by nature it cannot have.*

III. *Conclusion*—1. We have no proof that any child is *really* born of water; in baptism.

2. We have no proof that infants who cannot repent are regenerated at their baptism.

3. We have no proof that infants are saved if the "wrath of God is on them."

4. We have no proof that the prayers are heard.

5. All the proof which we have of the salvation of infants is in those Scriptures which deny that they need this regeneration or that the *wrath* of God is on them.

Therefore, I conclude that the system implies the possibility, at least, that those infants who are not prayed for thus—not baptized, not born of water, may not be regenerated nor delivered from the wrath, but be lost. I know that no Methodist believes that they are lost, but the contingencies, upon which his discipline suspends their salvation, I would affectionately urge upon him as a reason for abandoning it.

THE DISCIPLE OR CAMPBELLITE* THEORY.

I. Do they hold that infants are in a lost state or that they have any need of salvation? The reviewer only says that they are

1. "Materially of a corrupt constitution and subject to decay."

*See Ency. Rel. Kno., Art. *Disciples of Christ*, (sometimes called Campbellites, etc.) by A. Campbell. It is a nickname, so is Methodist, but both are owned and printed by themselves, and therefore may be used.

But this is not a full expression. The question is, Do they need salvation? The unanimous world will answer *yes!!!* And Mr. Campbell answers *yes!* in his "*Christianity Restored*," page 240.

2. "*Infants, Idiots*," etc., "*we commend to the mercy of God*."

If they need mercy, of course they need salvation. If they need to be commended to *mercy*, they need salvation.

II.—1. Now the only question is whether the system saves them, not whether they think them to be lost. It is admitted that they do not. But it is *principles*, not *men*, which we are examining.

2. My worthy reviewer says, "The Disciples do not baptize infants because the Savior said, 'of such is the kingdom of heaven,' baptism being for the remission of past sins," etc. But this will not answer.

3. Disciples say that Jesus' teaching was under the law and that what is in the Gospel is not of authority unless corroborated under the gospel dispensation—after the gospel was first heard, viz: at Pentecost. Now, where will my reviewer find this stated, after the resurrection? Let him remember that they are not permitted to reject the Savior's mode of pardoning adults during his personal ministry by the plea that the kingdom was not yet set up; but when pressed, fly to his words in their own defence, contrary to their teaching.

4. Their words are, "There is but one gospel plan of salvation, to be *proclaimed* to intelligent, accountable beings.—Faith, Repentance, Baptism." (Signed) etc., _____.

Now, if this is the *only plan*, and nothing is more common with them than to speak against a plurality of plans, of course infants are lost as they can neither believe, repent or be baptized. If *they* choose to retreat and say that God has *one* plan for those who hear and obey, *another* for idiots who hear without obeying, and *another* for heathen who neither hear nor obey, and another for *deaf and dumb* persons, another for *Quakers*, for pious pedo-Baptists, etc., then, of course, they may also have a plan for infants, but they can no longer say that there is but *one plan* and proclaim to intelligent accountable beings that faith, repentance, and baptism is God's plan for those who believe, repent, and are baptized, but that those who do not are saved on some other plan. Or if the one plan be so enlarged as to take in infants, Quakers, etc., it may be as broad as the gospel, and they thus be reduced to confess that they have no more a "One Plan" system than other denominations.

5. Mr. C. quotes John 3: 5, to show that baptism is indispensable, "Except a man be born of water," etc., but as *man* is added by the translators, it cannot be confined to men but must include the race—infants and all. *Ergo*, their application of this text involves the subject in doubt and renders the loss of infants probable.

6. To my reviewer's remarks about baptism being for the remission of sin, being the reason why they do not baptize infants, I object, that Jesus was not a sinner, though baptized, and that if they do not regard infants as sinners, there is no need of Mr. C. commending them to "mercy."

7. In "*Christianity Restored*," Mr. C. states that the spirit has put forth *all* its mortal power in the *words*, etc., that its power is *spent*, and he that is not *sanctified* and *saved* by these cannot be saved by angels or spirits, human or divine. (Page 350.)

Of course an infant cannot be saved by these, and the conclusion is inevitable that infants are lost or Mr. Campbell's theory is unsound.

With sincere love to all its adherents and the hope that they may adopt the Book of God as their only plan, I subscribe myself their friend and brother, hoping that they will not suppose that I think that they hold that infants are lost, but only that the system implies it.

N. SUMMERBELL.

The following tract passed through different editions:

REVIEW OF MATTISON ON THE TRINITY.

BY N. SUMMERBELL.

[Second Edition.]

Mr. Mattison, unless expelled, is a minister and writer of the M. E. Church, who compiled his book to misrepresent the Christians. This review is necessary for the defense of the truth, and those who cherish it. But the writer wishes it well understood that the remarks are not designed for all who are of Mr. M.'s creed, but simply those who sympathize with his course, and that, even in their case, it is only a necessary exposure of error and corruption, which gives point to the argument. When Mr. Mattison's book was first put into my hands, on discovering the character of the work, I returned it to the lender, with these words: "I have read thirty pages, and marked forty contradictions, for your consideration." I then supposed that a common regard for public opinion, if not for the Ninth Commandment, would lead to a speedy suppression of a book that could not claim even the merit of ingenious misrepresentation. But the zeal with which the Book Concern prints, and the circuit riders circulate them, too plainly says:

"Mattison, with all thy faults we love thee still, and regard thy work, as the best possible defense of a discipline"

"*Founded on the experience of a long series of years, also on the observations and the remarks which we have made.*" (See Dis. p. 2.)

The charges made on the Christians are: that we are Arians, and akin to Mormons, etc., and that we hold that God has a body; and other like foolish charges, none of which are sustained. To decoy his readers from his own crooked doctrine, and raise a prejudice against the truth, Mr. M. comes with a flourish against Mormonism, Universalism, Arianism, and Socinianism.

Arianism is to hold Christ as "FULL GOD," but not the self-existent Father. (See Milner Ch. His. 1: 277.)

Socinianism is to hold Christ as a mere or "very man," and a human sacrifice.

Universalism is to hold that all will be saved.

Mormonism (on the point labored by Mr. M.) is to hold that Jesus Christ is the Eternal God — that "the God of Nature suffered," and that "the Father, Son, and Holy Ghost (wh.) is one God." (See it all stated in the Mormon Bible, pp. 51, and 107, and copyright P.)

1. Mr. M.'s own creed teaches that Christ is a God, with body and parts, (who died to reconcile his Father, who is the true God without body or parts) "very God," words of full Arian meaning.

2. He holds that the Christ who was seen, and which suffered, was very man; and he was only a human, or Socinian sacrifice.

3. He holds his trinity just as it is quoted above from the *only Bible* in the world, where it can be found.

4. His creed, Art. XX. teaches Universalism by saying that "Christ has made perfect redemption, propitiation and satisfaction

for ALL the sins of the WHOLE WORLD, both actual and original." This includes the sins of atheism, murder, suicide, and rejecting Christ, and all other crimes.

So that did we not put a charitable construction on his doctrine for his brethren's sake, one might call it a compilation of Arianism, Socinianism, Mormonism, and Universalism.

But one of the worst features of this human doctrine is that it loses the divine Son of God for a teacher, sacrifice, and mediator, and has in his place, between God and man, only a small, black mark, thus "*God-man*." Not as the Christians:

1. God the Father, the only true God.
2. The Son of God, a mediator between God and men.
3. Men needing one above themselves to plead with God.

Observe well, my trinitarian brother, your Christ is *God-man*; all is either God or man; no *medium*. Thus after your hearing preaching for years against a human sacrifice, is it not *hard* to feel that you have no other, that rejecting the only begotten Son of God, you lose your mediator, have only a human sacrifice, and thus take up with the crumbs which fall from the Socinian table? From my heart I pity you. While I thought of these things, and of all the harsh sayings against Jesus, and against those Christians who defend him, my heart sank within me. Then I thought of former days when the holy martyrs suffered; and then of Bethlehem, then of Pilate's *bar*.

Then it seemed to me that the court was set again, and that Jesus was *again* put upon trial before the modern priests. And they were there from Rome, and from Utah, Geneva and Edinburgh, and Princeton and Oxford, each one with his creed-book in his hand. And they sat with great pomp, and while they sat, there came one in, in the form of God, with golden crowns upon his head, and the glory of his countenance was as the sun shining in his strength; and one said: "This is the Son of God."

Then Mr. Mattison arose and said, "Trinitarian churches are of decidedly one faith. May I ask *you*, who say *you* that this *man* is?" Then they opened their creed-books and said: "That this part of him was God, but that part was 'very man,' mere humanity, and that they could not *trust it*. That such was God, and that they could worship it, but that another part was but a *creature*—a very man, like themselves, and that to worship it would be idolatry." As I saw them handle him, the crowns of gold were gone, and the crown of thorns sat upon his temples, and his beautiful robe was gone, and his eyes wept tears of blood, and his face was defiled again with spittle, and his wounds bled afresh. And he said: "The Father himself, which hath sent me, hath borne-witness of *ME*." "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Then they brought forward the Bible, and the witness testified, and a voice from heaven said:

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his son." "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." (I. John 5: 9, 10.)

Many witnesses came to testify in their order, but Mr. M. was admitted first.

Mr. Mattison's testimony—read from his book:

Page 3. "Trinitarian churches are decidedly of one faith, in regard to the mode of the divine existence, and the character of Christ." What do you think of the Son of God? Mr. M.

Page 74. "Son of God implies *absolute divinity*, and is no evidence of inferiority."

Please to read us your book contradicting this.

Page 21. "To say that the Son is born is the everlasting Father; or that the Mighty God was born, is little less than blasphemy."

As you say that it is blasphemy to call the Son born, God; please to give us a specimen of your blasphemy.

Page 124. "The Son is both a child born, and the Mighty God."

Now, sir, having proved yourself guilty of blasphemy, on your own philosophy, tell what you think of the equality.

Page 141. "The Divine Father had a Divine Son, co-equal, co-essential, and co-eternal."

Read on, sir, and see if you cannot contradict yourself.

Page 92. "The Holy Ghost is subject to the Son, as the Son is subject to the Father."

Here one objected that the witness contradicted himself so often as to be unworthy of credit; but, the judges deciding this was the way with all who testified on that side, he was allowed to proceed.

Page 107, "Our Bibles and creeds are genuine, while those of the Arians are in part a forgery."

One asked which? The common Bible which has no trinity in it, and condemns creeds (Mark 7:7); or the Mormon Bible, the only one which has that doctrine? But he only repeated "our *Bibles* are genuine!" So they caused him to read farther to know which Bibles; and asked him:

What do your writers think of such scriptures as are opposed to their doctrine? *i. e.*, Matt. 24:36, and Mark 13:32, where it says that the Son does not know the time of the end of the world, but the Father *only*, and he read:

Pages 57, 58. "Many eminent critics consider it spurious."

One remarked that the true reading is "make it known." That is, *none made it known but the Father only*.

Another said that would not do as the Father did not make it known. So they all concluded with Mr. M., pages 57, 58, and the "eminent critics, that it is spurious." This opened the subject of the genuineness of the common Bible, when Mr. M. having mentioned the eminent critics, Dr. Adam Clarke testified by his *Commentary* against the following scriptures as "spurious, forgeries, alterations, additions, corruptions, etc.": 1. John 5:7; Mark 13:32. 2. Samuel, chap. 21; and finally included as doubtful all of Samuel, Kings, and Chronicles; six books. (See his *Notes* in "Clarke's Commentary," published by M. E. Church.) The conclusion then was, that Mr. M. meant by "*Arian Bible*, in part a forgery," the common Bible in use; and that by "our Bibles," which he called "genuine" he must have meant the Mormon Bible, the only one having his doctrine in it. Others thought that they only denied the "*Plenary Inspiration*," and commanded him to read on.

Page 58. "Christ was the Son of God in both natures, considered as distinct."

But Clarke said, "If Christ be the Son of God in his divine nature, the Father is superior." (Clarke. Luke 1:35.) To this Barnes, Stewart, and many others agreed, *contradicting* page 3. They then asked him whether he worshiped all of the "One Christ, both *God and man*?"

Page 58. "As a *human being*, Christ was neither omnipotent, omniscient, omnipresent, nor eternal," etc. As a man, he knew not.

Page 59. One said, Which is the sacrifice, the divinity or this that you call "*very man*"? (See creed.)

Page 39. "The humanity could be born, etc., baptized and crucified," not the divinity.

Page 125. "Trinitarians do not hold to the sufferings and death of divinity."

Page 3. As you say that you are "decidedly of one faith," please to sing us a hymn to prove page 125:

"When God, the mighty Maker died
For man the creature's sin."

Then one said, "Great is the mystery of godliness." Another said, "The mystery of iniquity." (II. Thes. 2: 7.) Another said, "Mystery Babylon." (Rev. 17: 5.) Then they commanded Mr. M. to read on:

Page 21. "To say that the Son born is the everlasting Father, or that the Mighty God was born, is little less than blasphemy."

Please now to sing, said one. Mattison sang from his H. B. what, on page 21, he called blasphemy.

"This infant is the Mighty God;
Come to be suckled and adored;
The Eternal Father, Prince of Peace,
The Son of David and his Lord."

They then asked him to read as to who died for us.

Page 125. "The *human nature* only died on the cross."

Will he contradict this? Let us listen. *Sings*, "When God the Mighty Maker died." Dr. Spring calls Christ an "expiring God." ("*Bible not of Man.*")

Page 31. Mattison says, "He dies and suffers as man." "God will no more have man's blood for sacrifice than swine's blood." (Dr. Adam Clarke. II. Sam. 21: 10, Note.)

One said, Mr. M. have you no sacrifice but man?

Page 125. "Human nature only died."

Can this mere man "purchase salvation?"

Page 18. "No creature could merit from God."

Some said the trinitarian scheme destroyed the atonement, and asked Mr. M. if he could not make out that divinity died and thus contradict page 125, page 31, and others.

Page 128. "The Word, the second person in the trinity, *was sent, etc., and became a sacrifice.*"

One said, How could the unchangeable God become a sacrifice? Mr. M. read on.

Page 128. "He humbled himself, and assumed the place of a servant—became poor,—subject—and dependent," (that is, the unchangeable, became poor.)

Page 75. "God laid down his life for us."

One said, Now you have contradicted all that you had said before; tell me, had this God, the Son, a body?

Page 30. "He had! flesh and blood."

Page 22. "A human body and soul."

Notwithstanding, the creed says, that the living and true God (third person) has no body—read on and see if you will contradict pages 30 and 22.

Page 45. "To give God a body is to contradict one of the plainest declarations of the Word of God, and make out a *material God*, and is no better than atheism."

When I understood that he was saying this, not against his own doctrine, that God has a body, as pages 30 and 22, but against the Christians, I said, Read on.

Page 444. "Arians tell us that God has a body."

Do they hold that God has a real physical body, as you teach, page 22?

Page 46. "They tell us that God's body is a spiritual body—nothing but spirit after all."

Since you have thus cleared the Christians and contradicted and condemned yourself, please to read us some of your blasphemy against the Savior.

Page 46. "Kinkade represents Christ as capable of repentance, then he must be capable of sinning. Then he may sin against God himself and be damned forever."

Ques. But the Bible, not Kinkade, represents God as repenting, and you say that God is Christ.

Matt. "Then he may sin against God himself, and like the fallen angels, be damned forever."

Ques. That will do, Mr. M., we desire to hear no more of your book, for without regard to truth or honesty, you deny on one page what you assert on another, and close with blasphemy too horrible to read; but surely you will not say that we all agree with you in this blasphemy.

Mr. Wood's Testimony. Mr. Wood, a man of great reputation, came forward with his Bible dictionary, published by the Methodist Book Concern, and testified: "If Jesus be not the supreme God, he was a setter up of idolatry—and Mahomet must be a valuable reformer. If Christ be not God, the Jews did well to crucify him, as a noted blasphemer; and to persecute his disciples. What are his miracles, predictions, and mysteries, but a system of magic, invented or effected by Satan, to promote the blasphemous adoration of a creature." (Christ the Son of God.) (Wood's "Dictionary of the Bible," published by the M. E. Church. Page 248.)

Other Protestant testimony compiled from the Ency. Rel. Kno., Art. *Jesus* Popular Prot. Work:—

"If Jesus be not God, the writers of the New Testament discovered great injudiciousness in the choice of words, and adopted a very incautious and dangerous style—unwarrantable—and are chargeable with contradiction, weakness or wickedness, and either would destroy their claim to inspiration." (Page 687.)

Here the testimony was objected to as being against the apostle, more than Christ.

Paul was permitted to testify in self-defense what he wrote in I. Cor. 8: 6, that:

"To us there is but one God, the Father;" and I. Cor. 15: 24; and especially Eph. 4: 6; that the Father is above all.

And John, the beloved disciple, pointed them to his record (John 17: 3), that the Father is "the only true God," and to Jesus' words, (John 14: 28,) "My Father is greater than I."

Clarke said that if the divine nature is the *Son*, of course the Father is superior. (Dr. Clarke, Luke 1: 35.)

One said, "If the divine nature of Christ is *not God's Son*, but of equal eternity, it must be *God's brother*, if any relative, it being of

the same age. This seemed to strike their minds as the opinion *most favorable to their views*, but as Jesus appealed to the Scriptures, the following witnesses were introduced:

1. *The Angels' Testimony.* The angels say that he who was born was not mere humanity, but "*Christ the Lord*," and that he should be called the "*Son of the Highest*," even the Son of God. (Luke 1: 32.)

2. *John's Testimony.* John was sent before him to proclaim him and be a witness of him, and he said, "I saw, and bare record that this is the Son of God." (John 1: 34.)

3. *Paul's Testimony.* Paul preached that "He is the SON of God." (Acts 9: 20.)

4. *John's Testimony.* John said that Jesus had said and done many things that he could not name, but he had written all that he wrote "that we might believe that Jesus is the Christ, the SON of God, and that believing we might have life in his name." (John 20: 31.)

5. *Internal Testimony.* "He that believeth on the SON of God, hath the witness in himself."

6. *The Father's Testimony.* "This is my beloved SON, in whom I am well pleased." (Matt. 3: 17.)

The Father being inquired of again, testified: "This is my beloved SON: hear him." (Mark 9: 7.)

One then said: But is it not idolatry to worship the Son?

7. Then said the Father, "Let all the angels of God worship him!"

8. *Another confessed*, saying, "We, brother, should say nothing of idolatry since we acknowledge that he who is both our Savior, and our God, is part man, (or God-man), and creature, possessing both a human soul and body, all of which we worship, though we allow it not, for we say, "It is idolatry!"

9. *Then one said*, that they should keep silence on such points, and ask Jesus himself, as to who he is. What sayest thou of thyself?

10. *Jesus' Testimony.* And Jesus answered, "I am the SON of God." (John 10: 36.)

11. *Then one confessed*, saying, I believe that "thou art the Christ, the Son of the living God," and Jesus answered, "Blessed art thou . . . upon this rock I will build my church." (Matt. 16: 16-18.)

12. *Another desired baptism*, and when he confessed saying, "I believe that Jesus Christ is the Son of God," he was baptized. (Acts 8: 37.)

13. *Then the beloved disciple said*, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I. John 5: 5.)

14. *Another said*, "He is antichrist, that denieth the Father, and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also." "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." (I. John 2: 22, 23, and 4: 15.)

Peter's testimony closes the trial:

15. *Jesus himself asked*, "Who say ye that I am?"

Peter answered, "Thou art the Christ, the Son of the living God." Then Jesus blessed him, and said:

"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16: 15-18.)

Then I saw the crowns of gold again upon the Savior's brow, and they sang: "Behold the Lamb that was slain, he is King of Kings, and Lord of Lords."

Mr. M. said: "Said I not well, that trinitarians, *at least*, are all of one faith? We do not claim the Bible as our creed. No man can tell what to believe by the Bible."

No, sir! You said not well. Few of the common people sympathize with you. Your spirit savors not of God, but of Rome. Your contradictions are not mysteries, but mockeries. Your denunciations are not devotion, but delusion. No! No, most of your people believe the Bible, that Jesus is the Son of God, and with angels sing:

Worthy is the Lamb that was slain,
To receive riches, and honor, and glory,
Wisdom and strength and dominion
With universal thanksgiving.

So passed away four years of his busy life at Des Moines. Then came the following letter from the secretary of a new corporation:

MEROM, INDIANA, December 23, 1859.

Elder N. Summerbell, Des Moines, Iowa.

DEAR SIR: I have the honor of informing you that the Board of Trustees of Union Christian College, at their recent meeting at Indianapolis, has unanimously chosen you to the Presidency of the aforesaid college, now in process of erection at Merom, Indiana. Hoping that you may see the wisdom of God in this call, which alone can determine action,

I am yours, most humbly and faithfully,

N. G. BUFF, *Secretary.*

This was a delight to the children, but to Elder Summerbell it was no happiness to consider giving up his projects of conquests for the Master in the new country. The work in Iowa, brief as had been the service there, gave promise of wonderful development. The suggestion of leaving it saddened him. Other letters came, and finally he felt that he was shown a door to greater usefulness for Jesus than he could expect to attain in Iowa. He said to mother:

This is providential; it is from the Lord. We have lost Antioch; we have no college. But this will shorten our lives. But you see how the brethren write. They have confidence that we can establish the school.

He reasoned that in Iowa he must do much of the work alone. But at the new college he could train many to be as efficient as himself. His determination was formed. But in the new field he saw ahead of him pioneer work again, though of a different kind. And he sent the following letter to the secretary of the new college:

DES MOINES, IOWA, January 12, 1860.

N. G. Buff, Esq.

DEAR SIR: Your letter of December 23, 1859, containing the unexpected announcement of my election to the presidency of Union Christian College, after a long journey by railroad and mail coach, found its way to my western home. Notwithstanding the arduous labors and great responsibility attending the position, yet the interest which I feel in the mental and moral culture of our children, induces me, with

trembling anxiety, to accept the trust to which I have been thus unexpectedly called, looking for the faithful coöperation of those who have appointed me, and above all, to Him for aid, in whom alone is all sufficiency.

Yours very truly,

N. SUMMERBELL.

N. G. Buff, Secretary of Board of Trustees of Union Christian College.

The college was just starting. It had no faculty, no students, no buildings (except a small old "academy"), no prestige; everything was to begin. It meant labor and careful organization. The college only consisted of a president and board of trustees, with a building fund of about thirty-five thousand dollars contributed by the citizens of the village of Merom and the vicinity, subscribed for the purpose of securing the location of the college at that point. The charter of the college had been secured from the legislature on the condition of the raising of a large sum of money, perhaps forty or sixty thousand dollars. Probably the forty thousand was to be for incidentals and sixty thousand for endowment. On finding the financial requirement, President Summerbell immediately began an active canvass to raise the required money, doing very much of the work himself. He personally visited many parts of Indiana, and secured the money needed to make the corporation lawful.

Like many western colleges, a large part of the school was included in what was properly called the preparatory department. In the first year, Prof. Ira W. Allen, A.M., LL.D., gave great assistance in establishing a course of study on the grade of Harvard College at that time, and in organizing the school. The second year the president was assisted by Rev. E. W. Humphreys, M.D., and Lewis Prugh, A.B. The scholarship of Allen and Prugh was of a very high order, and the determination of Allen was that the grade, as to scholarship, should be, as he often expressed it, "first class." In this the president lent him full support, though it threw most of the students into the preparatory department.

In the beginning the school was carried on in the old Academy building, for the present structure was not completed for two years. On entering the new building, and continuously during the presidency of Summerbell, the faculty was increased in number, as classes multiplied, and students reached a higher grade, until at the end of his five years' service as president, the college had a moderate endowment, a good building, no debts, a school of over one hundred and twenty-five students in attendance at one time, and a good faculty.

The intention of the first instructors of the school, N. Summerbell, Ira W. Allen, and others, was to make the scholarship equal to that of Harvard at that time. This high grade was maintained for years.

In the last two years of the presidency of N. Summerbell a biblical department was carried on, on account of the large number of students in attendance at the college, who were preparing for the ministry.

One of the features of the college that came to endear it to the people, was its high religious and spiritual tone. No students came Christians

and went away infidels. The president's wife, Mrs. E. J. Summerbell, in the first year, established the Young People's Prayer Meeting in her own house "on the bluff," which has continued unto the present day as one of the prominent features of the college. From the beginning the young people made it their own, and it has maintained its popularity and usefulness.

However, during the presidency of N. Summerbell at Union Christian College, the civil war broke out, at times drawing away students in large numbers; and finally the desire to take a part in the war for his country took full possession of Summerbell himself. It was not, however, until the strife had caused the whole land to feel, directly or indirectly, the evils of war.

Near Merom there was a lodge of that order known during the war as the "Knights of the Golden Circle." To this lodge N. Summerbell was especially offensive, on account of his sermons in favor of the government, and his well known principles against slavery. Indeed, while he was pastor of the church at Cincinnati, between 1850 and 1855, he had presided over the first anti-slavery convention held west of the Allegheny mountains, Fred. Douglass being a guest at his house. During the war the lodge near Merom, just spoken of, in one of their meetings determined that three men, the provost marshal, Rev. John Phillips, and N. Summerbell, should be killed. But the United States government had a spy in the meeting of the lodge, and on his making known to the officers the determination of the lodge to assassinate the three men, the administration sent word to them, advising them to leave the neighborhood for a time, until the excitement should abate, not yet wishing to make arrests. The provost marshal immediately went, it was said, to the northern part of the State. Elder Phillips came to Merom and spent much time in the parlor, locked up with Summerbell, trying to persuade him to go away with him. On their coming from the room, Phillips, an ardent friend of Summerbell, was in tears. Phillips went to Ohio for a time, but the next morning, Sunday, Summerbell preached a sermon in favor of supporting the government. He said that he had been warned that he was to be killed, but he felt that heaven was as near there as anywhere. In this saying he was possibly consciously or unconsciously quoting from the similar speech of Elder Wm. Kinkade in the early territorial legislature of Illinois, who was arguing against slavery in the State which was just being organized, and said, when they brandished weapons as they crowded around him to stop his speaking, "Heaven is as near here as anywhere. Mr. Speaker, I was saying," etc. Summerbell preached an excellent sermon for patriotism, and was unusually eloquent.

But the time came that he could not resist the impulse to have a part in the great struggle. In 1863 he became chaplain of the 115th regiment of Indiana volunteers, (Colonel Hawn), General Wilcox being commander of the brigade, who were enlisted for the period of six months.

Concerning this time and the work at the college, J. S. Boord, who was one of the students, speaks as follows:

He visited every part of the building, from cupola to basement, and guarded well every department under his charge. He was firm, but courteous; over-worked, yet giving aid to others; poorly paid, yet cheerfully giving; wronging no one, he often suffered wrong. It was in the midst of troublesome times. Treason threatened our free institutions. He was loyal and gave aid to his country; he suffered but did not complain; at the risk of his own life he saved the life of a fellow-comrade, carrying him on a wearisome march; he lay upon the ground in mid-winter with the soldiers, rather than accept better hospitality, which they could not share.

The carrying of a soldier is in allusion to an incident that took place in the retreat of our forces, while Elder Summerbell was chaplain. The men were much worn; many were wounded and sick. Chaplain Summerbell had already loaned his horse to a wounded soldier, and was himself walking. He saw a sick or weak soldier stagger from the way and sink down. He went to him, raised him up, and actually bore him up the hill, a distance, perhaps, of nearly a mile. The hill was called a mountain. On reaching the top, a stalwart soldier, six feet high, stepped to Chaplain Summerbell and thanked him. A look of inquiry caused him to say, "The man that you carried up the mountain was my brother. I could not have done it. I thank you for it."

Brother Boord continues as follows:

It was his habit to make short visits to all the members of the church. Once when making a present to a small boy who had been named "Summerbell," he said as he presented a Bible:

"This is the rule our God hath given
To guide our souls from earth to heaven."

Every Sabbath he lectured or rather talked to the Sunday-school on Bible stories, such as the lives of David, Noah, Saul, Daniel, Joseph, Mary, Ruth, etc., and often ended with questions such as these:

How was Ruth related to David?

How was Ruth related to Naomi?

Were the Moabites children of Abraham?

His conduct in the army was wonderfully attractive to the common soldiers, who regarded him with the deepest reverence and love. His work for them was so varied; his sacrifices so constant; his appreciation of their experiences and needs so true that the soldiers almost idolized him. One whole sabbath day he worked with his own hands laying up the bricks of the chimney of a hospital.

He was incessantly active. He preached as naturally as the birds sang. In some divisions of the army the chaplains would get the aid of the officers to assemble the men for religious services. But Summerbell had no difficulty in getting audiences without the assistance of commanders. He would stroll, in the evening, up to a group of men about a fire, and ask them when they had had church. Once or twice the reply was:

"Haven't had any church for a month. Chaplain 's drunk."

The aspersion on the chaplain was probably false; but Summerbell would say:

"Well boys, if you will get some one to sing, I will be back here in half an hour and preach for you."

Then he would joke and laugh with the men, walk away, return according to appointment, and without light or manuscript preach a sermon that would excite the admiration and love of the men, and stimulate them to higher and better work along every line of their duty. In such preaching he had a wonderful advantage over most preachers from his wonderful knowledge of the Bible. He would sometimes begin his services by standing in the firelight, repeating whole chapters from the Scriptures. The dignity of the biblical diction, the full acquaintance with every word of the passages quoted, and the eloquent delivery of the words of the grand old book, would seize upon the attention of the soldiers, they would crowd all about, and the audience would grow to full size for one strong voice to reach, and with silent attention they would strive to catch every word of the eloquent speaker.

As he would preach they would gradually grasp the fact that here was a man for whom they need make no excuses; a man whose heart was with them, and whose heart was also with God; logical, witty, tender, highly intelligent, and a true comrade.

We find the following fragment of a report made by him, among his papers:

Second Quarterly Report of N. Summerbell, Chaplain 115th Regiment Indiana Volunteers.

INDIANAPOLIS, February 6, 1864.

To Col. Hawn, Commanding.

RESPECTED COMMANDER: From the date of my former report until the latter part of November, nothing transpired out of the ordinary course of camp life. I preached from once to three times per week and had no reason to complain of my regiment, either as regarded officers or men.

The *morale* of the army was much the same as that of the same class of people at home; fully equal, if not superior. At most of the meetings, sinners volunteered in the army of Jesus; in many cases manifesting a deeper work of grace than found at home, with greater church privileges. As most of our meetings were held after night, without the benefit of candle, lamp, or torch light, the Scriptures were read from memory, the converts spake from feeling, the sermons were without notes, and the fellowship was of all.

The names of the church members and record having been lost during the extreme sufferings and exposure of the first of January, I can only give the number of the members from memory, '86. This number included the brigade surgeon, Dr. Blackwell, and other members of General Mahan's staff, with both our regimental surgeons, Doctors Slavens and Cooper, captains and other officers. A majority of the members were converts or reclaimed backsliders. We had but one case of expulsion, nor did we have cause of complaint of the deportment of any other member.

We have had but one communion service as so many of our Sabbaths are spent in marching and other military exercises. This communion season, by the courtesy of General Mahan, became a brigade meeting, the ministers of the other regiments attending. It was a good season. Rev. Mr. Steward, of the 118th; Rev. Mr. Newgent, of the 116th; and Rev. Mr. McConkey, of Greenville, (village church—Presbyterian) assisting me in the service. The meeting-house was the green hillside, the dome, the broad sky. The grassy sward afforded . . .

The remainder of the MS. is lost.

The diary which was lost during the January exposure referred to in the foregoing fragment of report, but long afterward recovered, contains what is evidently a list of church members and others, whose names were taken by the chaplain for some purpose, evidently connected with his duties. The pages are probably according to companies. Nearly every name has connected with it, by close writing, so that the two names form a group, the name of some person at home, evidently for purpose of communication in case of accident to the soldier named. There are sometimes very suggestive entries with the names. We copy a few, as illustrative:

FIELD OFFICERS.

Members Camp Church of all who believe and obey the Bible, receive and love Jesus, and walk with God:

Major Harry Woodsmale, (Ch.)

Dr. J. Wooden, Gosport, Indiana.

John A. Blackwell, M.D.

Z. L. Slavens, M.D., Portland Mills [matter unintelligible].

J. S. Cooper, M.D., Mt. Meridian, Putnam County.

Charles F. Hogate, Danville, Indiana.

Captain Halbert.

Wife, Mary E., Spencer, Owen County, Indiana.

John F. Douglass.

Sarah J., Quincy, Indiana.

Joseph A. Goss, Gosport.

Ephraim A., Gosport.

James H. Hurd, Point Commerce, Greene County.

Eleanor.

James M. Thomas, Spencer.

Sarah E.

John Baker.—I want you to pray for me in every prayer.

Marion Thompson, Manhattan, Putnam County, Indiana.

Hugh Thompson.

R. E. Hawley, Putnamville, Putnam County.

Rev. R. Hawley, Putnamville (Presbyterian).

John Burns.

Caroline Burns, Coffee, Clay County, Indiana.

John H. Holdaway, U. B. Church, refused to join Camp Church.

The diary was lost on Summerbell's way north in charge of sick or convalescent soldiers, but was recovered long after the war, being returned, accompanied by the following note, which we print verbatim, leaving the blanks as in the original:

DEAR SIR: This book was picked up in the cars of the K. C. R. R. in 1863 or '64 by ——— of the ——— Kentucky Regiment, and sent to ———, with the request to return it to the owner. The party receiving it soon after moved away, taking the book with his library. It was returned to Kentucky with the library some time since. The library was stored for a long time. I have recently obtained possession of it and find this book. I return it, thinking it may be of value to you even after so long a time.

After Many Days.

The manuscript of the foregoing note indicates the literary habit on the part of the writer, and the blanks left in the note do credit to his heart as well as his head.

The following passages from the "book" may be of interest to the general reader:

115th Indiana Volunteers left Indianapolis Wednesday, September 16, 1863, for Tennessee. Summerbell arrived at Indianapolis 19th. Visited B. S. Hays, the artist; brother of Elder D. Hays, of Merom. He is an intelligent man. . . .

Sunday, 20th.—On inquiry at camp, I found the 115th all, all gone. I visited the Soldiers' Home but Barton Hays, Sr., was not there, and I left his stuff at Merrill's book-store. I visited General Noble and U. S. Quartermaster Eaton. Both are noble men. Attended United Brethren Church and heard a very poor sermon, and a hymn sung about God wreaking his vengeance on his Son. Horrible doctrine of semi-heathen religion, rot that good people should abandon. Took dinner with Oscar Kendrick, a very excellent man and a Christian minister. 3:00 P. M.—Preached for the "Invalid Corps" on the first Commandment of all. Officers thanked me. Major requested me to be their preacher. Good attendance and good attention. Lieutenant Crone followed me to say, "All were delighted," and to continue thanks. Night.—Stayed at B. S. Hays's, and had a talk on vicarious sacrifice and infant depravity (total), both of which sects are becoming ashamed of.

Monday morning, 21st.—I must see to letters . . . buy cap, hat, cover for C. sack, straps, shirt (woolen), food, send trunk to Merom, and hasten to Tennessee to be present at the great battle every day expected.

September 21st, 10 o'clock.—News of a great defeat of Rosecrans. Must hurry on. Copy of transportation, etc. . . . At depot, 5 o'clock, met Quartermaster Justice of 118th. Said 115th had left Lexington overland 130 miles and no transportation. I concluded to wait one day, or till Tuesday, 11 o'clock, and have Dr. Buck, Captain ——— and others of 118th for company. Finally, Quartermaster Justice gave me a blanket and persuaded me to leave my robe. I went home with Brother Kendrick, 128 Davidson Street, to spend the night. Left Ball his letter. Bought bill books, \$8.25; also extra 1½ dozen choice crayons, \$4.50; one colloquial French, 35 cents; one Pocket Testament, 25 cents; coat and pants, \$10.50; hat and "No. 115," \$1.30; one shirt, \$3.00, (then follow some unintelligible figures). Expense to this date \$41.65, including silk pocket handkerchief, etc.

22d.—At night, I stayed at Brother Isaac Hays's, on Meridian Street, south of first [illegible]. He is a good man, brother of David, and for a home joined the M. E. Church. He will not take the *Gospel Herald*, lest it should bias his children in religion (nor any R. paper).

23d.—To-day I expect my horse. I will mail articles for both our papers and *Journal*, and one to my dear wife—Mrs. Summerbell, Merom, Indiana. If lost, so direct this book. This morning at 8, I met Mr. Beadle, of Company B, etc. . . . I took dinner with Judge D. McDonald, of corner Meridian and Washington Street. He advised me not to go to the army.

3:30 P. M.—My horse don't come. I feel sad; gave a poor man a small donation; bought eleven cheap collars; will wait for the 5:30 train but fear. We know no real trouble while blest with a good home and kind friends.

24th.—Stayed last night at Isaac Hays's. Took dinner on a cocoanut; disappointed about horse; telegraphed T. H. not to come, but be sent back. Ate supper on my cocoanut.

25th.—Take train for Cincinnati; get to Jolly's at 1; sad story of Storms's son; take cars at 6:30 for Lexington, Kentucky; fell in with Mr. Ligo, of Pal.; put up with J. E. Carson at Crab Orchard. A negro at Crab Orchard thought Mr. Buchanan's mind very completed. A merchant at Crab Orchard (farmer) opened a store to support his negroes, who could not support themselves on the farm (likely story). The neighbors give it a different version.

26th.—Arrived at camp and put up with Doctor Cooper.

27th.—Took cold dinner at Doctor Joplin's, 500 acres, 50 cents; negro went off a few days ago; camped on the banks of the Big Castle river.

28th.—Crossed Wildcat Mountains; sent home a bullet picked up on B. Cat. Mountain battlefield; saw Secesh prisoners bound north; and near New London a lad died.

29th.—More troops going on to Burnside; night; forty miles of Cumberland Gap.

30th.—Called on Mrs. Trooper, seven miles north of Barberville. Her husband was shot by her Secesh neighbors, who are spared all loss by Union and Secesh, while she is regularly robbed twice a year by Morgan. At three o'clock arrived at Barberville, and camped for the night on Cumberland river, twenty-three miles north of Cumberland Gap, where I expect mail. No letter from home yet.

October 1st.—Called on Mrs. Ginney Arthuran, an old lady near three miles of Cumberland Ford. She run down Lincoln, the government, and the Union soldiers, and thought preachers in small business to be in army for war, etc. Quoted Jesus: "My kingdom is not of this world, else would my servants fight." I told her that proved that his heavenly kingdom was an exception; that if his was an earthly kingdom, then even his servants would fight; and hence it is expected that the citizens will fight. The Colonel kindly established a hospital at "Fat Lick," east of Barberville seven miles, and left B. Hays and others. Three miles further east came to where our boys (bush-whackers) one year ago fired on Secesh; woman told me, took all three horses. Her father begged one left, when they thrust him down with a bayonet in his mouth, wounding and kicking him.

At night, after traveling all day in rain (heavy), camped at ford, fourteen or sixteen miles north of Cumberland Gap. Wet night.

October 2nd.—Ready to start, but feed not being all up caused delay. Then General Wilcox, who is aloof from the men, far away all the time, said to General Mahan, "Only six months' men, and don't know what they can stand, and ordered them brought up from Fat Lick and us to wait. So here we wait. I will write to my dear Euphemia and children.

October 3d.—Commenced march, 10 o'clock. Soon came to forks of road and river, rifle pits and fortifications of rebels; then to a simple mill, one water wheel horizontal, upright timber, and coffee-mill kind of mill above, with a little shed resting on four posts, grinding away. Just above it at the forks we came to Zollicoffer's camp, breastworks, and rifle pits. Cotterell, old man of Cumberland Gap, gave much information. Mr. Reynolds was the greatest scout. I heard of Arch'd Austin. Wm. Baufman, Union man, near camping ground. Left side near camp, six miles from Gap, and 1-4th of 3d camped there.

3:30 P. M.—Rebel raids heard of and camp guarded, etc.

October 4th.—Arrived at Gap by a rough road, up zigzag and over top of mountain, down in the basin in which Kentucky, Tennessee and Virginia corner, and camp in Virginia.

October 5th.—Sunday. Preached John 1: 29; and P. M. for 18th on Galatians 6: 16; and Monday, 5 to 15, on Galatians 6.

Gap all day. Mailed about five hundred letters. Received one from . . . first and only word from home.

Tuesday morning.—Left Gap in great haste and marched twenty-three miles, and camped on Clinch River, which we forded and camped near, in the rain and the mud for the night.

7th.—Marched at 5; sixteen miles. At 4 o'clock forded Bolston River and camped at 5:30.

8th.—Marched at 5:30; six miles to Morristown, which was captured by General Burnside three or four weeks before. Met Wm. Fester, an old citizen (Union?), who has two sons pressed into the rebel service. Camped at 11:30, two miles east of Morristown on the Central Tennessee

and Richmond Railroad, on the farm of a Union man (though but one in ten miles and this is) where no rails or forage were to be used. Attempted to have an appointment but failed, the men being sent to get corn for food. Some desired hay with the corn (joke). We had to pierce a plate and grate corn to cook for bread for breakfast.

October 9th.—Then started for the rebels sixteen miles east on railroad. Marched twelve miles. At noon I took dinner, after passing Russellville (a small village), with Mr. Long, of Whitestown. Also became acquainted with George Isaacs, of that place. Then marched on to the camping of the army and camped. Provision scarce and no salt. Burnside is to come up to-night and a large fight is expected. Rebels about twenty thousand. Ohio boys took fifteen prisoners and nine foraging wagons.

October 10th.—Orders to march on enemy at 7. Went out before regiment and saw General Burnside and staff pass; waited for regiment. Chaplain of 18th (Perky) sick, and remained with wagons. Barton Hays with wagons. Sick little attention. Rations small, one-fourth. No bread for supper on 9th, but had given away much to boys on march.

Word from enemy that they defeated Meade at Richmond.

10th.—Three o'clock, on the battlefield. General Mahan sent me back from the front, as he thought too much danger. I found 115th had turned back, and then to right, south to railroad, to prevent a flank movement by the enemy. The sound of artillery is all we can hear now of the battle. 3:30 P.M.

October 11th., Sunday.—Word from front, about sixty killed on our side. Rebels fall back. Ninth Massachusetts in a cornfield suffered most. Many riderless horses. Battle brisk at 7 o'clock. Think rebels pretty much surrounded, must fight or yield. I passed over battleground near Blue Spring (12) and bought a spur. First saw dead rebels, camp of rebels, etc. At Greenville called on Mr. Parks, who would have entertained me (night), but I had to take Captain Clugage his overcoat, which I carried for him; and the camp was so far I slept with him, out on the ground, without tent or supper. Took first cold.

12th.—This morning ordered to stop. Went to General Wilcox's camp. Got off a mail and a letter home, and was vaccinated. Bought a \$11 overcoat. No letter from home yet.

13th.—Preached on prayer at 10. Dr. Wier took dinner and took mail to Knoxville. Dr. Blackwell (Presbyterian) and Dr. Slavens (of Greencastle) joined the church. Dr. Wier says rebels, 4,000 mounted men who have broken their parole, and fight for life. Drs. Blackwell and Slavens arrived in camp 12th. No letter from home.

15th.—In camp, 11 o'clock. Received word (orders) to take charge of the mail. Proceeded to Greenville, but no cars being there, I waited. I took dinner with Mr. George M. Spencer. Two men hung for bridge-burning in sight of his house, for burning a railroad bridge (Frye and Hynchy). Their bodies hung twenty-four hours, and were buried under the northern limb on which they died. The yellow ground I saw on 17th, but loving friends had removed the bodies. I stayed all night with Brother Parks, and on the 16th returned to camp, as I heard by telegram that the trains were ordered back.

16th.—Good meeting; eight joined the church. Text, Rev. 3:21.

17th.—At 12:30 heard cars; 5:30 started without breakfast for cars at Greenville. Took breakfast and dinner with Captain Mull, at office of Provost Marshal Lyons, of New York. At 3 P.M. I went to the cars. Lieutenant Mull took sixty-five rebel prisoners, and the rebel officers went into car with us. We waited till 8 P.M. Then a telegram announced that the cars would not start till 7 A.M. I went to Brother Parks's and lodged and breakfasted (good folks). The prisoners were impudent, but treated very kindly. At Knoxville (a hilly, pretty place,

picturesque and romantic) I put up with Brother Hill (Boss Hill). Did not preach this 18th of October, Sunday, but rode on cars all day.

19th.—Monday, selected mail for Ninth army corps, etc. Got a letter from L. D. Robinson, Cincinnati, with \$30 draft to pay for my horse.

20th.—Met Hazen, of Yellow Springs, Ohio, our quartermaster sergeant. Thus drunken fellows obtain place. Elder Perky, chaplain of 118th Indiana (Disciple); I received his commission and gave it to him, but found that he had been dismissed from the regiment for drunkenness. Saw Maynard of Knoxville. Put up at La Mar House (poor house) and lost both my watch, keys, and comb. Met B. F. Allen, of Des Moines, and heard of Elder Lynn's son in army.

19th.—I preached for some eastern soldiers, near headquarters of Ninth army corps.

20th.—Took cars for Greenville, etc. Saw the place of Blue Spring battle, and heard that Rosecrans was removed for Thomas and Meade for Sickles.

20th.—All right in camp.

21st.—Preached at night. Colonel Hawn thanked me and one joined the church. Hawn swears less. Quartermasters played cards with two candles burning, while twelve hospital sick, two near dying, lay in the dark. Quartermasters the worst men I find in army. This morning I find sick better. I got up last night at two to stop the swearing and found it was by twenty-seven of the 116th, whom our pickets had captured while out foraging.

22d.—I gave chaplain of 117th, Stewart, his commission (Methodist). The chaplain of —th, —, has fallen in disgrace by, I fear, lending strumpets his pants.

22d.—Preached (Matt. 6) at night to 118th, and received the thanks of the officers in behalf of the regiment and urgent request to preach. I promised to preach for them once a week. Rev. Perky's best friends testify to his inebriety.

23d.—Walked to town to see Lieutenant Culver and Major Lyon. It rained hard and I got quite wet, and feeling cold kept close. Word by telegram that General Meade is driven into Washington. Provost Marshal, *i. e.*, Major Lyon, gives hope that we will soon have the railroad to Chattanooga. No candles in hospital, but tallow of nine beeves buried with the offals. This is to be remedied. Cold and rainy. Bad night, the ground wet, yet I slept on it tolerably well. In vespers, Dr. Blackwell led at my request.

24th. Cold and damp, muddy and disagreeable. I am not well.

25th.—Sunday. I walked to Greenville and preached (Mark 12: 34) in the Presbyterian Church, Mr. McCorkey, pastor. Took dinner with Dr. E. N. Sheffer, of Greenville. Mr. Spencer sent for me, and he and Lawyer Dillinger walked to camp church. Chaplain Neugent, Chaplain Stewart and Rev. McCorkey took part. I preached on John 1: 29, and administered communion. It was a good and solemn meeting; the general, colonels, and most of the brigade officers present. Rev. McCorkey preached for me at night on "Depravity;" spoke of Adam, our federal head, if he had stood, all would have, etc. (Calvin's Institutes.)

October 26th.—Henry Hendricks, of Brazil, Company D., Captain Sanders, died Sunday night, 25th, of typhoid fever of standing since Camp Carrington. I wrote to his friend, Eli Hendricks, at Brazil, this October 26th. I will preach his funeral after twelve, noon. Preached Sunday night, October 25th. Letters—one from L. D. R., Cincinnati, and three in one from Euphemia, Joseph, and Mary. — doing poorly. Hall well. School good. Number ninety. Lapham absent. Joseph filling her place. John gone. Etc.

26th.—Monday. Funeral of Hendricks. Buried at church east of Greenville, back, east corner of vault.

26th. Company B., Mull's, one guard, in sport, killed another.

27th. Funeral of the above. Laid beside Hendricks. Wrote home for Dawson, 26th. Died 27th.

28th.—Ordered to Knoxville for mail and now in bed, Franklin House, Knoxville. Bad news from Burnside; that he retreated over (back) of the river at London.

29th.—On cars. At cars saw John Adams. He is a private and lame. I stayed all night at Franklin House, 50 cents. Ran up to Morristown and flue of locomotive gave out, and we stayed all night in cars. Next day heard no use going up as rebels had defeated us.

30th.—At 3 P.M. train took me to Greenville, and found there had been no battle. At Knoxville I searched for Robert Huff, but failed, and left his letter at Summit Hospital.

31st.—Rainy night; storm; disagreeable. Tent near blowing down.

November 1st.—Fair; preached, 10:30 on Bible, in 115th.; 2:30 on infidelity, 118th., and 7:30 on "What Is Man?" in 115th; three joined church.

2d.—Fair summer day. Went to see Mr. Robertson, aged 76, Presbyterian. Made up mail. 3:30, alarm. All to arms. 5:30, all over and return to camp. It was a pretty sight to see the regiments hurry, form, and march on double quick (run) to find the enemy. They thus ran six miles, all in fine spirits. Four rebels were taken, but no army was near. This prevented preaching to-night, as the men returned late, after a march of twelve miles, warm, and had to get supper. News from Knoxville promises a larger mail to-morrow.

Our General W— continues to wear out our boys, guarding rebel property. Captain Harrah, though sick, was well enough to run six miles at the head of his company, to find the enemy. The officers and men acted well. Dr. Cooper dressed the arm of a boy whose horse fell with him while bringing us word. Dr. Slavens used my saddle and bridle, so that I would have been minus both, if needed.

3d.—Received marching orders, after building a chimney.

4th.—Paid 40 cents, price \$1.90 per 100. In all paid \$8.10, and the Union Tennessean had to take the brick back.

5th.—Alarm; enemy near; march orders; rainy.

6th.—I went to Greenville and got a McClelland saddle, and rigged up a bridle. Returning, heard cannon. Battle raging twelve miles off E. E. N. E. Our camp quiet and indifferent.

8th.—9:30, 10:30. Cannon cease; 11:30, I received word to go to Knoxville. Four o'clock at headquarters of General Wilcox. Word that Ninth and Tenth Tennessee, and battery, and sixty wagons and three hundred and sixty mules, with much stock and many horses all captured, with provisions, ammunition, clothing, etc., all captured by enemy. Of course we should have started to recapture, but were ordered to march to Bull (?) Gap. Started at dusk and marched twenty-one miles by four o'clock in the morning; road rough; through brooks, mud, etc., fully half the men falling out and sleeping in the fence corners. At the Gap, station pickets of infantry and batteries. At daylight got breakfast at Mr. —, who had come in from sleeping out, to avoid rebel conscription.

7th.—Saturday, 2 P.M., alarm; 7 P.M., pitched tent and slept well.

8th.—Sunday, clear, and cold, and windy. Appointment to preach at 10:30 (P. 14, "Fool") and did; and by request preached at three to a North Carolina regiment, (John 3:16). General Mahan has been sick two or three days, but rode his horse and commanded the skedaddle.

9th.—Monday. It being reported that there were no rebels this side of Greenville, General Wilcox rode out boldly, smoking his pipe. Bought a horse, saddle, and bridle, \$200. Horse to government.

10th.—Tuesday, cold; skirmish, and lost a lieutenant of cavalry. A brigade of about 1,200 rebels near.

11th.—Wednesday, preached at night on Mat. 16:26. Four joined. Tuesday bought a sheepskin of Buckley for saddle.

12th.—Thursday. Thompson came up; better. Mayfield and Tom Pierson went to Knoxville hospital.

13th.—Friday. Camp quiet. I started for Knoxville at seven. Stopped at General Wilcox's headquarters for mail. Rev. Stewart, of seventeenth, requested to go with me and I declined in his favor, and he went to Knoxville; but the mail came on Friday night. Letters from Joseph and R—, one inkstand; second twenty dollars from home. I had not a cent by me; but Dr. Slavens owes two dollars borrowed and forty-five brick, and Captain Harrah eighty for brick.

November 14, 1863.—Captain Harrah moved. I messed with him since September 27, morning, and Henry Cowgill, a private from Greencastle, son of Dr. Cowgill, came in with Dr. Slavens and took my place (bed), and I took Captain Harrah's place in bunk with Doctor Cooper; 7:30 P.M., orders came to cook three days' rations and prepare to move.

14th.—Jo left us to-day. Black Luke came with us 6th, P.M., or 7th, A.M., one week ago. Now we miss Tom the cook.

15th.—Rumors of leaving, but no move.

November 15th.—Sunday. Too wet and cold to preach.

16th.—Monday. Harrah moved from our mess.

17th.—Tuesday. Visited Company B, Captain Mull. Traded gloves for blanket, with Buckley.

18th.—Marched at four o'clock twenty-one miles to Beal's Station, fearing to be cut off, as cars cease to come and telegraph communication cut off with Knoxville. Left — George dying on the ground. Took the hospital tent from over him. Mr. —, citizen, promised to bury him.

19th.—At Beal's Station. All East Tennessee was abandoned. Here at Mr. Whiteside's. Showed me his blacks. Three children of one of them were white, with light hair and blue eyes. The mother was white, with no negro look or feature; so intelligent and ladylike, that I asked her master if she was his sister. The grandmother was dark as an Indian, but with Roman nose and French countenance. The master answered that the way to tell them from white folks was by a mark in the ear. We lay here all day Thursday, and at 4:30 P.M. I preached the funeral of Second Lieutenant Raymond, of Twenty-first Ohio Battery, at General Wilcox's headquarters, Major Lyon, of New York, and Captain Hutchins, both of the staff, superintending. I wrote to the *Herald* at Eaton. After the funeral I rode with Brigade Surgeon Blackwell over Clinch Mountain, and camped in a brier patch.

20th.—Friday. Marched to Tazewell, a beautiful village, burnt a year ago by rebels, and camped on hill back of college, nine miles from the rebel forces, so reported.

21st.—Saturday. After a rainy night, at 1 A.M., all aroused to get up and prepare to march at five. All began; but I went to Colonel Hawn, who on hearing, etc., requested me to bid them rest till 3:30, which I did, to the joy of all. At daybreak we started in the heavy rain. Heavy rain all day. I loaned George Langheart my oil-cloth, and Doctor Cooper begged my cape; so I suffered from the rain, which fell in torrents all day. At four reached the Cumberland Gap, and passed over to Virginia two miles. Got mail. No letter from home.

22d.—Sunday. Sun out. Forgot the day and worked most of the forenoon. Preached at night.

23d.—Received haversack, vest and filter from home. Rode to Cumberland Gap and viewed front of cave; but Doctor Cooper would not venture up and in. Preached at night to Company B. on Rom. 1:16. Also let go my McClellan saddle to Quartermaster Fordyce, who receipted for it and canceled charge for pants and socks, three dollars and something. Slept well.

24th.—Rainy, quiet. Got some flour. A. died last night of congestive fever. Funeral at 1 P.M. We then marched out of Virginia, through a corner of Tennessee into Kentucky, via. Cumberland Gap, saving a bit

of the corner stone of three States. We marched down the hill of Cumberland Mountain and camped in bottom half mile from the creek.

25th.—Wednesday, 4 P.M. Weather raw and cold. Moon full eclipsed. We marched 5 A.M., half mile to creek, too deep to ford; mules and wagons stuck in mud. Whole army halts one or two hours. Some got round; I forded; wet. Waited one mile on, two hours, and camped at noon in a bottom, north side same creek.

26th.—Thursday morning, marched back to Virginia over to S. S. C. Mountains, and made a pleasant camp among pines in a cove on a ridge. Preached at 7 P.M.

27th.—Friday. Cold and raw. Have a cold.

28th.—Saturday. Pleasant.

29th.—Sunday. Cold, snow. Funeral of a soldier. Built a chimney of stone.

30th.—Monday. Regiment paid off. I took none. Little John deposited forty dollars with me. Little to eat. Bought Sutliff a loaf.

December 1st.—Tuesday. Marched to Tazewell.

December 2d.—Pleasant, but cold nights. Wednesday, marched to B. church near Clinch River. Battle; heavy artillery. Morning at six attended funeral at Tazewell of a boy of twenty, Third Indiana; shot himself by revolver falling from his bosom; died in three hours. Fed three miles southwest of Tazewell and left my gloves, but as there was a battle in front, I did not return. Stayed at Widow Fuget's; all rebs.; son in rebel service, lieutenant; seventy-five cents for bed and breakfast. No horse feed. Met James Richardson, of Yellow Springs, Ohio. Does not look well; Second Ohio, Cavalry. Stayed all night at farmhouse; seventy-five cents for one.

December 3d.—Thursday. Pleasant. Rebs. fallen back. Wednesday, it was quite a battle. Principally by artillery. They report 116th and 118th engaged, and two hundred and fifty rebs. killed and wounded. We lost very few, ten or a dozen killed and wounded; 116th and 118th, one or both, waded Clinch River, waist deep, and fought well. Major Lyon and General Wilcox were at the river, our side. Wilcox dodged one shell. Pleasant. Stayed all night at Jennings's; all the males in Union army and home with army. Charge seventy-five cents. Thursday night stayed at Shumack's, and was invited to Hodge's, a Baptist preacher.

4th.—Friday. Preached at 10 A.M. and at 4 P.M. Marched through Big Springs to ford on Clinch, three miles beyond Sycamore. Stayed at a house. Met Colonel Matson, of 71st, and heard of Doctor Wier at Knoxville. Throat sore.

5th.—Saturday. Marched at daybreak back to Sycamore in rain, and put up at Mr. Shutz's. Received letter from my dear brother, Rev. B. F. S., Providence, Rhode Island. Saturday, 4 P.M., marched back one mile and camped in a meadow in the open air, watching for the enemy. Saw Oliver Phillips and others of the 71st Cavalry (6th Indiana Cavalry.) Oliver was well, but that Saturday night had cramp colic badly.

6th.—Sunday. Went over and got acquainted with Rev. ———, of —st. A good fellow, but not much of a preacher. Intellect low. Rode out with him Sunday morning, 7 A.M., when we marched back to Sycamore, and Doctor Cooper and I put up with Mr. Shutz again. Sunday 2 P.M., tried to get a chance to preach, in vain; 3 P.M., requested by Colonel Hawn to go back to Cumberland Gap to see to the sick. Told the boys to prepare letters and that I'd preach at 7 P.M.; 4 P.M. regiment marched to Clinch River to meet enemy. Artillery of 12th Michigan came up; 71st Indiana came up; 129th Ohio came up. Preached a family sermon. Sunday night at Shutz's.

7th.—Monday, 5 A.M., awakened by battle; artillery below our regiment; 6:30, proceeded on way to Cumberland Gap. Half a mile, stopped at hospital and gave away all my (fifty cents' worth) ham and most of my

corn bread; 9:10 A.M., met 116th and 117th Indiana going on. At ten passed Big Spring. At eleven got to Tazewell and found mail, and forwarded it to regiment by Corporal Martin. Letter from Euphemia. Received of Captain Hutchins twenty dollars for Lieutenant Childers, 1st Tennessee Battery, and paid it to Colonel Lemits on the 8th for Childers. Doctor Blackwell, brigade surgeon, desired me to send sick to Camp Nelson. Slept at Mr. Brooks's, seven miles of Gap. Doctor Leech, of 9th Michigan Cavalry, put twelve wagons in my charge for above purpose. Found camp in bad condition. About eighty sick, all under Lieutenant Thompson, a worthless card player. Doctor Thomas had arranged with him to superintend the caravan of sick, fifteen from each of 115th, 116th, 117th, 118th, to Camp Nelson. Found Doctor Slavens worn out and recovering of fever. Stayed with him at Chadwell's.

8th.—9:18, went with the wagons. Afterward I got six, twenty-four in all. Then got Boon and a cavalryman in hospital at Gap. Got provisions, etc. for camp. Got horse shod and attended a funeral, 116th Indiana Volunteer, and put up at Chadwell's. Disturbed at night by him and others coming in drunk. None of the family can read.

9th.—Wednesday. Boys went to Camp Nelson.

10th.—Morning. Wrote this and will go to Gap. Doctor Slavens is better. Names of six whom I sent to C. N.: Wyatt S. Pearson, John Greer, John V. Boling, John N. Seybold, Robert C. Fulton, John W. Moore.

11th.—Friday. Having changed my watch for a revolver, I gave the revolver for a watch, hunter case, and six dollars extra, and let my extra pony go for five dollars on.

12th.—Saturday morning, and my sheepskin too for fifty cents. I paid ten; twenty dollars to Little John, and put it top of due-bill, and took forty due some man.

13th.—Sunday. Preached to 115th, Rev. 11, "Two Witnesses," and for 117th, Mark 12:34, "The Great Commandment," and bought forty-five cents' worth of sweetcake for dinner. Heard the regiment at Clinch Ford and rebs. disorganized. Doctor Slavens, a very good surgeon and Christian, is recovering. Henry Cowgill, sergeant, sickly, of Greencastle, left on wagon train for Camp Nelson. I gave him my poorest haversack. I am putting up at Mr. Chadwell's.

14th.—Monday. Rain and disagreeable. Dr. Slavens better. We all start for regiment, 15th.

15th.—Started for regiment Tuesday, but Colonel Lamert, commander of brigade, desired me to remain to see to the sick. I went with the doctor to Mr. England's, on Tazewell road, and stayed all night and returned. Colonel Lamert desired me to remain, etc. Hard fighting on Clinch. Cannon all day; 117th Indiana and 129th Ohio reported taken; also twenty-three wagons, corn, and sugar.

16th.—I attended the sick, visited, etc. funeral of one, and slept in dog tent.

17th.—Visited all the camps and also 116th Illinois Cavalry. Their chaplain reported bad.

18th.—Preached for 118th convalescent camp.

19th.—Saturday morning. Went to Gap over mountains. Train started. Went over mountains to get 118th ready. Returned again over Gap and Colonel Lamert informed me I must go to Camp Nelson. Hastened back to camp and warned 115th all who were able to march to go. Went back over to Gap for rations. So crossed Cumberland Mountain six times and marched two miles, and slept without tent, etc. Slept 17th in dog tent; 18th in "A" tent with ex-Lieutenant Leechman, a Scotchman of Lafayette, Indiana.

December 20th.—Sunday. Left one wagon. Sunday morning started at 7 A.M. All teams stalled; roads very bad. Cavalry horse of 116th Illinois fell over precipice and killed. Sent report back to Colonel Lamert.

21st.—Monday. Left wagon. Died, — Speilman. Buried at Cumberland Ford. Wrote to Colonel Lamert at night for Isaac Stewart, eighty-three years old, to protect his house, Middletown Station, Knox County, Stinkey Creek.

22d.—Tuesday. Left one wagon at Isaac Stewart's (he is a rebel eighty-three years old.) Went four miles, and the wagon-master foraged and went three; two drivers forsook mules and wagons. Camped in valley. Sat up making tea for the sick till three past midnight.

23d.—Cloudy morning; hard hills. A wagon train, (Garoutte, master), had much trouble in the night stalling; I endeavored in vain to get teamster to fix it and went and did it myself. Teams crossed well. Camped at meeting-house near Laurel River, in Laurel County; invited to preach. Camped in booths. Text, Ps. 50. Brother Ford, Baptist, invited me to his house to sleep and breakfast.

24th.—Morning. Went on. Came in Barbersville road beyond bridge (?) of Laurel River. Came to London (?) ten miles. Met Doctor Sheaffer. Bought \$5.50 boots. To Camp Pitt? Drew rations six days. Sent my horse back six miles for Mr. Shoe, of 18th —. Grimes sick; Burnside better; Scott worse; Grinns (?) worse; Shoe worse. I sat up and made tea. George Wm. Mahaffy sick, and I took tea for diarrhoea. Sergeant Ball first rate. Sat up most of the night to make up medicine for the boys.

25th.—Christmas. Several boys, Burnside, Jarvis, Grimes, Shoe, of 118th, no worse. Travel to Rock Castle River. Took dinner at Mr. Pinkston's. His house, a large one, was stripped, and all his farm robbed and destroyed by Kirby Smith. All furniture, clothing, etc., and woman advised to cross Ohio River. Dinner, 30 cents. Isaac Stewart, see four days ago, was a reb. Story of him. Brother-in-law of Pinkston's. Pinkston is for Union, but rather fight for South if fight at all. Pinkston keeps the large house on the hill. Slept with Sim in W. . . . December 25th—Night cloudy. Camp on river bank.

26th.—Saturday. Crossed Rock Castle River. Story of crossing. Boat. Jumping out. Blowing up mountain. Heavy rain. Horrible roads. Come up to post on R. C. Mountain. *Rain.* Dinner. Went one mile ahead to sleep. Reb. spies. Lonely. Slept in house on floor.

27th.—Sunday. Dreadful mountain road. Horrible descent. Mules die. Four left. Sleep at Jones, foot of mountain, at post. Offer him five dollars to let boys sleep in room by fire. Seek relief for them of Quartermaster (none). I sleep in house and have supper; boys in loft, shed, etc. Major of 8 M. Cavalry and W. Master. Story of W. M. and boot. Cold.

28th.—Monday. Got boys in forage wagons. Two miles to pike. Richmond battle ground. Kingston. Cold. Rogersville. I go ahead to three miles of Richmond, and seek camp on White's farm, and find it on Bale's. Send six boys sick to Garman's house.

29th.—Tuesday. Passed through Richmond. Pretty place. Pretty cemetery. Churches. Asked if Union men, none if see their heart. Sergeant Ball stopped in Richmond to get mainspring to watch fixed, and come up at night. We met Johnson, a drunken Government contractor, who offered to treat me. Burnet, wagon master, took. Put up on Slate Creek. Denny's. The first Union man since beyond Richmond. Member legislature. His wife invited me to house to put up. Soon he came and did same. Granted me a good house for sick and gave me milk, etc. . . . Of rebs. to catch Denny. Chased. Fled to mountains. Story of Denny and wife. Took twenty-eight horses, all corn, eighty acres, etc., etc. Government contractors rebels. Drunk, while a reb. government gives one dollar a bushel for corn, etc., etc. . . . Asked to have Sergeant Ball come and stay with me. Prayers. Mrs. Denny (mother) 80. All Presbyterians.

30th.—Camp Nelson. Rainy. My cold worse.

31st.—Cold. Icy. Walked to Nicholasville and railroad to Covington.

Then follows the following entry in fresher pencil writing:

"Here this book was lost . . . and returned after years in Cincinnati."

He was a natural commander and leader. Although he was only chaplain in the army, his influence was felt far more widely than such an office would indicate. Even where he was not personally known, through sheer force of talent and masterly manner he often had control.

Once, when he was detached from his regiment, and even his division, the army being in retreat from the rebels, he came to a river where there was a jam of troops. A wagon was in the midst of the stream, and the drivers were vainly attempting to extricate the team. A mule had fallen in the water, and, in trying to rise, had become entangled in the harness, and had at last turned over, his back toward the bottom, and at this moment only his head and feet were sticking out of the water. When Chaplain Summerbell approached, an officer sitting on his horse on the bank, with his staff around him, shouted out to the teamsters:

"Knock that mule in the head."

Chaplain Summerbell roared across, "Knock that officer in the head."

Then he rode into the water, coming close to the fallen mule, quickly gave directions to cut a strap here and another there, and in three or four minutes the mule freed himself, or was freed, from the harness, regained his feet, and the team passed on, and the way was cleared for the troops. Chaplain Summerbell, knowing what an audacious act he had done, not recognizing the general officer and not being himself recognized, felt that his own safety depended on speedy disappearance. Accordingly, he galloped off as rapidly as possible. During his command of the teamsters in the water, the officer upon the bank said nothing whatever; perhaps imagining that Chaplain Summerbell was some general officer superior to himself, for his overcoat gave no revelation of his rank. He was never called to account for what he had done.

There were forms of punishment practiced in the army that tended to degrade the manliness of the men. Summerbell would nearly always succeed in having these punishments mitigated or made less humiliating in their form, when the offense was a petty one.

Various forms of corruption he checked and suppressed. On one occasion his denunciations of a certain group of officers, whom he had discovered using the cordials and wines intended for the sick men, were so stormy and vehement that one of the colonels expostulated with him, saying:

"Good God, Chaplain, you will ruin us all if you talk so loud. We will all be cashiered."

But the chaplain was not to be appeased nor quieted until the officers had promised, on their honor, that the abuses complained of should be fully abated. Officers honored and respected him. He seemed to gain an influence that was out of all proportion to his station, and though he



CHAPLAIN N. SUMMERBELL.

was often arrayed against an officer of high rank and in favor of some poor private, those in command came to love him with a feeling akin to that of the private soldiers.

One night he came near a fire, about which, as he approached, he heard violent swearing. As he came up to it, he exclaimed:

"Who is that swearing so hard?"

No one replied.

"Who is it," said Summerbell; "I want to make a bargain with him."

"That fellow over there," said a soldier, pointing out a man, who at the word looked ashamed.

"Now look here; I want to make a bargain with you; I want you to promise me that you will not swear until I have had my turn."

"All right," said the soldier.

Summerbell then sat down with the men, began to tell stories, laugh, and joke, and won them all as a congenial comrade. After a considerable time, the swearing soldier said:

"Chaplain, when are you going to take your turn at swearing? I want to begin again."

"Oh, as soon as I find anything to swear at, or have any reason to swear."

Then he talked about the nature of profanity, about the propriety of keeping clean lips and hearts; how the words a man uttered came to color his nature, and finally left the men sobered, wistful for more talk, and hungry for higher thoughts in general.

A number of years afterward, being on a journey, he met a stranger in a northern city, who stopped him abruptly on the sidewalk, and saluted him, as in the army. He said:

"Chaplain, don't you know me?"

Summerbell replied that he did not.

"Don't you remember making a bargain with a soldier in the war, down in —, that he should not swear until you took your turn?"

"Yes," said Summerbell, "I remember perfectly."

"Well," said the soldier, "I am that man. And I want to know if you have taken your turn yet?"

"No; I have n't seen anything to swear at yet."

"Well, I want you to take your turn."

"Do you mean that you have kept your bargain; that you have not sworn since that night?"

"I have not sworn since; I have been waiting for you to take your turn."

It then developed that the soldier had been a changed man from that hour when he had made the bargain. The quaint agreement had made him feel a kind of partnership with the chaplain, and his own sense of honor had held him true to his word.

His physical bravery was equal to his moral courage. One day the northern army was in pursuit of the confederates, when the division was checked by masked batteries of the enemy. He rode forward until he came to the group around the general commanding. He heard the com-

mand given for the new recruits, "six months' men," to draw aside from the road, and the way was cleared for the veterans, who very soon came trotting along, with their eyes strained as though looking for game. About opposite where Summerbell sat, one of the veterans broke into a dance, a "shuffle," and, "making a face" at a sober-looking youth among "the six months' men," exclaimed:

"Would n't you like to see your mother this morning?"

But the veterans kept on at their trot, ran out of the woods, turned to the left into line of battle, and without a halt or important break in their formation, rushed across the open field swept by grape shot and drove the confederates from their positions. At this time the general noticed Summerbell sitting on his horse with the rest around him, while the bullets were falling among them, and sternly ordered:

"Chaplain, this is no place for you; go back to your regiment immediately."

Summerbell obeyed. But he came to be respected by the officers for his executive and soldierly qualities, as well as for his excellence as chaplain. He was detailed for different small services, to act as postmaster, and in various ways was made useful until his army life was practically brought to an end by his being ordered to take north, from a certain command, convalescent sick soldiers on furlough. The prevailing sickness among them was "camp diarrhoea." Summerbell went into the hospital and announced that he would start north, at such a time, with all the convalescents on furlough who were able to march. The announcement caused every man who could rise and stagger to the appointed place to appear, so that Summerbell found himself in command of sixty-one men, many of whom were really sick and unfit to walk. He could not resist their pleadings to go home with him on account of the tenderness of his own heart, and started.

The march the first day was very short. Immediately on taking up quarters for the night, he ordered some of the stronger soldiers to secure white oak bark. This he boiled, made a strong syrup, and compelled the sick men to drink it. Its effect was good, and every man became stronger and better, from the effect of the drink and from the cheer for their hearts in the hope of their seeing their northern friends. He sometimes boiled the syrup while the men were asleep. It was only a few days until a considerable distance could be covered by the sick men. Only one died.

In a little time the progress north became a happy march; the men had confidence in their leader and were becoming stronger daily. He did everything for them that he could. He had on several occasions been displeased, while on the march southward, by seeing men detailed to guard the property of men who were absent in the Confederate army. He determined on a different policy in his own conduct. The men were sorely in need of better food.

On one occasion, he saw a little way ahead considerable poultry in the road, passing a good farm. He looked around to his men, and said:

"Boys, I don't want you to let me see you catch any of those chickens."

Then he put spurs to his horse and galloped ahead without looking behind him. The men observed his position, he heard a rousing cheer, and presently heard much squalling of chickens. He did not turn around. That night the men brought *him* chicken for his supper.

There was constant watchcare over them. Nothing was left undone which would help them to health. They came to reverence him with the devotion seldom given to an old commander.

But he was destined to have serious trouble. For very cold weather came on while he was still marching in the south; the men were feeble to resist the cold, and they were marching to a colder latitude. On reaching a certain camp in Kentucky, the commandant refused to admit the sick men, saying that the quarters were full and he would not turn his own men out into the cold. It was night. Summerbell argued and plead to no effect. Then he threatened that if quarters were not provided, he would take them by force. The commandant asked his rank. Summerbell replied, "Cavalry captain." (This was the case then.) The commandant, being only an infantry captain, surrendered. The men were provided for.

The next morning a train was going north, but no place could be found for a part of Summerbell's men except in the express car, to which the messenger refused to admit them. Summerbell ordered a sergeant to take a squad of men and take the car. As the soldiers approached the door on one side with weapons directed to the messenger, he abandoned the car by the other side. The men were going north. By this time they idolized their temporary commander.

On reaching the suburbs of Covington, the train was stopped, and Summerbell received, as he supposed, directions to the barracks where he could get his men in shelter from the fierce cold of the night. However, they lost their way, and soon found themselves practically in the country. They lost their sense of direction; the whiteness of the snow prevented them from seeing to advantage; the men began to sink down, giving up their efforts to walk more. The chaplain was probably the strongest man, naturally, among them. He helped man after man to his feet, lifting them one after another, appointing stronger men to care for the feeble, and to hinder them from falling, and keeping them in motion. In these efforts in lifting the men, he repeatedly strained himself, being compelled to use brute force to lift the limp weight of those who refused to make any more struggle. At last he found himself near a large, fine-looking house. He got his men at the front door, and rung the door-bell. A window in the second story was thrown up, and a voice called:

"What do you want? Who is there?"

Summerbell replied that he had sixty sick soldiers, and wanted him to come down and open the door and let them in; they were freezing to death.

The voice replied, "Why don't you go to the barracks, — you?"

Summerbell said, "If you don't come down and open the door, we will break it in."

"Break it in and be —!"

Summerbell ordered a corporal to break the door down. A group of soldiers was rushing at the door, when the voice called out:

"Hold on, I'll open the door."

The men were admitted. Fires were made all over the house. Summerbell kept the family under guard that no one might leave the premises. The most feeble men were put in beds and tenderly cared for. Provisions were cooked, and all the soldiers were made as comfortable as possible, but by the time this was done Summerbell began to recall his arbitrary acts of a few days. He began to look for his orders, and, to his dismay, found that in his work in the snow or elsewhere he had lost them. He could only account for this by the theory that they must have fallen from his pocket when stooping over the fallen men. His commission was gone also. His diary of his observations in the army was gone too, though a part of this was afterward recovered and sent to him, from which we have quoted. He considered his condition. He had a number of convalescents under his command, but was still in the State of Kentucky, while his destination, where he was to deliver the men, was Indianapolis; he had no money; he had committed a number of acts that would probably lead to investigation. He saw that he was in a serious predicament, and that it would be difficult to persuade strangers that he had been driven by the necessities of his men to his arbitrary acts. He resolved on a plan of operations.

First, he won the favor of the householder whose property he was occupying by sitting down with him and entering into amusing and brilliant conversation. Story after story, joke after joke, appeased the angry man; and then with soberness and skill he won his favor and admiration by describing the necessity of doing as he had done and the importance of getting his men quickly away from the house and to the north. He captured the man completely. He gained from him information as to his whereabouts, the way of quickly reaching the headquarters of the general commanding the department in Cincinnati, and assurances of assistance.

Before daylight, having had no sleep at all, he was on his way to the headquarters in Cincinnati with certain papers ready for the general to sign. It was still very early when he appeared at the door. A colored man who opened informed him that the general was not up yet and could not be seen.

"But I must see him immediately on important business," said Summerbell.

"The general is asleep, sah, and must not be distu'bed."

"I must see him immediately—immediately, on important business."

"You cannot see the general, sah; positively you cannot see him."

Summerbell spoke very loudly now, repeating, "I must see him, immediately, on important business."

The colored man said, "Well, I will see if the general is awake but he left o'ders not to be distu'bed."

He was about to close the door, but Summerbell pushed his way inside, to the disgust of the colored man, and followed him upstairs closely. On reaching the top, the general, with a soldier's instinct aroused, was sitting up in bed calling:

"What is that row about down there at the door?"

Summerbell pushed past the colored man into the room, stated that he had a number of sick men bound for the north, that he wished to take to Indianapolis that morning, and wanted rations and transportation, etc., for them quickly; and presented orders for the general to sign, with pen and ink ready. The general glanced through the papers, saw that they were what they were represented to be, signed his name, and lay down, while Summerbell passed quickly out of the room. He returned to his men and soon had them on the way. When he reached Indianapolis he was among friends, and could get the ear of the governor, with whom he was personally acquainted, and secured a duplicate commission, and a furlough for himself to see his family.

But this was practically the end of his army life, for his duties at the college became peremptory.

The large, clasp Bible, which the soldiers gave him on being mustered out, has the following inscribed on the cover:

The 115th Regiment Indiana Volunteers

Presents this Book

to

N. SUMMERBELL,

OUR BELOVED CHAPLAIN:

Our companion in danger,

Our deliverer in suffering,

Our guide to the Savior.

The following passage is copied from the "Military History of Ohio," (H. H. Hardesty, Publisher, New York, Toledo, and Chicago, 1886):

Summerbell, Rev. Nicholas, D.D., was president of Union Christian College at outbreak of war; received pass in General Grant's own hand to visit army in Missouri prior to Belmont battle; preached to General Logan's regiment while it was at Cairo, Illinois. Commission issued by Governor O. P. Morton, of Indiana, bearing date August 26, 1863. Chaplain 115th Indiana Volunteer Infantry. Was able, faithful, and successful in his work; preaching, praying with the wounded, ministering to the sick, and comforting the dying; not only laboring with his regiment, but in all parts of the army to which he had access. Labors principally under General Burnside in Tennessee. Organized a church on Bible union principles. In 1864, in command of men on detached duty till M. O. May 17, 1864. At close of war was presented by his men with Bible inscribed [Here follows the foregoing inscription]. Chaplain Summerbell is now (1886) pastor of the Christian Church on High Street, Springfield, Ohio; member Burkholder Post G. A. R., Yellow Springs, Greene Co., Ohio. Mustered into Burkholder Post, May 18, 1885.

The source of his influence over the young people may be in part understood by reading the following address to a teachers' convention,

which manifests that regard for the highest type of conduct everywhere, that made him so influential in developing others and leading them to the highest life; it was delivered in 1864:

TO TEACHERS.

The conflict is between light and darkness. The student desires eternal day! But, alas! as the earth finds rest in its own shadow, so ignorance rests in its own darkness. But battle on. As when of old the heroes of Israel surrounded the enemy with their pitchers and lamps, and suddenly breaking their pitchers, let shine the light, so break you up the cells of darkness; take advantage of experience and observation; hold councils of war, pending the next assault upon the empire of ignorance; consider the advance already made; consider the teacher's duty and the child's capacity; consider how the Joshuas, with the lamp of science, command the suns and moons of wealth and power.

But few in the present day realize the hard battle which has been fought against the empire of ignorance; how a few choice spirits, like Leonidas of old, have for years defended our intellectual Thermopylæ against the inroads of barbarian hordes. But the battle has been fought and the post defended. And you are now invading the empire of darkness and carrying the war into the enemy's country by free schools, academies, and colleges. And victory must still be yours.

"Truth crushed to earth will rise again,—

The eternal years of God are hers;

But Error, wounded, writhes with pain,

And dies amid his worshipers."

Is nothing infinitely less than the smallest particle? and universal silence impotent against the faintest whisper? So is ignorance less than intelligence; no negative can overcome an affirmative; the feeblest taper is more powerful than the most intense darkness, and the darkness, however deep or broad, has no power to subdue it. So is learning omnipotent against ignorance.

To understand something of the advances already made, we will look—not so far back as Adam the first, nor yet to those later Adams, who are as truly primeval as he, and who, though all else may be borrowed, have at least this original, that is, "original sin";—nor yet to the time when Charlemagne ordered the reverend priests of his day to cover their ignorance by reciting such sermons as they might be able to commit to memory, without reference to the author; nor later, when the name, ir-reverend name *clerk*, the father of *clergymen*, was given to them because they were *able to write*. Yes, call them the "dark ages" when ministers of the gospel could read and write, and some of them "cypher."

In looking over the annals of education and learning, consider-

ing the numbers of those who have been taught at home and finding that in almost every instance the *mother* was this home teacher, I am compelled, even by a digression, to urge the more thorough education of our daughters.

During the dark days of our country's early history, these facts demanded attention:

1. That the mothers in New England homes could generally read and write.
2. That these mothers faithfully taught their children; hence those taught at home could read and write, and
3. That these attainments were all that were desired in the common schools.

By which we learn that mothers, no doubt, then as now, were the principal supporters of education.

These facts should cause us to turn our attention more firmly to the education of our daughters, that, wherever their lot may be cast, in country old or new, in riches or poverty, in war or peace, though wealth may fail, and schools may fail, they may not only have the *comfort* of education and the *profit* of education and the *improvement* of education . . . but that they may also possess the means of preserving education and imparting it to future generations.

Ladies, forget not that education levels all distinctions of wealth, nobility, or caste; puts the means of honorable support in every woman's power, lifting her from dependence. And then resolve to attain a good education yourself, or, if the day for that be past, assist your daughters in obtaining it.

'Tis education will their names adorn;
 'Mid ills of life prepare them for the storm;
 Open the door to luxury and ease;
 Make them both skilled to profit and to please.
 Seek then this open avenue to fame,
 And thus teach others to respect your name.
 You may think it is better to be foolish and gay,
 With your head full of folly and your feet full of play,
 And prefer in the dance to go whirling away;
 But listen to conscience, and think, when you pray,
 If a more useful life would not, by and by,
 Give pleasure far greater, when called on to die.

We can do little without the countenance of the ladies; we humbly crave it.

But we must not forget the olden times.

Schoolhouses in those days, and in fact all things connected with common schools, were conducted on the strictest principles of economy. A dilapidated or abandoned dwelling or a snug corner in a farmer's kitchen served as a college. In larger towns, however, things were conducted on a more magnificent scale.

In the *Annals of Education*, published in 1833, we have a graphic description of a centenary schoolhouse, which (probably to make all men see, or "Be it known to all men," in what repute education was held in New England) stood in the center of a busy street in one of the most populous towns on the Connecticut River. This house, over one hundred years old, united the seventeenth with the nineteenth century; spanning the whole eighteenth, being standing yet in 1833.

In center of the street it stood,—
 Whatever of it there was left;
 Much had been used for kindling wood,
 By ax and hatchet cleft.
 No shade trees near—no yard—no green;
 Though in the distance all were seen:
 The carts and coaches passed all day
 By either side, the narrow way,
 Making loud music, without pay,
 Routing the children in their way,
 Causing the sand and dust to fly,
 Or the mud—tossing "to-ward" the sky.
 The house was 20 by 16, without a hall;
 One room for children, hat and shawl:
 The clothes made carpets, mops, and all.
 The wood-house was the largest room;
 'T was "all out doors," 'mid sun or storm,
 Where wood prepared by ice and snow
 Burnt longer—admirably slow.
 An hundred children gathered there,
 Were tightly packed: to get them in
 The fat ones occupying seats next those **more thin**.
 The room was aired by many a chink.
 Time had so cracked the walls there was no fear
 From lack of ventilation; for on high
 Time had made opening toward the clear blue sky.

But this house, long the pride of all the town, was "going the way of all the earth." Some mentioned this to one of the wealthy old men, who gave this reply as a "finality": "There's where I went when I was a boy. What did me then, must do them now."

As well might the clothing in which he was drest
 When a boy in his aprons, in age suit him best.
 Men grow. So do times. And houses grow old.
 But "learning is better than silver or gold."
 Enriches us nothing, or honors above
 The beautiful schoolhouse in village or grove.
 'T is said of the beautiful temple where Jupiter sate,
 The top was so near to his reverend pate,

Should he change his position, or rise from his chair,
 Both rafters and roof would be tossed in the air.
 And this is the reason the pagans would give
 Why their god sat so still, and so quiet did live.
 And when I see schoolhouses, narrow and low,
 In which, when he enters, the teacher must bow,
 It reminds me Jupiter squat like a toad,
 And I think the poor children are on the same road:
 And I ask if the parents, in moments of wrath,
 Have to Jupiter christened and given our youth,
 To be reared in a schoolhouse so narrow and low,
 Lest the boys should be upright and intellects grow;
 Where, smothered or freezing, behind or ahead,
 The lungs are destroyed, and consumptions are bred;
 Where cart-loads of children, and teacher, and all,
 In a mean little bushel of schoolhouse must crawl.

In those good old days the great difficulty was not in obtaining a teacher—any farmer would do for a teacher—nor yet in governing the school: that was expected to be a running fight between teacher and scholars. The difficulty was to find a teacher sufficiently *active*; one who could pick up the feet of his mental progress sufficiently quick to keep the young disciples off his learned heels. For this purpose, to give him a good start, each quarter saw all the scholars put back to review, to commence each book anew, the advanced and young beginners all in one class, the object being to go slow, that the teacher might keep far enough ahead, with the aid of “the book,” to hear their recitations. It is said that one active teacher in this way could manage three score of children, and could all at once

Hear a class
 And mend a pen,
 And whip a scholar
 Now and then.
 Such terror was there in his iron look
 That every child was forced to *love his book*.
 Such terror was there in his birchen rod,
 All shook with fear if he but gave a nod.
 Such terror was there in his long ferrule,
 All wondered why he had no better school.
 Their fear and terror made them shun his look,
 And yet to tease him, such pains they took,
 His face could not be turned, but some scapegrace
 Pinned papers to his back, or drew his face,
 Mimicked his pace, or aped his lofty air;
 Or, just when he would sit, removed his chair.
 Then all would laugh to see him tumbling there.
 Then in a moment all was hushed and still,

Save the low hum of study; and his skill
Was tried to know if he 'd been treated ill,
Or if but dreaming—
So busy each one looked,
So honest seeming.
He then resolved it was an imposition,
And straightway proceeded to make inquisition;
To give it up would be a base surrender,
And so he 'd ferret out the young offender.
Then all at once their clamorous tongues resounded,
Rendering the worst confusion worse confounded;
One cried, "Master, Jim Black 's pinchin' me."
Another, "Bob Wright 's laughing, master, see!"
"May 'I go out?" "Make Tom Reed let me be!"
"Master, Sal Drake is making mouths at me!"
When in his wrath he draws his birchen gad,
Declaring doom on every elfish lad;
Since none will tell what rascal broke the rule,
He is determined he will "whale the school."

Such were the teachers, such the schools they taught. A few can still be had of the same sort. Such teachers were not hired for qualifications, but to save \$5.00 per month; sold like the county poor, to the lowest bidder, they work in the district which pays the lowest wages.

Such teacher is not the friend, but the master of the school. The children are his prisoners; the house a jail, and he the jailer. Sometimes he is a king; his old chair a throne, and his sceptre a splintered hickory. Sometimes he is a constable, and brings the rebel spirits to the bar of justice. But whether jailer, king, or constable, he is the standing executioner, every desk a whipping post, and every child a victim. With ox-goads he would drive the children up the hill of science, as herds of buffalo are by the Indians driven.

In correcting children, the teacher should study their varying temperaments and dispositions. If he does not do this, he will often defeat the very object he has in view. Let the teacher ask which organs he desires to strengthen, which to check. If you would encourage the animal powers, treat the child as you would a brute; if its destructiveness, beat it often; if its revenge and hate, offend its spirit.

But if you would cultivate its affection, then affection responds and grows nourished by your kindness as naturally as the muscles of the smith's arm by exercise. If you would have the child conscientious, appeal to its conscience; if just, appeal to justice, to its own sense of right. If you appeal to emulation, stir up its *pride*, and it will rear itself as the warmed viper; if to its anger, give it lessons and you will cultivate this fiery passion.

Better for all to cultivate its better nature; it has a soul, an individual self, a will you should not try to destroy. I "will," I "won't," are potent words; they show the workings of a conscious spirit. You may place in the wall a stone or brick and it will rest there; but a child flies up and cries, "I won't;" it has a will. God gave it that will; destroy it not. It is the prerogative of the intellectual soul; it is the image of God. Subdue it, and you sponge out the image of its Maker. Then you may stamp your own poor image there in place of God's! Miserable exchange! Yet made wherever man bows down to man!

Much may be learned by considering that education is commenced by the mother. Her eye is the child's first reading book; her voice its first tutor. Long before it can pronounce her name, it has read her spirit, and learned it too, never to be forgotten; for what is learned in childhood becomes so much our very self as seldom to be forgotten. It has been said that the mother and the schoolmaster are responsible for all our early impressions, but the child has other tutors beside these.

A father's voice trains its young ear to sound, and every word he speaks forms its molding mind.

Its infant nourishment (opiates and cordials) oft train its taste, depraving for future dissipation.

The very temperature of the room to which its infant life becomes habituated, educates it to breast the storms of life, or for a hospital.

Its clothing educates its body to be hardy or sickly.

Its food prepares its appetite, or dyspepsia.

Its schoolmates educate it for goodness or depravity.

Society educates it, too often for evil.

And to counteract these many bad lessons should be the teacher's care. And though he fail, the church will not despair; the Bible, conscience, and the Spirit will exhaust their power to educate him still. As Alps on Alps arise, so are his opportunities, the world itself a college, with its departments, preparatory, academic, public school and primary, all men professors and all men students.

Even nature's laws would guide us right, or punish us by pain, and finally by death reject us from her school, helpless, disgraced, if we are reprobate.

God himself, the Author of all light, was the first great Educator. The Bible is full of his lessons to Adam, and Noe, and Abram, and Moses, and Jesus. "The law," says Paul, "was our schoolmaster, to bring us to Christ;" and Christ is the teacher come from God, to teach us truth and right.

The teachers must have confidence in the intellectual and moral nature of the child; realize that it belongs to the *genus homo*, and is not simply a young brute. He must remember that its mind is more than its body; that learning is as natural to the child as gravitation; and that it hungers after knowledge as truly as after food.

It desires not only to know everything, but the price of it. No disposition is more plainly developed in childhood than this thirst for knowledge, this desire for education, the feeling out of its tiny hands for one to lead it. Its curiosity to examine everything, its questions so often unanswered, its inquisitiveness rebuffed, its forwardness reproved, and its prattling tongue so often silenced—all cry, Tell me, tell me, teach me, teach me; which is the simplicity of an inspired humanity asking for instruction.

Thus God himself makes a scholar of the child; it needs no beating, it needs no bruising; these natural desires should be guided and encouraged, not driven! The child should be made to feel that its study is a privilege, not a task; that its lesson is not to be committed merely, but that it is something to be learned; and that it is not the sound, but the sense that is to be understood. . . . That hidden treasures underlie all *nouns*; and powers unknown beneath the verbs lie hid; that energy, activity are found in adverbs; the true relation of all things in prepositions; and character and quality in adjectives; that grammar is the tongue's accomplishment, and soul's expression, the mind's dress, and the thought's adorning; that geography consists in pictures of all places and stories about them, and the people and all things concerning them.

One of the greatest errors in teaching is in the departure from nature. Follow nature and you must succeed. The child longs for mental food. Its eye examines colors, its ear measures sounds, its hands weigh and balance. And every instinct cries out, Tell me, tell me, teach me, teach me!

Why does the child so quickly learn the names of bread, water, stone, stick, cat, dog, or cow? It requires no more effort to learn letters or other words than these; but show them something to learn, not barely sound, but sense.

The good teacher adapts his lessons and suits them to the temperament of the child. He is example as well as precept; neat and cleanly in his appearance, open and manly in his bearing, engaging and communicative in conversation, a thorough and indefatigable student. He regards the scholars, not as herds of wild beasts to be subdued or slaves to be governed, but as miniature Newtons, Franklins, Jeffersons, and Washingtons. He prepares his schoolroom for them as friends, and meets them with a smile. The rules are stated, the object set forth, the necessity of order and diligence explained, the benefit of knowledge, and the amount possible to be accomplished. He arouses their self-respect, kindles their ambition, awakens eager desire and wins the heart. The pupils see in him an eye to encourage, and a heart to cheer, and they have a will to learn.

Such a teacher is like a superior being, to the child; like the potter he molds the clay into vessels of honor or dishonor. Like an architect he rears his temple of mind, more glorious than that of King

Solomon; stores it with the bread of science; hangs it with the curtains of thought; adorns it with towers of noble ambition; polishes it with the lustre of classic knowledge; illuminates it with the light of celestial truth; and warms it with the fires of divine love. Like a mariner, he brings from remote shores precious gems of thought, and pearls of knowledge from every ocean. As an antiquarian, he directs his way to the remotest ages and exhibits to the developing mind truths stored in languages long since silent, and panoramas of nations long passed away. Like a skillful mechanic, he works the precious material of mind and spirit, more choice than gold or precious stones, and brings from the raw material of uncultivated thought the *author*, *artist*, reformer and philosopher. Like a gardener, he casts the cultivated seed of truth, gathered from sages, in the fresh young hearts around him. He sows, but another reaps; he rears a temple and adorns a palace, for another to occupy. But he rejoices in their prosperity, and re-lives in their lives.

Would you be such a teacher?

First govern well yourself, and bear in mind,
 You must be and appear the children's friend.
 Meet them with cheerful countenance the while;
 So will they love you, so will seek your smile.
 Reprove but seldom, lest you irritate.
 Question, explain, full clear the reason state.
 Talk much of good, and let them plainly see
 You are their friend, and ever mean to be.
 Reserve severe reproof for causes rare.
 Be prompt to note, but on confession spare;
 And if reforming, mark not every failure;
 Praise the purposed and well-meant endeavor.
 If aught is secret, do not that expose,
 But warn in private what no other knows.
 Confide much in their word, and praise their good;
 And lead them to condemn the faults *you* would.

Take pains with the child! It has boundless capacities for good or evil, and will either develop an angel or demon. You may cultivate either! As the air surrounds the earth, so an infinite moral atmosphere surrounds the soul, through which it may be drawn or driven downward to shame and death or upward to heaven. The historian fails not to record the doubtful legend of Alexander's heroism in conquering and saving the noble horse Bucephalus. How much nobler the teacher's heroism who successfully controls a human spirit and saves a soul from wreck! As Alexander turned to the sun the head of his horse, so toward heaven turn the child, out of its shadow. It requires a little pains and a little patience, but the child is worth the labor.

Many a teacher will spend an hour
 At once to correct mistakes in grammar,
 But gives it up as out of his power
 To spare time to correct the manner;
 Will correct a boy, and pronounce him *done*,
 In half the time he'd correct a "sum."
 And requires more time, as a general rule,
 To take a quid from his box than to "box" the whole school:
 Mending the manners of miniature men
 In half the time he is mending a pen;
 The average time about two minutes each;
 The pen with a knife, the boy with a beach:
 And gives to the blackboard twice the pains
 He takes to improve the urchins' brains;
 And still complains of the scholar's heart,
 Though he gives the blackboard so much the start.

It is said that an oculist, being complimented on his skill, replied, "Sir, I spoiled a whole hatful of eyes before I attained to it." So have whole schoolhouses full of children been "spoiled." But this could be borne were the spoiling operations over; but alas! not a season passes without some rejected boy's being driven from school.

Teachers should not depend on brute force, neither be soon discouraged; powerful influences are to be exhausted before you need be discouraged. In controlling a boy, use:

Your own personal influence.

Parental influence, brought to bear by reporting to parents.

Self-discipline.

Honor to the school.

His own conscience.

His love of knowledge.

Bible influence.

His obligation to God.

Do not forget that your position gives you great power over the mind of the young; they look to you as beau ideals of perfection.

I well remember my old teacher!

The imperial pedagogue! How like a king he walked!

Majestically slow, with measured pace.

Potential teacher! How like a king he talked!

The imperial brow became the princely face.

No other man to me seemed half so great:

The man who knew all nouns, all rules;

Who could the knowledge of all things relate:

The prince of teachers and the pride of schools!

How light we felt, if he but smiled on us!
How proud we felt, to have so fine a teacher!
We wondered how one head could hold so much,
And wondered more why he was not a preacher.

Great prodigy of learning, master of Murray!
Who could say, We love, you love, they love, and *not look*
Into the grammar; and who geography,
And algebra, and all things knew—" *all off the book.*"

In all the trials of the teacher he has this consolation, that his labors result in a three-fold good: (1) the income, which, however trifling, is nevertheless essential; (2) the improvement, which is both positive and profitable in very many ways; (3) the result of his labors on the child and the community; strengthening and giving it hands to work with; adorning the mind and imparting food to nourish it; polishing the manners and cultivating the heart.

If then he sometimes finds his labors unappreciated, let him not faint. Lycurgus lost an eye for Sparta; Williams, a home for liberty; and Christ gave his life for the world. Persevere, and you will conquer.

Some young teachers, just for practice, would teach a while before they begin, as the minister who talked a little before he began to speak, or the lad who took a little nap before he went to sleep. Let them go on; they will teach AWHILE before they begin.

Sometimes a director will visit the school to instruct you how to teach, with pipe in mouth or expectorating tobacco juice, a little lake. Do not so defile your mouths or such example set. But go on; you will get over that—that lake, I mean!

Sometimes, though, you must teach in a house sans glass to window, fastening to door, with ventilated roof and puncheon floor, a high rail fence is to be scrambled o'er to reach it: only persevere, and you'll get over that—I mean the fence.

Sometimes a whole neighborhood will rise in arms against you; let them alone, and they'll get over that. People are learning.

The world has advanced by majestic strides since the day when Egypt led the van of civilization,—worshiping crocodiles, cats, and cattle, and sacrificing human victims,—or the famed laws of Lycurgus educated children to steal their food, and murdered those of a delicate complexion lest they would not make hardy soldiers, whipping others to death to harden them—

Where the famed fields of classic story
Are still revered for ancient glory;
But none know which to praise the most,
The bloody wars, or bloody codes:
As Draco's laws, most sanguinary,
Or Solon's, which were quite contrary.

While some yet deem Lycurgus' best,
Including laws on food and dress,
But such I deem, to say the truth,
The rustic days of learning's youth.

A proper education is designed to counteract the evil accumulations of the past and gain treasures of good for the future. It is not only accumulation, but purgation. There is often as much to leave off as to gain, morally, mentally, socially, and physically. Education is to remold and to rebuild the man for usefulness and happiness. In life's college, each man is a professor, each professor a student, and each student, in his turn, a teacher,—constantly acquiring, assimilating, and reproducing; so that true education is not only to *plant*, but to *pluck up* that which is planted; to purge the thoughts and purify the heart, to correct bad habits, and plant good hopes, reform the position as well as disposition.

True education is the destruction of evil and instruction in good; draining and training, detecting and directing, not simply in letters, and syntax, and science, but in principles, habits, morals, and manners. Many are instructed who are not truly educated. Thus was Byron; hence, he knew the right, but pursued the wrong.

Instruction without true education degrades learning and renders knowledge dangerous. Can knowledge exalt him who craves the intoxicating cup? Will wisdom be admired, compounded with tobacco smoke? or the Christian graces, expectorated with tobacco juice? Will a knowledge of letters adorn the character of him whose ways are rude and manners offensive? No. A true education has to do with the whole man—not only the letters, but the labors of life: how to spell and to spade; how to read and to run; how to sing and to sit; how to believe and how to behave.

Books bring this knowledge near, as the telescope does the stars—apparently; but to many, when the book is laid aside, the knowledge is as truly gone as the star with the telescope. So should we *not* study, so *not* teach.

We study the classics, not simply because they are books in Latin or in Greek, but as the best authors to imbue the mind with noble sentiments and to inflame the thought with the desire of learning. Were the facts all, the works might be translated, their arguments reduced to syllogisms and facts to chronological order, and all be studied in a few short weeks; but words themselves are *things*—massy, powerful.

It has been observed that he who caused two spires of grass to grow where one grew before deserves the thanks of men. How much more he who plants new thought in the desert intellect! A thought is more than grass; a ton of grass might winter an ox, but a thought has saved a nation.

The classics are studied as embodying great and generous thoughts. Yet we must ever confess that the ancients gave comparatively little thought to the intellectual and moral culture; physical training always predominates. This is seen in the cruel sacrifice of delicate children. It is seen in the following song, preserved by Plutarch:

"Chorus of Old Men.

We have been young, though now grown old;
Hardy in field, in battle bold.

Chorus of Young Men.

We are so now, let who dares try;
We'll conquer, or in combat die.

Chorus of Children.

Whatever ye can do or tell,
We one day will you both excel."

We also see this in the very origin of our word *academy*, from *Academus*, who established a school of gymnastic exercises in the suburbs of Athens. The garden, groves, and pleasant walks, were afterward donated to the public, and became the resort of Socrates, who frequented them to converse with his disciples. Plato, his pupil, "first gave celebrity to the academy as a seat of *philosophy* by establishing here the school over which he presided for near a half century." (Penny Cyclop., 1, 61.)

In short, the truths of the books should become part and parcel of our being. These bring distant lands near, and make present distant shores. By these we visit remote ages, and gather knowledge of all lands. In these we are instructed by all teachers, introduced into all philosophies, and educated in all sciences. But it is only when the student steps beyond the author that he truly begins to learn. Then he studies once again the book which Homer and Euclid studied, goes up into the mount with Moses, steps from the ship with Peter, or leaves his country with Abram, led by the hand of God. Such are the true men, true teachers in life's colleges. This world is their vast laboratory, and death will bring them to heaven's university, where Christ himself will teach them forever.

May God prosper you as teachers: yours is a noble work. The warrior overruns countries and despoils cities: your work is to annihilate ignorance. Warriors butcher and enslave nations: you dispel darkness and teach men freedom. Warriors open the floodgates of vice and misery: your work is to construct bridges over the dark waters of superstition and vice, arch the sinks of ignorance and sin, pierce the heavens with spires of intellectual greatness, and plant the trees of a celestial civilization in the vineyard of humanity.

Then go forth to your work, teachers, feeling the importance of

your mission. Let no hand falter, no heart faint. Your work will add new luster to the eye of youth, and crown old age with glory; it will animate great forms of men with intellectual spirits; it will secure from imposition and relieve from shame, exalt the lowly and enrich the poor. Go forth and educate; educate the heart and mind. The agriculturist educates wild nature's fields, and enjoys the rich returns of harvest; yours is the nobler work—to cultivate the fields of a living humanity. The horticulturist educates the fruit-tree till it produces the richest flavor and the fairest fruit; it is yours to cultivate in the human heart fruit which will endure to eternal life. The florist educates the wild flower till it becomes a double rose; and shall we neglect the wild flowers of the human soul, which will bloom, eternal, in the Garden of God? The sculptor educates the lifeless marble till it speaks to every sentiment of the soul; you are the sculptors of a living soul, to cause living lips to speak, and eyes to see, and ears to hear, and hearts to understand. Then go forth, teachers, to mold the human souls of the rising generation, and may heaven bless your labors.

The audacity of N. Summerbell at times was startling. On one occasion he was on a railroad train which was boarded at a certain station by a large number of respectable-looking people, many of whom were evidently ministers. A few minutes after the train moved on, he went toward the center of the car, where a number were standing in the aisle on account of the lack of seats, and accosted them with the question:

"Ministers, I presume?"

"Yes; most of us."

"Are you Universalist or Methodist ministers? I cannot tell Universalist ministers from Methodist ministers. I always know it is one or the other, but I cannot tell which."

"We are Universalist ministers."

"Been holding a meeting near here?"

"Yes; we have been holding an association."

"Thank you."

Summerbell started back to his seat, when one of the ministers exclaimed:

"Hold on; wait a minute. You said you knew we were Universalist or Methodist ministers, but you couldn't say which. How did you know we were one or the other?"

"Oh, that's easy enough. Anybody could tell that."

"But we want to know."

"I don't like to tell."

"Oh, but you must tell! We want to know."

"It is by your mouths."

"By our mouths!"

"Yes; the Methodists preach hell so much, and the Universalists preach against hell so much, that your mouths get that shape; as if you were just going to say *hell*."

The Universalists roared with amusement at his manner, and the fun and argument were constant until he left the train.

On June 19, 1864, he delivered the first baccalaureate address of Union Christian College, as follows, when his son, J. J. Summerbell, graduated:

RELIGION THE PROMOTER OF VIRTUE, SCIENCE, AND HUMANITY.

The glory of God and the good of men are more important than abstract arts and sciences. *Man* is more than geology, astronomy, or botany; more than rocks, or trees, or stars, or suns. The glory of God is promoted by abiding by his laws, and the good of man by cultivating his powers, educating his virtues, and relieving his misfortunes. This day I present you revelation, as the great means of both at once—glorifying God and exalting man.

The idolatrous nations of classic ages had speculation without truth, science without virtue, power without mercy, statuary without modesty, philosophy without purity, literature without honesty, bravery without justice, worship without God, and religion without humanity.

Revelation lifts the world from idolatry to the one true God, and builds up science, refinement, and civilization among men. It establishes justice, cultivates mercy, promotes learning, and establishes benevolence. To prove this is the work of the hour.

It is the great rule and guide to civilization, the moral lever by which the world is being constantly moved. Simpson says: "For the learning that is now in the world, we are indebted to the Bible. To it likewise we are indebted for all the morality and religion which prevails among men." (p. 125.)

Everett, America's most accomplished orator and statesman says: "If it were possible to annihilate the Bible, and with it all its influences, we should destroy with it the whole spiritual system of the moral world—all our great moral ideas, refinement of manners, constitutional government, equitable administration and security of property, our schools, hospitals and benevolent associations, the press, the fine arts, the equality of the sexes and the blessings of the fireside—in a word, all that distinguishes Europe and America from Turkey and Hindostan." (Tullidge, p. 61.)

To *Revelation* we are indebted for a true knowledge of creation, for the history of our race, for the very civilization, learning and opportunity enjoyed by those who unwisely speak against it. The Bible informs us that "in the beginning God created the heaven and the earth." It gives us a rational history of our race. It imparts the only true views of God, and the only correct guide in religion. Nations, believing it, have always been far above others in civilization: that is, the Hebrews were very far in advance of the Canaanites, Greeks, or Romans; and Germany, Italy, France, England, and America now are far in advance of China, Hindostan, Africa, or

Japan. Neither is this owing to anything in the natural aptitude of Europeans to civilization. The Asiatic, Hindoo, or Chinese is better adapted to a high degree of civilization than the European.

When Christianity laid hold of the Greek, the Roman, the Celt, the Gaul, Pict, Scot, and Anglo-Saxon, it found not the *conservative*, conscientious Asiatic, loving quiet, and separating himself from contact with the warring world by *Chinese walls*, or bowing his million neck to the British Lion. Such were not the Europeans. They were bold, energetic, aggressive, warlike, cruel, unscrupulous and desperately wicked. After the genial effects of heaven's own religion for many centuries, the old disposition is constantly seen cropping out in characteristic sins—not however because of any defect in Christianity, but because these nations are yet, many of them, heathen in practice, and infidel in faith. Hence the struggle between light and darkness, the church and the world, learning and ignorance, religion and sin. Therefore we find that while these nations are so far in advance of the half-civilized world in every principle of moral and intellectual greatness, yet the quiet conservatism of the Hindoo and Chinese often causes us to blush over the domineering spirit of European nations. There is no race or class before which the world of letters bows as reverently as it does before the sages of classic Greece and imperial Rome. Their philosophers, half divine, call forth constant eulogies. Pythagoras, Socrates, Diogenes, Plato, Aristotle, Solon, and the divine Cato—mark well their philosophy and their morals, and *candidly* ask yourself what you would think of the Bible if such principles were taught there. And upon the infidel supposition that the Bible is not a revelation, explain how the Bible comes to be at once free from all errors, and to contain infallible laws! How comes it to agree with all science; to commit no errors in philosophy, etc? Whence this perfection? Why does it not fall into errors of calculation with Rollin; of geography with Tacitus?

In the Scriptures written in the days of Job, four hundred years before Moses, Job says of God: "He stretcheth the North over an empty place, and hangeth the earth upon nothing," while the Greeks and the Romans taught that the heavens were a solid vault over the earth. A sphere studded with stars, said Aristotle. Plato thought the world an intelligent being. Xenophon thought that God and the world were the same thing. Pythagoras thought brutes men in that form; and recognized the souls of his friends in dogs and birds. Hindoos supposed the earth supported by huge elephants standing on a tortoise—the shaking of the elephants produced earthquakes. Mohammed thought the mountains were the fastenings of the earth. Pliny thought that fishes with horse heads were common in the Arabian Sea, and that they grazed in fields at night, and testifies that he saw a Centaur embalmed in honey. Tacitus fixed

the period of 1461 years instead of 500, as the date when the fabled Phoenix periodically appears, or comes into existence. Pliny thought thunderbolts proceeded from three superior stars, especially from the central one, called Jupiter.

All nations believed in pigmies and giants, Cimmerii who live in perpetual darkness, men whose heads grow beneath their shoulders, griffins, demigods, mythological stories etc.

How do such compare with the plain and simple narrative of Bible truth? How does it come that no such errors are there? Whence this pure worship? What was the boasted religion of the heathen but the vain and sacrilegious sacrifices offered by impenitent, sanguinary, and ambitious sinners, wanting in every virtue?

Where God's revelation is, there alone exists truth, justice, mercy, or humanity. The whole religious system of Greece and Rome was the result of sinful passions and subservient to them. All was dark and gloomy, or voluptuous and sensual. They were sinners, and their worship was a compound of sensuality—sin ripened into sacrilege, baptized religion. Nor was this peculiar to these sinners, but the consequence of a want of revelation; modern infidels have no better moral theory.

Hobbs thinks ability the *only* limit to desire. Bolingbroke, that polygamy is a part of the religion of nature. Hume regarded adultery as right. Voltaire advocated unlimited self-indulgence. Rousseau's only standard was selfishness.

Their views of creation were no better; some holding the transmigration of souls, some that man is a degenerate god, and some that he is a cultivated ape.

Doctor Whewell said life grows out of dead matter; the higher animals out of the lower, and man out of brutes.

Sinners in America or Europe, in times ancient or modern, infidel to Christ or ancient idolaters, ever have sought and will seek self-indulgence, selfishness, impurity, sensuality. And no system was ever better calculated to minister to this than idolatry, *i. e.*, ancient infidelity. Their gods were as numerous and multiform as sensual desires. They worshiped the god of wine in drunken carnival. They honored the gods of love in voluptuous debauchery. Their devotion was degrading, their religion a compound of cruel rites and more cruel sacrifices, whimsical notions, impious opinions, impure ordinances, and barbarous rites. Their worship honored brutal love, and scandalized human modesty. The dearest victims shrieked on bleeding altars. Lovely children were cast into fiery furnace gods. Human blood was the great oblation.

“Who has not heard where Egypt's realms are named—
What monster gods her frantic sons have framed?
Here Ibis, gorged with well-grown serpents, there
The Crocodile commands religious fear;

Where Memnon's statue, magic strings inspire
 With vocal sounds that emulate the lyre;
 A monkey-god—prodigious to behold—
 Strikes the beholder's eye, with burnished gold;
 To godship here, blue Triton's scaly herd;
 The river progeny is there preferred;
 Through towns, Diana's power neglected lies,
 Where to her gods aspiring temples rise,
 And leeks and onions should you eat, no time
 Would expiate the sacrilegious crime;
 Religious nations' sure and blest abodes,
 Where every orchard is o'errun with gods."

Said Lucian: "In a magnificent temple, every part of which glitters with gold and silver, you look attentively for a god, and are cheated with a stork, an ape, or a cat." (Rol. 1, 44.)

Thus with imperial splendor and costly magnificence, bulls, dogs, cats, birds, leeks, onions, snakes, and crocodiles were worshipped. As the Scriptures say, "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things." (Rom. 1: 22, 23.)

Such was the religion of the country where Moses and his nation were educated. Nor was the superstition less revolting in the country to which they removed. The gods of the Canaanites were multitudinous and impotent, yet the sacrifice of children cast into the fiery *Moloch* was their common though inhuman worship. The Carthaginians, of the same race, sacrificed the children (Rol. 1, 235) of the best families to Saturn. At one time, to please their bloodthirsty god, two hundred children of the best families, and upwards of three hundred other persons were offered, or offered themselves in horrid sacrifice.

All around the Hebrews, on every side, east, west, north, and south, arose the most costly temples, where *sensual and voluptuous pleasure* was mingled with religious rites in costly magnificence. In the Taganath temple courtesans are supported, for the over *one million two hundred thousand* annual worshipers. For miles around the ground is covered with human bones, where dogs and vultures feed, presenting altogether the most revolting and heart-harrowing scene of the cruel abominations of idolatry; yet untold millions were lavished upon this sensual worship, (Enc. Rel. Kno. p. 712) where multitudes wallowed in princely luxury, sensual indulgence, drunkenness and debauchery, to which modern houses of licentiousness form no parallel. Temples enriched by the princely munificence of powerful empires arrayed in costly splendor under the garb of worship, led the youth from virtue's path, and turned the aged out of the way.

The sacrifice of two thousand virgins annually polluted the temple of Venus. The disciples of Bacchus degraded the human race in every city by their beastliness. Babylon, Phenicia, Carthage, Rome, all united with the cruel and polluted Canaanites in the abomination of human sacrifice, and the most degrading development of poor, darkened humanity was seen in religion, where the youth expired in bloody sacrifice, and beauty in voluptuous pollution. Their gods were examples of crime. Their sacrifices were offered to promote ambition, or give success to arms. Their prayers were not for pardon or grace, but often for success in battle or success in crime. The uncertain oracle was not a terror to evil doers, but a terror to the good, an encourager of sin and of crime for a reward. Judges received *small gifts*, and the poor man's cause was lost. A patron god was found for every sin. Thirty thousand gods for Greece, and only *one unknown, unnamed*. Rome, more religious, adopted all the gods—river and sea gods, field and flood gods, sober and drunken gods, great and little gods; gods all around, gods everywhere. As the dim, feeble, flickering stars of the *long dark* night retire before the flooding light of dawning day, while the morning sun mounts in his majesty the heavens, to reign alone, the king of day; so retired the gods of heathen night, while the Hebrew Scriptures poured upon the world celestial light, teaching the most sublime doctrine concerning God—God the Great, *Elohim*, Jehovah, God alone!

The idolaters of Chaldea, Egypt, Greece, and Rome with their gorgeous worship stood astonished to hear their gods deprecated as vanity, and their religion as sin, and laws forbidding all mingling in their worship, under penalty of death. "Your gods," so said the Jews, "your gods are no gods; but four-footed beasts and creeping things; idols made by the carpenters. Eyes have they, but they see not; they have ears, but hear not."

The loftiest conceptions of a nation are centered in its religion, its sublimest views culminate in its God. Men never rise above their beau-ideal of deity. The Hebrew faith was incomparably sublime: "There is one God, and but one." But he is universal, comprehending all power and excellence, immense, infinite, and eternal. With Him, all the gods of the idolaters with all their worshipers, are but as the fine dust in the balance. A Creator without beginning. A Father of all without a parent. The cause of all, yet uncaused. The God of all, having no God. Above all, but none above Him. Asking no favor, seeking no counsel, knowing no equal. Doing all his pleasure in the heavens above, and in the earth. Purer than the light. Holier than the heavens. Unfelt, but upholding all. Unheard, but ever near. Unseen, but ever here. Present everywhere.

The glory of the light of God rested upon Abraham and his children. Four hundred years were they in adversity amid the idolatry

of Egypt. Then, a nation of refugees, God brought them to Mt. Sinai to hear his law by Moses. Will he humor the prejudice of the age? The lawgivers of the proud European nations have ever pandered to the people's superstition. But the first article of the new law struck down idolatry: "Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart. Thou shalt have no other gods before me. Thou shalt not make to thyself any graven image, or the likeness of anything, to worship it."

OBJECTIONS.

It is objected to the humanity of the Hebrews: (1) that they cut off the Canaanites; (2) that their laws were severe, as illustrated by the proverb "an eye for an eye, and a tooth for a tooth"; (3) "And thou hast heard that it was said in olden time: 'Thou shalt love thy neighbor and hate thine enemy.'"

These were not Jewish laws. (1) As to the first, the Canaanites had entered into the country of the Hebrews, had filled it with abominations, and refused to permit their return. They possessed it by might. (2) The only law of "an eye for an eye, and a tooth for a tooth," was in case a man broke out a tooth, or put out an eye of a servant; he was commanded to set him free for the eye's sake, and that the false witness should suffer the penalty which his desire would have inflicted on his enemy—"an eye for an eye, and a tooth for a tooth;" (3) "Thou shalt love thy friend and hate thine enemy," was a saying of olden time, but not a law of the Jews.

Than the cruelty of the heathen laws, nothing more horrible; than the humanity of the Hebrews, nothing more beautiful. The heathen universally used tortures, the Hebrews never. The heathen had two hundred ways of inflicting capital punishment; the Jews but one. The heathen made war to plunder property and secure captives for slaves. With the Hebrews, the man-thief suffered death. One witness could not convict, and if the witness testified falsely, he suffered the penalty his victim would have incurred. If a criminal was executed, his body was removed before night. With the heathen, they remained till they wasted away. The heathen had no laws for the unfortunate. The Hebrew law was for the unfortunate: "Cursed be he that causeth the blind to wander out of his way."

Heathen philosophy is displayed in its dark colors in regard to

WOMEN.

Pagan nations sacrificed female modesty, and tyrannized over women. It is so yet. In Hindostan, it is shameful to keep company with a woman. In Guinea, she never eats with her husband. In the Caribbee Islands, she dare not eat in his presence. So with Greece and Rome: Woman was the property of the man, to be sold, sacrificed, lent, or tortured. By her husband's judgment or

caprice she was judged. With her father's counsel, she was slain. To be possessed of her husband's keys, or taste his wine, the penalty was death. (Gib. 1, 273.) God's law made woman man's companion, and protected her.

CHILDREN.

While the Hebrew laws were exceedingly careful for children, the heathen sacrificed them. The Canaanites, Egyptians, Carthaginians, Romans, and other nations offered them in sacrifice. Both Greece and Rome, in their purest days, destroyed female children. In Sparta, unhealthy children were cast out to die. The power of a Roman over the whole life of his child, was as that of a master over his slave. Even if he sold his son, the son became his again if freed; and it was a great boon gained when, by law, a father could free his son by a third sale. In truth, the Roman could sell his wife and children as he could his horses, or kill them as he could his pigs. Examples of such bloody executions were often praised, but never blamed, says Gibbon. Tacitus, the great Roman historian, records it as worthy of note, that "it was deemed criminal in a Jew to kill any of his children."

POOR.

Nothing shows the humanity of a people more than its laws for the poor. In Rome, the poor were systematically oppressed, thankful to live. The twelve tables forbade the patricians intermarrying with them; and, as judges were permitted to receive small presents, the murder of a poor man could be bought off for a small price.

The Hebrews made large provisions for the poor. They were to open their hand wide unto their poor brother, and the Lord would bless them. They were commanded to assist the poor and not to demand interest. They were to leave the corners of the field, and the stray sheaf, and a few figs, and olives on the trees, for the poor. If the poor man's land was sold, after six years it came to him again. Numerous were the laws for the poor, the widow, the fatherless, and the stranger. Deut. 10; Ex. 20; Lev. 25.

Every third year all farmers were to donate a tenth of all their produce that the Levite, stranger, fatherless, and widow might come and eat and be satisfied. Deut. 14 and 16.

STRANGERS.

Rome permitted her judges to receive small bribes; hence the poor and the stranger, the widow and fatherless were never safe. The Hebrews permitted the judge to receive no gift. Lycurgus banished strangers from Sparta. (Hartzell 232.)

The Hebrew law said: "Thou shalt not vex the stranger nor oppress him, for ye were strangers in the land of Egypt. The Lord loveth the stranger, etc. Love ye therefore the strangers, as those

born among you." Even Grecians could not pass from state to state, and marry or purchase land.

What a contrast!

SLAVERY.

The Hebrew laws on servitude were so humane that slavery could not be said to exist.

1. Captives were not to be cruelly oppressed.
2. The Hebrew servant was not to be compelled.
3. The fugitive was not to be returned. The law said, "Thou shalt not deliver unto his master, the servant which has escaped from his master unto thee. He shall dwell with thee in that place which he shall choose. Thou shalt not oppress him."

4. When thou sendest away a servant, thou shalt not let him go away empty; thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine. It shall not seem hard unto thee, for the Lord thy God shall bless thee.

5. If a master smote out the eye or the tooth of a servant, that servant was free for his tooth's sake. They had no fugitive slave law, and they are the only ancient people who had no servile rebellion.

The Roman master could slaughter his slaves, cast their bodies to his fish, or butcher them for his amusement. Roman laws subjected slaves of both sexes to the will, or brutal abuse of their masters. The Hebrew protected them. Even Cato trafficked in his beautiful slaves, as did Socrates with his abused wife. With the Romans, the slave, the wife, the child, all were chattels. The slaves of Lacedæmonia were scourged yearly, to keep them servile in spirit. And if any looked above his condition, he was slain. In truth, they were often slain for exercise or amusement.

In Rome it was no better. Not black slaves; they had none; but white: Greeks, Germans, and strangers from Britain, our mother England Isle.

MARRIAGE.

In the earlier days of Greece, marriage was unknown, the people living in a savage state. The Hebrews have no uncivilized state. Abraham, Isaac, and Jacob, Joseph and Moses, are all types of a high degree of civilization. Abraham was a learned man, noted among the heathen as a teacher of the celestial science. Voltaire advocates the opinion that in the East they worship him under the title of Brahma. Abraham, Isaac, Jacob, Moses, and Joseph were gentlemen; more truly so than Pericles, Themistocles, Cato, or Cicero. In the best days of Greece and Rome, marriage had no sanctity, and its violation by the husband was no crime. In Egypt, Chaldaea, Persia, and other Eastern states, there was no relation prohibited. Brother and sister, father and daughter, mother and

son, intermarried. Cleopatra was the wife of her brother; Emperor Claudius married his niece. From the Hebrews alone we derive the laws regulating marriage. Even the New Testament has them not.

KINDNESS.

Hebrew laws were humane—none to be punished but criminals, and these by no strange tortures. Even in the treatment of animals humanity is taught: "Thou shalt not muzzle the ox that treadeth out the corn. Thou shalt not take the dam with its young; thou shalt not kill the animal that is pursued, and taketh refuge with thee, like a suppliant in thine house." In their wars, satisfaction was demanded before a declaration of war; but Rome made war simply for robbery.

The Hebrews were allowed to take up arms only in self-defense, or to procure justice. Even then waste and havoc were prohibited. Said their law, "Are the trees enemies which can fight against you, so that you must cut them down?"

The general law concerning captives was equal to the most applauded exception to the heathen course. As the object of the heathen laws was oppression,—they made war on innocent nations to plunder their property and to enslave their persons,—the object of the Hebrew laws was benevolence and humanity. The great object, aim, and ambition of a nation is seen in its laws. Spartan laws were to make soldiers; Roman, to make conquerors; Tyrian, to make merchants; Phœnician, to make navigators. The Hebrew laws were to secure person and property, and to inculcate love and piety. Why this difference? Why this Hebrew law: "Thou shalt not covet." "Thou shalt love thy neighbor as thyself." Why this care for the poor? The only answer is, The law came from our great Father, and is a law for his children.

LEARNING.

Learning was always cultivated by the Jews. Moses was learned in all the wisdom of the Egyptians. One whole tribe of over a fiftieth part of the nation formed a learned nobility and an educational college. Their occupation was in learning and science. They studied the law; wrote copies of the Scriptures; were judges, genealogists, secretaries, judges of weights and measures; announced the time of the movable feasts (determined by the heavenly bodies), requiring the study of mathematics and astronomy. They were thus enabled to state the intercalary years correctly and preserve their calendar from corruption.

How was it with ours?

Romulus having founded Rome, arranged the calendar, and instead of adopting the Hebrew year of twelve months and one intercalary,

established his year of ten months, or three hundred and four days. Numa saw that this would not answer, as it ran the summer all around the year. He therefore set to work to regulate the universe. The Egyptians commenced the year in September, or autumn, the Greeks in June, or summer, the Hebrews in Nisan (middle of May), the spring. But of course a Roman could commence the world when he pleased, so he put its natal day in winter (January), and added two months to its length, making it three hundred and fifty-five days, making the months of twenty-nine and thirty days alternating, only February he made twenty-eight days, making it an even, that is, an unlucky number, for which he cared not, as in it were offered the sacrifices to the gods infernal. The Greeks corrected their calendar by adding a month of twenty-two and alternate twenty-three days every second year. But Numa's year would not work in harmony with the sun, and stars, and seasons. Julius Cæsar concluded to set the calendar by it. He sent to Alexandria for Sosigines, who put in three hundred and sixty-five days and six hours, the six hours to make a day for February every sixth year and now and then a day to other months; but by some blunder in the machinery the first year ran four hundred and forty-five days, or some three months too many, and was irreverently called the year of confusion. The following years did better, but still the moons and feasts came around wrong. So in 1581, Pope Gregory,—the successor, not of Christ or Peter, as some suppose, but the successor of Romulus, Numa, and Constantine,—adopted one day for each century; cut off ten days from the calendar, making the new style March 2 to be March 12. Whatever became of March 3, 4, 5, 6, 7, 8, 9, and 10 of that year no one knows, but some suppose them to have gone after the ten lost tribes.

The Hebrews, of all ancient nations, best understood the revolutions, as we speak, of the sun and moon, the art of intercalation, and other astronomical knowledge, by which they preserved their calendar free from the confusion to which the Greeks and Romans were subject. Their tradition was that the knowledge was revealed to Moses, and was a secret, other nations only gradually learning it. (Jews, 45.)

It is true that the Scriptures do not teach astronomy, yet some of the finest allusions to that science found in the world, previous to modern discovery, are in the Bible.

“Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus and his sons?” “Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?” Pleiades was the cardinal constellation of spring, and Orion ushered in the winter. Mazzaroth designated the zodiac, and represented the seasons; Arcturus was the pole star, with his sons attendant stars; so this beautiful passage may be paraphrased:

Canst thou guide the pole star by his retinue? They are the guide of all. Canst thou bring forth Mazzaroth with his season? Canst thou hinder the sweet influence of spring, ushered in by the Pleiades, or loose the bands of Orion with his winter months?

The first chapter of Genesis gives the true geological order of creation:

1. The primeval creation.
2. The Spirit of God brooding upon the waters.
3. Came light.
4. The firmament.
5. The dry land; and John's revelation (Rev. 11) intimates earthquakes.
6. Vegetation.
7. The next in order are the sun, moon, and stars.
8. Then birds and fishes.
9. The living creatures.
10. Creation closes with man.

So said Moses, and so testifies geology. The order is the same, and the creation of man closes the work, geologically and historically.

ON LANGUAGE.

The Hebrew may be the original. For proof of this, I give the following:

1. The Old Testament, the oldest writing in the world, is written in it.
2. It is older than Abraham, as he found a people everywhere speaking it.
3. The names, also, of nations and places, however ancient, are of Hebrew origin; as, Assyrians from Ashur, Elamites from Elam, Lydians from Lud, Cimmerians from Gomer, Medians from Madai, Ionians from Javan.
4. Thus, also, the names of the principal heathen gods; as, Japetus is from Japhet, hence Jupiter; Jove is from Jehovah, Jupiter Hammon from Ham.
5. The next proof is that the words of which it is composed are very few and short.
6. Also, the names of things are significant of their nature.
7. Again, all ancient languages abound in words derived from the Hebrew.
8. The letters are the original of all alphabets.

Thus it is said that the Phœnicians invented the alphabet, and Cadmus, the Phœnician, taught it to the Greeks: but the Phœnicians were the Canaanites, and spake the Hebrew language. It being admitted by the learned world that the Phœnician alphabet is the original, it follows that the Hebrew is the original, as the Phœnician is the Hebrew.

That the Hebrew may be the primitive alphabet is proved also by each letter's being the picture and name of something: thus, *awleph*, ox, resembles the animal; *beth* is house, and resembles it; *gimel* is camel, and resembles it; *daleth* is door, and resembles it; *vav* is hook, and resembles it; *pe* is mouth, etc. But enough.

9. Having sufficiently proved the Hebrew primitive and hieroglyphic, we have only now to prove that the others came from the same original. This is easily done. First, ours is the Roman. We call it the "alphabet." *Alphabet* proves the Greek origin of the name, as *alphabet* is but a contraction of *alpha-beta*, the first two letters of the Greek. The Greeks confess that theirs was taught by Cadmus, the Phœnician, who spake the Hebrew. Also, the names of the letters prove all derived from one. Thus, the Hebrew is *a(w)leph*, *beth*, *gimel*, *da(w)leth*; Greek, *alpha*, *beta*, *gama*, *delta*; Ethiopic, *alph*, *bet*, *gemel*, *den*; Samaritan, *a(w)leph*, *beth*, *gimel*, *da(w)leth*; Chaldee, *a(w)leph*, *beth*, *gimel*, *da(w)leth*; Arabic, *elif*, *be*, *gim*, *dul*; Syriac, *olaph*, *beth*, *gomal*, *dolath*; and so, all through they have mostly the same letters, with little change of the old Hebrew names. Even in pronunciation such is the origin of our alphabet, our ABC's, our alphabet, our *alpha-beta*, our *awleph-beth-gimmel*, our ABC's. Those who deny the inspiration are forced to the fatal alternative—forced to admit that these early Hebrews were engravers of no mean attainment, as they engraved on precious stones; chemists in advance of their age, as they reduced gold to powder; lawyers whose code modern legislators study with wondering admiration; historians who compiled the earliest authentic history extant; geometricians, as proved by the plans of the tabernacle; fine architects, as proved by the temple; astronomers, who gave the world the first approach to a perfect calendar; and if not geologists, at least those who gave us a geological order of creation.

The Hebrews were not void of science, yet pure in their sentiments, of moral excellence, while Greeks and Romans knew less of ethics than Indians of algebra.

Zeno, the stoic, sanctioned the foulest impurities. Diogenes, the cynic, was as foul in his morals as in his manners. Lyncurgus, the boast of Laconia, legalized the murder of children, and the mild Solon, the light of Athens, approved the exposure of delicate infants and females. Draco's bloody code is the horror of all lands. The divine Plato recommended a community of wives. Aristotle taught it right to make war on uncivilized nations. Cato the elder was a barbarous master, and Cato the younger a brutal husband.

Let not the skeptic reflect on those model nations of idolatrous civilization. They were superior to the atheist of modern times. What have men to do with morality who deny God and revelation? men who, as many modern infidels, contend that the animal is but an improved vegetable, and man the improved animal? men who

deny creation, and suppose themselves descended, through remote ancestors, from the ape and the monkey, and these again from those still lower—the quadruped or reptile?

Come, you men without a God, come, tell me where you find the rules of virtue? In nature? "Ah, yes! in nature." To which of the fields of nature shall we turn? To the appetites, or to the passions? to the fields, or to the flood? Which of the pages of the great book of nature teaches that man should be *cultivated*, *virtuous*, or *just*? Where is the rule for justice in nature? Where is the practice of virtue in nature? Where the type of cultivation? Why, if man is but a cultivated brute, are there none in heaven or earth just beside him? No God! no revelation! no hereafter! Why should man abide by laws? Thus argue Hume and Rousseau; thus act the mass of unbelievers. "I know not the Lord, neither will I let Israel go," said Pharaoh. In other words, as he *knew not God*, he was not *bound by conscience*.

Tell me, ye materialists, who regard yourselves but cultivated animals, men without souls, men descended from brutes, why should you be better than your forefathers, the apes? Why should you be better than your brethren, the orang-outangs? Why should you set yourselves up above your ancestors? Why treat your parents so rudely? Why "put on airs," and forget the rock from whence you were hewn, and the pit from whence you were digged? Why should you be better than your neighbors, your fellow-beings—the hyena, rattlesnake, or tiger? Have you not the same origin and the same end? Is not the present with you both; both godless, soulless, hopeless of the future? Are they not guided by instinct and you by reason, halting, doubting? Do you not confess your need of going back to nature for a guide, and that the present is all in all? What then do they teach you? These your relatives, your ancestors, your brethren, your cousins,—are they not supremely selfish? Do they not destroy the weak, like real Romans? destroy their unfortunate offspring like genuine Spartans? Are they not real epicures, voluptuous in passion and gormandizing in appetite? Are they not often stubbornly willful—real stoics, more unmoved than the donkey? Is not the mastiff basking in the sun a noble, as well as patriarchal philosopher of the true cynic school, barking every Alexander from between him and the sun? Could old Diogenes betake himself more gracefully to his tub? Come, tell me; if man be but a cultivated brute, why should he be more virtuous than his ancestors, the ape or monkey?

Do you answer, "Virtue is its own reward"? That is true on the supposition that man is a superior being, spiritual; that he has a soul and a future; that there is a God who has established virtue as the right, and heaven as the reward; and that in all the realm of mind, God is the substance of virtue and evil the substance of vice.

Let us suppose a race of men and women with no souls, no future life, no God to glorify, no heaven to win, and who would regard them as responsible or worthy of consideration? Tell such that virtue is its own reward: to be cultivated is simply a *mercantile* test of profit and loss; thus degrade virtue, as they are degraded, to a mere question of selfishness, and you cannot prove to them that virtue is its own reward. Virtue requires abstinence, self-denial, sacrifice. To keep our body under, our appetites are to be denied, our natural wishes to be strangled, our desires to be consumed, our sweetest hopes to be quenched; right hands must be cut off, right eyes must be plucked out, and all selfish desires sacrificed upon the altar of duty. Can this apply to the godless, soulless materialists, who believe themselves but an improved generation of the ape? Certainly not! Man, as man, the child of God, can find happiness in self-denial; but the atheist or idolater, except when enlightened by the piercing rays of revelation, however intellectual, can give no reason for a higher cultivation of morality than that practiced by Greece and Rome, and advocated by Paine, Rousseau, and Voltaire.

The conclusion is that the Bible is the greatest lever which moves the world forward in truth, science, education, civilization, humanity, and religion. Once it was strange that John should say, "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." (Rev. 16:18.) Now, science has discovered that the greatest earthquakes preceded man.

Sir John Herschel says truly: "*All human discoveries seem to be made only for the purpose of confirming more strongly the truths come from on high and contained in the Holy Scriptures.*" (Tulidge, 158.)

As of physical science, so also of religion, law, ethics, morals, marriage, civilization, humanity.

The Bible, by which we know our origin, is of the Hebrews. The Decalogue, the great constitution that no time makes antique, is Hebrew. The prophets and apostles were all Hebrews. The Psalms were written by a Hebrew. The great commandment, "Love God with all thy heart, and thy neighbor as thyself," is Hebrew. The sublime sentiment, "The Lord our God is one God," is Hebrew. The Lord's prayer, the Golden Rule, were first pronounced by Hebrew lips. The Holy Bible, the divine revelation, exalted the Hebrews among the nations of the earth, and the sacred writings will guide modern nations to exalted places. Guided by these wonderful laws, the Hebrew nation, confined to a mere garden spot of Asia, became one of the most renowned nations of the earth.

David and Solomon, one of whom has given the world the Psalms and the other the Proverbs, are among the most celebrated of kings. Cyrus the Great revered the Jewish people, even in adversity.

The great Artaxerxes and Darius considered themselves honored in righting their wrongs. Alexander the Great, the warrior, became a worshiper as he approached Jerusalem. Neighboring princes rejoiced in the opportunity of assisting in building the great temple. The Queen of the South came to hear the wisdom of Solomon. Their history, their prophets, their law, their psalms, and their proverbs are known in all civilized nations, and they, though scattered in the four quarters of the globe, in every country, speaking every tongue, bankers, merchants, are the same ancient people,—Jews,—like their burning bush, living through the fire, as much superior to the fabled, mythological, or real race of Greeks or Romans as day is superior to night. Even to-day the Rothschilds govern the financial world, and the mightiest potentates of Europe wait at their counters. Their Moses superior to Lycurgus, their David superior to Numa, their Solomon superior to Cæsar, their Job superior to Homer, their Joseph superior to Aristides, they were in all things a greater people, a wiser nation. They were a nation of nobler conceptions of religion, purer ethical philosophy, truer views of humanity, higher ideas of woman's nobility, cherishing feelings more refined by modesty; yet they lived not up to their privileges, and the times of reformation drew on. As earthquakes were needed to break up the rocky strata, so are mighty revolutions needed in nations; so was it with the Hebrews. The lamps were burning dimly in the temple; the fires upon their altars had nearly expired, when the cry, "Behold, he cometh," sounded from afar, echoing o'er hill and valley, and startling the slumbering nations.

The Persian Magi came to Jerusalem to inquire, and the priests searched the records. The Desire of all nations, the Messiah, was to be born in Bethlehem (Bethlehem was near Jerusalem), was to come to his temple (the temple then stood; the next century it was gone). He was to be born during the reign of these kings, and the last was reigning; to be born in a time of peace, and the temple of Janus was now shut; he was to come before the scepter departed from Judah, and the last king was on the throne by permission; he was to come when looked for, and all nations were looking for a deliverer.

But, of the Savior's coming and death, I rest the testimony with heathen, Jewish, or infidel historians.

Tacitus, the great Roman historian, says: "Most of the Jews had a persuasion that it was contained in the ancient books of their priests that, at that very time, the East should grow powerful, and some person from Judea should gain the dominion." (Simpson, p. 127.) Suetonius said: "There was an old and fixed opinion all over the East that it was decreed by heaven that about that time some person from Judea should obtain the dominion over all." (Ibid., p. 127.) Josephus said: "That which chiefly excited the Jews to the war

against the Romans was a dubious oracle found in their sacred writings that about that time one of them from their parts should reign over the world." (Ibid., p. 127.) There was a star to arise out of Jacob, and the Persian Magi had seen the star, and were journeying to Jerusalem. When, by night, as the shepherds on the plains of Judea were feeding their flocks, heaven seemed coming nearer to earth, the glory of God shined round about them, and the songs of the celestial beings filled the sky with melody; and an angel, stooping to them said: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day . . . a Savior, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Jesus, the friend of sinners, the Son of God, had come.

His relation to God and man is given by Paul: "Christ Jesus, who, being in the form of God, thought it not robbery to be equal [like is like, not equal.—*Macknight*] with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, . . . to the glory of God the Father." (Phil. 2: 7-11.)

Before deciding on the claims of the Savior, do you cast a lingering look back to the classic fields of Greece and Rome? Very well. I do not like to see friends part too readily. Go, visit your friends once more. Examine their religion, philosophy, and life; mark their charitable institutions; behold their colleges; witness their domestic economy, and understand their laws. You will allow the imaginary groupings of distant scenes for the convenience of inspection. You visit Sparta, Athens, Rome, Pompeii, every remote city, but you find the heathen world, with all our reverence for it, without a single house of mercy. Search all the public places of Constantinople, or ancient Rome. Search every street and every avenue, every paper, every inscription; you will find no record of any asylum for humanity. Not one charitable institution was known among them. We search the ancient marbles in the museums, descend and ransack the graves of Herculaneum and Pompeii, question the many travelers who have visited the ruined cities of ancient Greece and Rome, but, amid the splendid remains of statues and amphitheatres, baths, granaries, temples, aqueducts, and palaces, mausoleums, columns, and triumphal arches, not a single fragment or inscription can be found, telling us that it belonged to a refuge of human want, or for the alleviation of human misery. All the asylums of the earth—for poverty, decrepitude, or

age—are to be traced to the influence of the Bible. You have heard of the wisdom of Socrates, and you find him, while in the act of lending his wife, as a Hebrew only could a brute, you find him speaking very fine sentiments of philosophy, and are astonished at such a strange mixture of light and darkness, wisdom and ignorance. To perfect the climax of absurdity, he is condemned to death for teaching that there is but one God, and in his dying words he directs a sacrifice to be offered to the serpent Esculapius. You turn from the scene, almost doubting who are insane—the people, yourself, or Socrates the philosopher. You hear the renowned Pericles exalted as a superior being, and find him living with a harlot, while Aristides the Just is ostracised. You conclude to visit Sparta, and are astonished to see outside the city and in what at first you took to be a great battle, dead men lying all around, others lying in their blood, dying. Soon you find that the slaughter of the nobler-looking or better-minded slaves is ordered by law, and this having been too long neglected, the masters have been fined, and now the people have made it a holiday exercise, as they feared that sparing them, they might incite an insurrection. Your heart faints, and you meditate and ask: “Am I in a country of men, or a land of demons? Is this boasted Greece?” You pass out of the city to a place where infants are cast out, and find their bones scattered around, and the dogs, not satisfied with the dead, are devouring one just cast out, the quick flesh quivering, and the tiny hand vainly pushing the maw of the greedy hound. You ask yourself: “Is this Laconia? Is this classic Greece?” On inquiry you find that the laws of Sparta require the exposure of delicate children. Female infants are frequently cast away, while all females are at the disposal of their parents, to raise or destroy, as they choose. Sick at heart, you ask, “Have they no God to guide them?” You sigh for religion, but turning to the costly temples, you find them filled with courtesans. A female priest pronounces uncertain oracles at Delphi, while warlike princes, sanguinary, ambitious, invaders, and pirates, procure, with bribes taken from the spoils of their last adventures, oracles favorable to inspire confidence in their followers. You hear no prayer for grace; no kneeling suppliant asks for mercy; no confession of sin is made; no true religion is seen, or heard, or felt.

• You return to Athens and inquire: “Who is your great man? Lead me to your philosopher.” They point him out, and you hear a chorus sing: “Honor to the hero. This is the favorite.” You examine his private and public record, and find him an assassin, an incestuous person, a parricide, and traitor. He dies by self-murder, uttering blasphemies, but is regarded as a man of merit. A statue is erected to his memory, and posterity reverences his classic name and applauds his greatness. You visit the public places, and unchaste statues salute your eyes everywhere. Oh, classic Greece! You find altars

to the "unknown god," and wish in your heart that all her gods were unknown.

At Rome you find the people rejoicing over their victories in distant fields. Paulus Emilius marches under the triumphal arch. He has destroyed seventy Grecian cities, and leads one hundred and fifty thousand Grecians to the Roman market to be sold into slavery. You view the fair-featured Caucasian, the Grecian slave,—every age and sex, youth and beauty,—and you ask why war was made on those distant cities, and they reply, "To extend the Empire of Rome." You turn aside from the lamentations of the despairing captives to the house of a noted patrician, to whom you have letters. A slave, *chained to his post*, opens the door for your admission. Everything is grand and sumptuous in the building; but when you dine, you find inferior guests are seated at an inferior table, with more homely fare, and half-starved slaves, half naked, wait at the board in servile attitude. Overwhelmed with the injustice, cruelty, and barbarism of the Roman laws, you decide to leave; but as you approach the door, an aged, half-starved slave timidly endeavors to elude observation, but the quick eye of the master detects the slave's infirmities, and he rudely orders him to be *cast out to die*; that since he can no longer work, he may not involve him in needless expense. You remonstrate, but are informed that this is the usual custom with superannuated slaves, though sometimes they are slain, and at others left on an island in the Tiber to perish. He now informs you that, his son having been executed, he will accompany you in your walk. You ask him for an explanation of the heart-rending groans, and he points you to where, at one of his neighbor's, a number are engaged in hewing to pieces several worn-out slaves, whose bodies are thrown into a fishpond to fatten the fish and enrich their flavor.

Next visit the Colliseum. It is a Roman holiday, and forty thousand people are assembled. You inquire the nature of the entertainment, and are informed that, *first*, gladiators will open the day by butchering each other; *second*, ten wild beasts,—lions, tigers, and panthers,—having for some days been fed on human flesh to prepare them, will be turned in with an equal number of the finest looking Grecian warriors who have been taken in the last battle; that it is supposed that a number of the beasts will be slain, and, perhaps, some of the men escape, as they are to be allowed a small sword each; and that the excitement will be intense. The conversation turns on domestic matters, and young men boast of their brutal gallantries. A father laughs at his wife's scruples the day before about killing her new-born infant. Pliny, the philosopher, relates his experience in torturing two virgins. You desire to depart, when your host invites you to witness the execution of his wife, who is to die at that very hour. You ask if it is public, and for what crime she suffers? He replies that the laws leave these matters with the husband.

and her near relatives; that the execution will be in his own yard; that she was convicted of the doubly capital offense of holding his keys and tasting his wine, for either of which she could be put to death. You hear the growling of the beasts, and remain till you see the first gladiator die. Unable longer to bear the sight, you turn away, while the merry laugh of the spectators of both sexes rings in your ears. Your host laughs at your sentimentality, and assures you that both priests and philosophers join in the entertainment without scruple; tells you that even Cato, the man almost divine, enriches himself by his traffic in the chastity of his female slaves. Then he tells you low and confidentially that your feelings are not only absurd, but dangerous, as the people will not allow you to cast disrespect upon their domestic institutions.

Gladly you return to Judea to seek the New Prophet of humanity. You have examined the religion, and understood the laws and customs of boasted Greece and Rome. Return now to Jerusalem, visit Galilee and find a better religion, then ask, "Is it wonderful that Christianity triumphed?"

Examine the laws of the new religion.

1. What are they on freedom and liberty? "Call no man master, for one is your Master, even Christ."

2. What on servants? "He that would be greatest among you, let him be servant of all."

3. What on marriage? "Therefore shall a man forsake father and mother, and cleave unto his wife."

4. What on the subjugation of the wife? "In Christ there is neither male nor female; for all are one in Christ. They twain shall be one flesh."

5. What of children? "It is not the will of your Father in heaven that one of these little ones should be lost."

6. What of the poor? "To the poor the gospel is preached."

7. What of our enemies? "Love your enemies." "Love thy neighbor as thyself." "Blessed are the merciful for they shall obtain mercy." "Whatsoever ye would that men should do to you, do ye also unto them." "Blessed are the pure in heart." "If ye forgive not men their trespasses, neither will your Father which is in heaven forgive you your trespasses." "Blessed are the peacemakers, for they shall be called the children of God?"

Let the infidel bear witness. I quote from Barker:

"The finest specimen of moral greatness on record is Jesus Christ. There is something in the character of Christ unspeakably sublime, something infinitely great. His goodness is most striking, most touching, most enchanting, most transporting. I cannot imagine an object more lovely than Christ. I cannot conceive greatness more divine and glorious than his. His whole life is spent in comforting those whom the world oppressed. In him they learn

justice and imbibe hope. He speaks to them gently: 'Blessed are they that mourn, for they shall be comforted.' He speaks to them tenderly: 'Blessed are the meek, for they shall inherit the earth.' He speaks to them kindly: 'Come learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.' He discourses sublime goodness with living illustrations—goodness of heart, tenderness of sympathy, gentleness of compassion, purity of motive, and forgiveness of injury. He tells them to do good; he goes about doing good—he lays a foundation for a better government, even on earth. Will that foundation stand? Come and see! See where it is laid—deep in the human heart, the foundation, Christ himself; Christ in us the hope of glory."

The heathen, pagan, and Jewish historians continue the record. Tacitus witnesses the death of Jesus, Gibbon gives the date (*Decline and Fall*, 1, 576), and Josephus testifies to the resurrection. But the powerful and sanguinary world stood in hostile array, crossing the path of his religion. On every side stood the enemy, their batteries planted in every direction, their sentinels posted on every eminence, their banners floating in every breeze. At every post the great red dragon of sin had marshaled his forces. The Christian preacher had no earthly friends. The laws of every state, soldiers of every realm, officers of every court, judges of every tribunal, priests of every religion, philosophers of every school, youth and beauty, fashion and amusements, appetites and passions, wealth and power, prejudice of family and influence of age, power of caste and bigotry of superstition,—all, *all* were arrayed against the Christian. Cruel torture, fearful suffering, confinement with serpents, exposure to wild animals, burning and beheading, every fearful torment, every form of death; death before them, death on every hand, death in every shape! Infidelity had the power, and it was not slow to use it. But Jesus came prepared for the crisis. All their life had the aristocracy of earth tyrannized over the multitudes, through the terrors of death. Christ came to end this tyranny. Christ came to destroy death, and to deliver them who, through fear of death, were all their lifetime subject to bondage. Christ called us to immortality.

To this doctrine "of a future life, improved by every circumstance," Gibbon attributes the success of the Christians. They saw death as but a gauze curtain before immortal life. They saw the grave only as an avenue to heaven, where Jesus, their Master, had gone. The trifling sufferings, which were but for a moment, worked out for them "a far more exceeding and eternal weight of glory." The laws, pains, penalties, prisons, sufferings of death, had no terror. They were a generation more brave than Leonidas, more self-sacrificing than Curtius.

Fear not them which can kill the body, but have nothing more that they can do, said Jesus, and they feared not. "Let not your

heart be troubled, neither let it be afraid," so I am with you. "I will come again and receive you to myself"; "great is your reward in heaven." Jesus offered no earthly kingdom as Mohammed, no sensual pleasure as the Mormons, no political empire of popery, but all was beyond death — on the other side of Jordan. Their treasure was in heaven. They lost that love for this life which makes men fear death, and they imbibed a love for the future life which made even death seem sweet to them. Just enough time in life for their mission, and when the work closed, Jesus was to take them home. Immortal life was no doubtful hope with them. They had seen some of those from the other side, and had a home promised to them there. Their pardon was sealed. Then they had a supply which the world needed.

There are in the soul deep wants. It hungers and thirsts after something — moral goodness, life, freedom, immortality, heaven — much that the world had not to give. They had the supply for this need. To those thirsting, they gave living waters; to the hungry, bread of heaven, angel's food; to the sick, health from God; to the wounded, the healing balm; to those in bonds, freedom in Christ. A moral heroism of character and divine power of faith, a hope which rests in heaven, a courage defying danger and braving death, is immediately developed. The Jews threaten, but the gospel is preached; they call them drunken, but three thousand are converted; the infidel world marshals its power, but many thousand believe on him. The little church is environed about with a world of foes. Saul leads the exasperated Jews, and Stephen is a martyr. The philosophers are on their right and the priests on their left, multitudes slander them, armies butcher them, Neros slaughter them, Plinys torture them, but they preach on; they preach in the temple and in the prison; they preach *on* and *on* to a dying world. They are imprisoned, and tortured, and scourged, and crucified, but the dead go to heaven, and the living preach on, until in less than three hundred years the pagan religion ceases in Rome and the Christian banner waves triumphant over the world's capital!

Where was the secret of their power? A world was sick, and they had a remedy. A world was dying and they could heal it. A world was in bondage, and they gave it freedom. There was persecution, but the same faith which saved in this life, gave hope of a future life; and suffering and death had no terror, when heaven was so near. Christ is triumphant, and revelation is approved. The great fulcrum is found, and the world has been moved forward and is moving forward in the science of truth. The education of civilization, the ethics of true religion, the laws of humanity, the religion of heavenly philosophy are established. Institutions for the blind, the lame, the deaf and the dumb — ten thousand colleges, and ten times ten thousand houses, of mercy, are now found springing up all around the

world, as a rainbow, with principles of moral grandeur, more beautifully blended than the rainbow's colors. Christ encircles the world with heavenly light—the world that once stood still, is still no more.

The forlorn hope of the infidel has failed. Was astronomy appealed to against the Bible? the stars guided to a Savior. Was geology summoned to testify against it? earth discloses her dead to testify for God. Every science ministered to the divine testimony. While the whole earth is studded with the rich gems of Christian charity and heavenly grace, God lives. The glory of God and the good of men are more important than abstract arts and sciences. Man is more than geology, astronomy, or botany; more than rocks or trees or stars or suns. The glory of God is promoted by abiding by his laws, and the good of man by cultivating his powers, educating his virtues and relieving his misfortunes. This day I present you revelation as the great means of both; at once glorifying God and exalting man.

The idolatrous nations of classic ages had speculation without truth; science without virtue, power without mercy, statuary without modesty, philosophy without purity, literature without honesty, bravery without justice, worship without God, and religion without humanity. *Revelation* lifts the world from idolatry to the one true God, and builds up science, refinement, and civilization among men. It establishes justice, cultivates mercy, promotes learning and establishes benevolence. To prove this is the work of the hour.

The funeral oration, which he delivered in the college chapel, at the services immediately following the assassination of Abraham Lincoln, was written at a white heat, while it was yet supposed that Confederate officers were in the murderous conspiracy. The oration was delivered with the utmost solemnity, but with tremendous vehemence, and was almost unendurable by any one who excused the murder. There were some not only in that neighborhood, but in the very audience.

If in these later days it seems too severe, we must remember that it was delivered by one who himself had been warned by the government that men would murder him. His property had been fired at with hostile purpose and successful damage, and an attempt had been made to capture and kidnap his person, only frustrated by the prudence of his faithful wife; and he did not know but that there were some of the men in the very audience.

The Southern people long ago forgave him for the attitude he had taken toward slavery, and treated him with the greatest consideration and most genial hospitality when he was among them; and we only give his words here that the reader may understand the impetuous logic and vehement fire with which he attacked what he considered wrong. His wrath was a terrible thing to meet, even as his love was a delicious thing to enjoy.

LINCOLN FUNERAL ORATION.

We must consider:

1. Whether war can be right.
2. Whether war for our Government is right.
3. Whether the war has been successful.

I. We assert that all justify war, and answer the question, "Can war ever be right?" thus:

To those who now compose the peace at any price party, we reply that ninety-nine one-hundredths of them are in favor of the slavery of negroes, and all are in favor of keeping them from the North, unless they come as slaves. Either of these principles commits them to a war policy.

Without war on the enslaved race there can be no slavery. Slavery is a continued war *upon the enslaved*. They are seized by violence, and held by violence; the country of slavery is a scene of constant violence; the master, the overseer, the driver are all armed, and ready at any moment to shoot down the enemy that dares to resist. The slaves know and feel that they are overpowered by a stronger party, and hence submit *per force*. Let it once be understood that war would not be made on the slave race, and there would be no more slavery—slavery would die in a day. The slave captured by armed men is held in bondage by armed men, and when striving for liberty is shot down by armed men.

Slavery, therefore, is war on the enslaved race, and the slave is held as an abused prisoner of war.

Therefore, all who are in favor of slavery are in favor of war—war on the weaker party, war on the friendless, war on the poor; they are a war party.

Those who are in favor of expulsion of the black race are in favor of war. Let it be understood that there will be no war on the black race, and you cannot expel them or exclude them. If any say, "Do it by the law," we reply, "But suppose they unite and resist,—then call out force enough to subdue them?" That is war.

The truth is, all people are in favor of war at certain times and under certain circumstances: war to protect from robbers, war to defend families, war to protect property. Let it be understood that there would be no war, then horse-thieves would unite and defy the law, robbers would unite to prey upon society, wicked men would unite to gratify their passion and lust, and government, peace, and safety would be at an end. War is the natural result of the necessity of defense against the wicked.

In the first peopling of the earth, or any part of the earth, the strong naturally desire to govern the weak and possess the power. Families, women and children especially, require protection. The peace-loving and weak naturally unite in common defense against

the strong, to protect wife, daughter, property, life. Laws are then made to regulate such unions, and an assault by the strong is resisted by force; and this is war.

The truth is, war is a necessity for all who would not be slaves. The success of the whites in enslaving the blacks is in the blacks' repugnance to war. "Through fear of death they are all their lifetime subject to bondage," as the Scripture saith. Therefore, also, though the Bible denounces war as an evil, and speaks of the day when we shall learn war no more as a blessed day, and commends non-resistance of evil by individual Christians, yet the Bible nowhere teaches that governments may be resisted with impunity, or that it is wrong to sustain legal authority by force of arms. It teaches plainly the contrary doctrine. Abraham was blessed for following and defeating the confederate kings; the Jews were assisted in conquering the nations; John instructed soldiers in their duty; Jesus commended the centurion, without reproving his calling—that of a soldier; Paul said, "The magistrate beareth not the sword in vain; and he that resisteth, resisteth the ordinance of God"; and even, on the eve of Gethsemane, the disciples could muster two swords.

No; the right to enforce law and defend government has never been questioned by any intelligent people. Therefore, war to enforce the law and protect the weak against robbers, tyrants, and evil men, is right. It is for this that government was first instituted. Governments are leagues entered into for mutual protection; to overawe the wicked.

II. Is the war in defense of our Government right?

The objections to defending our Government are as extraordinary as unpatriotic.

1. It is said that the War was not for the Government or country, but only for the administration. The wickedness of such false reasoning is apparent; but what more can be said of any war? If we give up our administration to usurpers and rebels, do we not thus give up our country and government to them?

2. It is said by some that Jeff. Davis was as good as Lincoln. Can it be true that a traitor who has usurped the government without an election, who rules in rebellion, who has repudiated our flag and Constitution, who makes war upon our country, is just as good as a constitutionally elected President? If so, it is only in the eyes of his fellow-traitors. If it is meant that he is just as kind a man, and just as able a man, I reply, (1) there is much proof to the contrary; (2) that kindness and ability give no right to usurp authority and make war upon our country. Our liberty depends upon our right to elect our rulers according to constitutional law. But Mr. Davis is an usurper, making war upon his own country, standing in the column with Catiline, of Rome, and Burr and Arnold, of America.

If we countenance rebellion and usurpation, then elections are use-

less, the elective franchise is a mockery, freedom is a dead thing of the past, and we are all slaves. Let this doctrine prevail, and we need hold no more elections.

But it is said that this is Lincoln's war. How can that be, when this war had been preparing thirty years? when Jackson put it down in the days of Calhoun? when it was put off by the Missouri Compromise? when it was plainly foretold by Thomas Benton? when it began by acts of aggression by the South years ago — hanging all who thought ill of oppression? when Cassius Clay only maintained freedom of speech in Kentucky by his revolvers? when Rev. J. G. Fee and all the free churches were expelled from Kentucky during Mr. Buchanan's administration? when the loyal part of the Democratic party were rebuffed from the Charleston and Baltimore conventions? when the leaders were resolved on war while in Mr. Buchanan's cabinet, and in the Senate of the United States, during his administration? It was there they conspired, there they despoiled the Government, there they robbed the treasury, there they banished the ships from our waters, there they stripped our arsenals.

It was they who sent all the munitions of war South, engaged nearly all our officers in the conspiracy. It was then they defied our country, seized our forts, drove Anderson from Fort Moultrie to Sumter, and claimed Sumter. It was then that Mr. Cass resigned his seat as Secretary of State, because Mr. Buchanan would not defend his country from treason. It was then that Mr. Buchanan's cabinet was broken by traitors, and Mr. Holt, a war Democrat, was appointed Secretary of War. It was then that we all felt that our country was lost. The States had seceded while Mr. Lincoln was yet a powerless citizen of Illinois. The war, on the part of the rebels, was commenced, the country prostrate, and conspirators triumphant before Mr. Lincoln left Illinois.

He left that State to redeem a country already lost. His approach to the capital was watched by the conspirators, and murderers at Baltimore were to assassinate him on his way. The capital was then to be seized, and a traitor inaugurated President; the Constitution to be so changed as to destroy our republic, and a slave empire to be erected.

Through the mercy of God the conspirators were disappointed. Mr. Lincoln passed appointed assassins at Baltimore in a prior train, and the conspirators were confounded by finding him in Washington, while they were expecting news from Baltimore of his death. The small army near Washington was loyal, and through the energy of that incorruptible soldier, General Scott, Mr. Lincoln was inaugurated. The Capitol was redeemed, but Washington was still surrounded with enemies. The conspirators held the offices, and railroad communication was intercepted. Washington was cut off from railroad communication with any loyal State for seventeen

days. Armed conspirators murdered the United States soldiers as they came through Baltimore, and rebellion held sway. On the 13th of April fell Fort Sumter, and the people of the world considered the United States among the things of the past. English and French journals reviled her. The blood of Fort Sumter did, and was designed to, fire the Southern heart; but it did more. The booming of its cannon roused the hardy North; the flash of its guns awoke Columbia's sons. The President called for seventy-five thousand men. Had he called for a million, they would have come: but there was no way to officer these men, to arm or sustain seventy-five thousand men. The country had been spoiled, the arms stolen for traitors, the treasury exhausted by thieves, and the nation lay at the feet of the conspirators. But it was a mighty nation, and its struggles shook the continent. The conspirators had laid their plans deep and well, therefore we have the greater reason for thankfulness to God that we were not lost. Thirty years they had concocted treason; thirty years cultivated hatred to the North; thirty years trained soldiers for the war. Every academy in the South was a military school.

Their peculiar institution had grown them up a nation of idlers, whose pride was developed in sin. Slave labor supported and educated them; politics, gambling, and horse-racing were their honorable occupations; lynch law and violence, slavery and authority, were the gods they worshiped; and when they saw that, through the blighting mildew of slavery, they were in the decline, when they noted the growing prosperity of the free States, they were exasperated beyond measure. Failing to find sufficient growth in Texas and Mexico, failing in creating revolution in Cuba, failing in planting slavery in Kansas, outnumbered by the swelling force of representation from free soil, they determined to do by usurpation what they had failed to do by politics. Through the Rights of the Golden Circle all persons hostile to liberty, or disaffected toward republican institutions, were united in the conspiracy. Leading politicians and ruffians were appointed to excite mobs, control public meetings, create public sentiment, intimidate Union people, usurp State authority, and finally to carry their States out of the Union. They succeeded. Had Mr. Lincoln been slain at Baltimore, as per program, Jeff. Davis would have ruled in Washington, and the whole country would have been sacrificed on the altar of slavery.

We conclude, therefore, that if war is ever right, war for our country is right; if it is right to protect the people, then the war is right; if it is right to defend our country, then the war is right; if it is right to protect our families, then the war is right; if it is right to put down rebellion, then the war is right; if it is right to enforce law, then the war is right; if it is right to fight for freedom, then the war is right; if it is right to choose our President, and to sustain him, then

this war is right; if it is right to fight for the poor, that the rich may not oppress them, then the war is right; if it is right to resist bad men, conspirators, and traitors, then the war is right; if it is right for majorities to rule, then this war is right; if any war is right, this one is. But if, on the other hand, we have no right to choose our officers; if only slaveholders must rule the world; if it is our duty to imitate the negro slave, and submit to have the slave-drivers govern the world; if liberty is wrong, the Declaration of Independence false, our Constitution a farce, and our Union but the accidental conglomeration of antagonistical States; if we are not a nation, but only a mob; if the States are superior to the nation, State legislatures to Congress, governors above the President, counties superior to States, towns to counties; in short, if liberty be wrong, if government be wrong, if law and order be wrong, if treason be patriotism, slavery the normal condition of man, perjury a virtue, and murder mercy, then this war for our country may be wrong.

But it is objected that Lincoln was a tyrant. His greatest fault was in his clemency. Had he been a tyrant, Vallandigham would have died on the gibbet, according to law, as a traitor.

Mr. Lincoln has been accused of violating the Constitution in suspending the writ of *habeas corpus*. But in this the President did his duty—no more. He violated no constitution. The Constitution (Sec. 9) says: "The privilege of the writ of *habeas corpus* shall not be suspended, unless in cases of rebellion, or invasion, the public safety may require it." President Lincoln did suspend the writ, according to the Constitution; he suspended it in the case of rebellion, according to the Constitution; he suspended it when the public safety required, according to the Constitution.

It may be objected that the Constitution did not authorize Mr. Lincoln to suspend it. But the Constitution did authorize Mr. Lincoln to do it. To prove this, I proceed:

1. The Constitution does not say who is to do it.

2. But it does require the President to "preserve, protect, and defend the Constitution to the best of his ability" (Art. II., Sec. 1); "to take care that the laws be faithfully executed" (Art. II., Sec. 3). This includes the suspension of the writ, when necessary to defend the Constitution or execute the law, and Mr. Lincoln only obeyed the law and defended the Constitution.

Some claim that Congress alone has the power to suspend the writ. But the Constitution does not say so; rather it teaches the contrary, for Congress, not being in perpetual session, the rebellion would occur when Congress was not in session and could not act. But the President being sworn to defend the Constitution and execute the laws, must, in such case, suspend the writ as his duty, or he violates his constitutional obligation; so that all the clamor of the rebels about Mr. Lincoln's violating the Constitution was a false alarm.

In case of rebellion, where whole communities are implicated, the writ of *habeas corpus* prevents all execution of the laws; for sympathizing magistrates will by it release prisoners as fast as loyal officers can arrest them. That would compel the law to go unexecuted, the Constitution to be destroyed, and allow traitors to defy the Government. But the power to release traitors must be removed. That is why General Jackson suspended the writ in New Orleans; this President Lincoln did, and the present and future generations do and will call him blessed for it. He defended the Constitution, but never broke it; while they, by opposing him in his efforts to defend it, were aiding others in breaking it.

Therefore, we conclude that it was not Mr. Lincoln who broke the Constitution, but those who opposed him; for if it were not for its suspension, by that writ any rebellious judge could take a rebel, or conspirator, out of the hands of the officer, and leave the country under the unresisted daggers of its murderers.

No; Mr. Lincoln was the very opposite of a tyrant. His great fault was forbearance. Of all the traitors and conspirators arrested since this War commenced, of all those who have misrepresented and abused the Government, not one has died by the order of Mr. Lincoln; but many justly condemned to die for their many crimes have been pardoned and spared by him.

The false cry about the suppression of free speech, etc., is sheer hypocrisy. Those who cry it have denounced free speech for years. They shot Lovejoy in Illinois to suppress freedom of speech; they passed laws in Kansas to imprison men for freedom of speech; they closed the schoolhouse at Fairbanks against Brother Heath to suppress freedom of speech; and they now denounce the Government, boast that they will resist the law, call the Government an infernal administration and the worthy President prince of thieves, call Union soldiers invaders and our home soldiers robbers, hurrah for Jeff. Davis, and pull down the flag of the Union.

III. The war for the Union has been successful.

In defense of the Union this nation, in little over two years, created a navy which is the surprise of the world. It has taken yeomen, merchants, mechanics, and farmers, and with them created an army more powerful than the British Empire has ever marshaled for war. The noble navy has annihilated the navy of the enemy, comprising several of the most formidable vessels that ever floated. The noble army has reconquered more territory than is held by half the empires of Europe. It has taken forts without number on a coast of 3,000 miles, many of which were considered impregnable. It has reconquered the principal cities of the rebellious States. It has opened the Mississippi for nearly two thousand miles, though fortified to defy all assaulting power. It has driven the enemy from all their large rivers. It holds nearly all his seacoast, and surrounds him with

pickets for thousands of miles. It has taken from the enemy more prisoners, guns, small arms, forts, vessels, ammunition, and stores, than were ever employed in any previous rebellion since the creation.

During this time it has lost some battles, but the victories to the enemy have been fruitless—neither increasing his territory nor strengthening his position. It has successfully protected the free States from invasion and our cities from capture; and notwithstanding a cruel and bloody war, with a most vigorous enemy, yet the general prosperity of the country has improved. Trade has increased, crops have been abundant, public credit has improved, and notwithstanding the rebellion had sympathy and encouragement from England in acts and arms, vessels and guns, and the munitions of war, yet it never was able to gain a victory which increased its territory or strengthened its arms, but was ever held firmly back.

Let us consider the past four years as connected with Mr. Lincoln. The Rebellion has been checked, its principal forts taken, its principal city captured, its territory surrounded, its country cut in two, its States occupied, its invading armies driven back or destroyed, its generals captured, and its last strongholds threatened. Where now are forts Jackson, Pulaski, Henry, Donnelson, Hatteras, No. 10, Beaufort, McRea? All are now adorned with the flag of the Union, while New Orleans and Natchez, Newbern and Nashville, Columbus and New Madrid, Springfield and Memphis, Portsmouth and Norfolk, and whole States contested yet claimed by the rebels,—Maryland, Tennessee, Mississippi, Kentucky, with much of Virginia, Arkansas, Louisiana, Alabama, North and South Carolina,—are now held by the brave men of the United States Army.

In the beginning, Mr. Davis, instead of establishing his capital central to his revolted or dragooned territory, showed his aggressive hostility by moving his army north toward Washington, and by establishing his capital at Richmond, but a few miles from Washington, and cutting off our capital from railroad communication with loyal States. But Maryland was soon forced to loyalty, and Mr. Lincoln took measures to save the country. The rebel army was soon swelled to six hundred and ten thousand men, but ours was seven hundred and thirty thousand men. Over two hundred victories have crowned the national arms, and our country is saved.

The first great shock, which went vibrating from ocean to mountain through all our land, was felt when Sumter fell, April 13, 1861; the second, Lincoln's assassination, April 14, 1865. With the fall of Sumter the country was roused to action. Four years rolled on, and the flag was again raised over Sumter; but that strong tower, Lincoln, fell and millions of strong men bowed with grief; millions not used to weeping shed tears. A nation lamented: the whole land is draped in mourning; a heart of love is stilled in death; a voice

of kindness is silent forever; words of wisdom were hushed, to be heard no more; the prudent counselor is gone; Mr. Lincoln is dead.

But the problem of human slavery has been solved, and another great name added to the list in the galaxy of glory. The ways of God, in divine providence, are far beyond the scrutiny of the most far-sighted statesman. Could we imagine a person sleeping through the past few years, how would the changes astonish him! Then slavery was the idol of America—the only thing sacred, North or South; a huge, black Moloch, constantly devouring the most precious offerings; a monster Juggernaut, crushing millions beneath its ponderous wheels. Usurping the place of God, it held the pulpit under its control, governing the Balaams as Balak never could, and ministers worshiped at its bloody altars, with upturned eyes, piously pleading for slavery! Four millions of human beings bowed beneath the lash, and none could see the end.

Few even now realize the work which has been done; the redemption which has been wrought. Many suppose—some say—that Mr. Lincoln inaugurated and brought on the war; that his party divided the country in an attempt to tyrannize over the South. I invite your attention to a chronological view of events, effectually to correct this mistake, and to show how “man proposes, but God disposes”; how Haman is ever doomed to hang on his own gallows; how the measure we mete is ever measured to us again.

In the ordinary course of the events of our country, the National Democratic Convention assembled at Charleston, South Carolina, April 23, 1860; and after being in session ten days, the Southern delegates seceded because the Northern delegates refused to put into the platform the right of slaveholders to carry slavery into the Territories without the people's consent. They reassembled, and again seceded at Baltimore, June 18, and being permanently divided, ran opposition candidates: In the North, Stephen A. Douglas, of Illinois; in the South, John C. Breckenridge, of Kentucky; and the American Party, John Bell, of Tennessee.

Mr. Douglas received, in the free States, 3 votes of New Jersey, and in the slave States, 9 votes of Missouri; in all, 12 electoral votes.

Mr. Bell received the votes of Tennessee, Virginia, and Kentucky; in all, 39 electoral votes.

Mr. Breckenridge received the remaining votes of the Southern States; in all, 72 electoral votes.

Mr. Lincoln, of Illinois, received the votes of all the free States, except the 3 votes of New Jersey; in all, 180 electoral votes, and was thus elected by this overwhelming electoral majority.

Mr. Lincoln was known to be a very moderate man, noted for a peaceful disposition, remarkable good nature, and kindness of spirit. The platform on which he was elected was strikingly pacific. It

decreed to preserve the Constitution, the Union, and the rights of States to control their own affairs; denounced the John Brown Raid; but decided that the Constitution does not carry slavery into the Territories, which was advocated by the Northern Democratic Party and Mr. Douglas. Mr. Lincoln's speeches were likewise very pacific.

The election took place in November, 1860. As soon as the result was known, South Carolina, November 10, ordered a convention, to consider secession. This was over three months before Mr. Lincoln was President; and on the 17th of December the convention met. On the 20th it passed the "Ordinance of Secession," and the Union dissolved over two months before Mr. Lincoln was President. The reason given was that the people had elected a man "whose opinions and purposes were hostile to slavery."

South Carolina seized the United States custom-house, post-office, and arsenal in Charleston, and Fort Moultrie. Thus South Carolina commenced the war over two months before Mr. Lincoln was President. Mississippi seceded January 9—about two months before Mr. Lincoln was President; Florida, January 10; Alabama, January 11; Georgia, January 19; Louisiana, January 26; Texas, perhaps February 5. All these States immediately commenced the war by seizing United States property—arsenals, custom-houses, navy yards, ships, and forts.

Mr. Floyd, the Secretary of War, had dispersed the United States Army of the South to the far distant borders, and ordered all the ammunition, cannon, muskets, etc., in his power (one order embracing one hundred and fifteen thousand muskets) to the South, to be delivered to the rebels for use against the country, for Floyd was a traitor.

Thus the country was divided. Seven of the largest States had divided the Union and commenced a war on the United States, seizing all property, to the amount of millions, two months before Mr. Lincoln was President; and the existing President advised submission, and refused to attempt to resist.

Mr. Crittenden, of Kentucky, December 18, introduced into Congress conciliatory resolutions, in effect, (1) to prohibit Congress from abolishing slavery in the District of Columbia as long as it existed in Maryland and Virginia; (2) to permit masters to take their slaves in and through free States; (3) to pay for fugitive slaves, if rescued after arrest; (4) to request the repeal of personal liberty bills,—all to be engrafted in the Constitution, never to be changed. But no Southern man favorable to secession voted for the resolutions, as they considered the Union already divided.

Texas seceded February 5, and issued State bonds to carry on the war to the amount of \$500,000.

Early in February, one month before Mr. Lincoln was President, General Twiggs, of Texas, delivered over to the rebels our army and

Government property — 13 forts, 15,000 stands of arms, 80 cannon, 1,200 horses and mules, wagons, tents, ammunition, etc., 2,500 soldiers, \$55,000 specie, and munitions of war amounting to over \$2,000,000. Everywhere in the Gulf States where the United States force or property was found to seize or war upon the war by the South was going on.

December 4, 1860, three months before Mr. Lincoln was President, General Cass, perhaps the only true man in the cabinet, resigned because no resistance was offered to armed rebellion, and, as said before, Mr. Thomas, a traitor, of Maryland, was appointed in his place.

The border States were only waiting to go with the great Gulf States, with which they were all in sympathy. Virginia recommended a convention, to consider the present difficulty. This convention assembled in Washington, February 4, one month before Mr. Lincoln became President; but no delegate from the seven seceded States attended, as they considered the United States a *foreign country*. This convention lasted three weeks. It was while it was sitting that General Cass wished Major Anderson, in Fort Sumter or Moultrie, relieved by supplies. Mr. Floyd, Secretary of War, opposed it, and as the President sided with Mr. Floyd, the old patriot and hero of a purer age, Cass, resigned his seat. Mr. Floyd was now suspected not only of treason, but of robbery on a large scale, and resigned, and was soon after indicted by the grand jury of the District of Columbia for the abstraction of \$870,000. He had served secession well, and fled to its bosom.

December 29, commissioners from South Carolina came to Washington to demand the surrender of Fort Sumter and other property; but the property was not surrendered, and on January 5 the *Star of the West* was sent from New York, and on January 9 arrived at Charleston, with supplies for the garrison and Major Anderson; but South Carolina batteries fired upon her, and compelled her to retire. This was still nearly two months before Mr. Lincoln was President.

Jacob Thompson, Secretary of the Interior, and Mr. Thomas, Secretary of the Treasury, now resigned from the cabinet to enlist in the cause of treason, both because our Government attempted peaceably to send supplies to Major Anderson, thus proving that nearly all the cabinet and President were traitors, who had deliberately plundered and divided our country.

February 4, one month before Mr. Lincoln was President, a convention of the seven seceded States adopted the name "Confederate States of America"; also adopted a constitution, the corner-stone of which was slavery — a document made principally to declare slavery right, and to perpetuate it forever. Mr. Davis was elected President, and Mr. Stephens Vice-President, for six years.

A Confederate army was organized, officered by old United States Army officers; commissioners were sent to foreign countries — England, France, Russia, Belgium, and the United States, the United States being one of the foreign countries. Mr. Lincoln, on March 5, the day after his inauguration, found the Confederate Commissioners in Washington representing the rebel government, the rebel army, and the rebel congress.

The war now had been going on actively for months. If there was little fighting, it was because there was no protection for our country's interests. Over \$100,000,000 worth of property had been seized or surrendered, our flag fired upon, our vessels seized or driven off, our Government insulted and defied, when Mr. Lincoln, through the foresight and management of General Scott, escaped assassination, arrived in Washington, and on the 4th of March took the oath of office to protect the Constitution, to defend and execute the laws. His words were very conciliatory. Said he, "I have no purpose, directly or indirectly, to interfere with slavery in the States where it exists," and he kindly invited all to return to their allegiance, and labor for the general good. He even appointed part of his cabinet from the slave States, and Bates and Blair represented the great sin interest of oppression. But he found no disposition to compromise, but threats of capturing Washington, of invading the North, of the danger of resistance, and of burning Philadelphia and New York.

The South always had monopolized most of the offices, not only on the civil list, but in the army and navy, and these officers were resigning and enlisting in the cause of the Rebellion. While all civil departments teemed with persons of doubtful loyalty, the whole country was demoralized, and public confidence was destroyed.

On the 14th of April, after a dreadful bombardment, they captured Fort Sumter and its famishing garrison. On the 18th Harper's Ferry was captured by them, and, with many, the prospect of saving our country was very dark.

As yet, the United States had hardly struck a blow, even in self-defense. The North abounded with men, from the philanthropist of the East to the peace-sympathizer of the North and West, who opposed the Government's defending itself by arms. The heart of the nation almost ceased to beat.

Mr. Lincoln had no choice as to his course. He was elected President, sworn to defend the Constitution and execute the laws. He found his country lying in ruins, its chief senators and officers rejoicing over its destruction or flying from the scene, as the murderers of Cæsar fled the senate two thousand years before. The whole shoddy aristocracy of our country were murdering the republic, to use its wealth to build up a great slave empire. The rebel States embraced the fairest portions of our land — the Sunny South; at first a cluster of seven empire States, to which four were soon added, and two more

were united in work and sympathy; a cluster compact, together; not like the North, strung out from Maine to California, nearly severed by Virginia and Canada, nearly severed east and west by a political gulf of prejudice; eleven empire States, with our forts, and arsenals, and arms, and the sympathy of a great party all over the country; with eight millions of people, and four millions of slaves for supplies, equal to eight millions more. If Mr. Lincoln looked east, philanthropists cried, "Peace!" If he looked west, politicians cried, "Peace!" If he looked south, gathering armies darkened the scene!

He listened! A sound like the rumbling of distant thunder, low and deep! It is the voice of the people: *The Republic must be saved! Vox populi, vox Dei.* The voice of the people was the voice of God. He obeyed the edict of fate and his country was saved.

The glory of Mr. Lincoln's character was his greatness crowned with goodness. Mr. Lincoln was the best, the truest friend the South will ever find. The South had gone into a far country and spent its substance in riotous living. Many had perished; many more were employed in ministering of their substance to the sanguinary usurper and tyrant, Jeff. Davis, while famishing for the husks which the swine did eat. When their imploring cry came up, Mr. Lincoln ran to meet them; he brought them in; the fatted calf was made ready; he bade us all rejoice this day and give thanks to God. Thousands were fed, then they assassinated him; sacrificed their benefactor—an acceptable offering to the sanguinary and vindictive god of oppression.

Mr. Lincoln did not merely preserve his country, but he reconquered it from its enemies. He overthrew a young, vigorous, haughty empire, equal to any of the second-rate empires of the world. He commenced a new line of Presidents, after the "Last of the Presidents" had gone down. By God's providence, his country was regenerated and born anew under his administration, and baptized in blood. She comes forth purged of her national sin. Providence chose the man for the occasion; Providence preserved his life from assassination during the four years of his administration; Providence allowed the great Democratic Party to divide, preparatory to its overthrow; Providence allowed slavery to destroy itself in attempting to assassinate liberty. When the work was done, Satan was suffered to strike, and Lincoln fell, to be canonized as the "Great Liberator."

Do we complain that it is not done better? Remember, we long feared it could not be done at all. Do we complain that it was not done sooner? Remember, thousands, both in Europe and America, both North and South, thought it never could be done. Was Mr. Lincoln often too slow? It is sufficient to know he won the race, which is not always to the swift.

Success has crowned his efforts; a crown of glory rests upon his

memory; four million slaves, now free, bless his name—enshrined in the hearts of God's poor. Great bodies move slowly. Had he moved to our mind, he might have stumbled, as Fremont stumbled; or fallen, as McClellan fell; and our country have been lost, and slavery established forever.

Do you point me to an inflated currency? I point you to high prices—the jubilee of the poor. Do you point me to our maimed soldiers? I point you to our honored flag. Do you point me to the waste of property? I point you to a rebellion crushed. Do you point me to the graves of our soldiers? I point you to a country saved by their noble blood. Do you point me to our dead heroes? I point you to a dead rebellion. Do you point me to our future taxation? I point you to our future prosperity. Do you point me to a desolated South? I point you to slavery's foul stain purged from our national escutcheon. Do you point me to the suspension of the writ of *habeas corpus*? I point you to Voorhees and Vallandigham *alive*. Do you point me to forts Monroe and Lafayette? I point you to the assassination of our chief magistrate, and traitors *yet at large*. Do you point me to the great army? I point you to a continent saved and the world's noblest empire established—a great republic.

Mr. Lincoln used power without abusing it—restraining the power instead of destroying the person, and restoring to liberty men who in France would have been beheaded, or in England quartered. Not a traitor was condemned by jury or court-martial but looked to Lincoln for mercy. All the unfortunate hoped in him. He was the soldier's protector, the widow's friend, the hope of the despairing.

His administration has been a success. Mr. Lincoln came into office four years ago, when his country was a wreck; he leaves her the greatest republic in the world. Then our navy was contemptible, and England the mistress of the ocean; now our navy is the astonishment of all. Then our army was a cipher; now it is the greatest in the world. Then tyrants stooped to pity us; now they rise to honor us. Then Jeff. Davis threatened Washington; now his capital is in the jungles of Georgia. Then treason stalked defiantly in the Senate; now it is seeking the last ditch. Then the "chivalry" dominated in the Government; now it slinks—a guerrilla, an assassin. Then it despised the negro as a brute; now it seeks him as a defender. Then the proud cities of the South hurled defiance at our flag; now humbled, they beg to share the soldier's rations. Then we could hardly clothe five hundred soldiers; now we can furnish for a million, and half of the families in the South share their cast-off clothing. Then the revolution was before us; now it belongs to the history of the past.

It is said that Lincoln was not educated, not a classical scholar. Neither was Homer, though the king of classics. That he bore no

literary diploma. Neither did Shakespeare, the prince of literature. But he was a plebeian! Was not Homer a slave? He was a rail splitter, grocer, boatman. Was not Franklin a printer? His language was plain. So was Bunyan's.

The truth is, Mr. Lincoln was a great man, and rose, not above himself, but to his proper place. He rose from the lower walks of life, while his enemies, born in the lap of luxury, sunk. Had Davis, Toombs, or Floyd commenced as rail splitters or boatmen, no doubt they would have died drunkards, in the alms-house, in State's prison, or have been drowned in the Mississippi; yet not fallen so far, so low, so base, so despised, as now. It were, indeed, a homeless, hungry dog that would follow them.

True, Lincoln was a plain man, but his head was clear, his reason sound, his heart was honest, and his purpose pure. As a general, he was capable of guiding his officers; as a statesman, more far-seeing than the politicians. His words were more simple, because he desired not ostentation; more plain, because his thoughts were clear. His policy was ingenuous, because anchored in good will. He was too earnest to be a fanatic, because he desired not only to be good, but to do good. Hence his words secured conviction, and his most subtle opponents retired humbled. The New York editors were best satisfied with short controversies, and all wondered how he made things so plain. To "put his foot down" was equal to Jackson's "By the Eternal!" and on reading his replies, one is ever reminded of the Scripture concerning the Savior, "No man after that durst ask him any question."

He was patient in goodness. His course waylaid, he complained not; his life threatened, he feared not; slandered, abused, and vilified, his good nature forsook him not. In the dark hours, his faith failed not. Kindly, nobly, firmly, fearlessly, he did his duty; and when his ruthless enemy sunk before him, to the lips so lately blatant with venom he pressed the cup of fraternal kindness, and poured into the ears of his fallen foes words of mercy and forbearance.

The hand that struck Abraham Lincoln struck not so much the North, as the South. True, he conquered the South, but as a parent conquers an unruly child. Rather, he conquered the tyrannical rulers, the oppressors of the South; he burst their chains of bondage and set them free. His kind heart constantly pleaded more for others than for himself. Brave and tried, he feared not. Two hours before he was shot, when in conversation with Mr. Colfax and Mr. Ashman, they expressed the uneasiness felt by the people that he exposed himself in Richmond. He said, "I would have been alarmed if any other man had been President and gone there, but as for myself I did not experience any sense of personal danger." He ever cared for others. When Charleston was taken, he wrote to the commanding officer to inquire after the family of the late James L. Petigru, and

to provide them with whatever they might need, inclosing \$50 himself as a donation to the family.

Mr. Lincoln's great soul lived not for the present, but for the future, making the history of the present such as he might wish it to be when his spirit, looking down, sees the historian weighing his action. The present age mourns his death, but future ages will enshrine his memory. He is gone, but the history he has made will remain; a nation has been born again, children of Father Abraham. He is gone. America trusted him, but he is gone. The soldier loved him, but he is gone. Accumulating thousands in the South hoped in him, but he is gone. Hoped in his kind word, trusted in his kind heart, looked to his kind eye, waited for his open hand. But suddenly the eye pales in tears, the heart stills. Lincoln is dead!

The whole country is in mourning: business suspended, flags at half-mast—even Richmond felt the shock. From the gulf to the frozen north, from Maine to California, in the adjacent isles and British American cities, mourning is everywhere.

Goodness cannot soften the hearts of some wicked men. Julius Cæsar by all is considered to have been the most kind-hearted of the Romans. His most inveterate enemies were not only spared, but loaded with favors and entrusted with places of profit and honor; but the worthless wretches whose lives his clemency spared butchered their benefactor. Washington was humane, as he was able; yet the most malignant efforts were made to destroy the usefulness of that great and good man.

With profound trust in the great Father of us all, and in our Lord Jesus Christ, I commend our country to his divine care, to the great *Elohim*. May his wisdom guide our rulers, his strength arm our defenders, his care shield our armies, his grace relieve our suffering, and his bounty reward our soldiers.

We thank him for Abraham Lincoln; for preserving his life through the dark struggle of the past four years. We thank him for a government not thrown into anarchy by the death of its executive. We have reason to be thankful that, with all the power, no one has tried to usurp authority; that, though Mr. Lincoln fell, he fell not till "all the world learned to call him blessed." Never was death so lamented, and in Mr. Lincoln America has added another star to the world's constellation of great, good men.

Mr. Lincoln has done more to honor and exalt America than any other man that ever lived. He safely and triumphantly conducted his country through the fiercest war that ever raged; he suffered without retaliation; he succeeded in establishing a character of honesty in the most trying times; he raised to manhood four million slaves.

Dead! Dead! Dead! So late so full of life! so late a nation's hope! The chief magistrate of our nation is dead! The general-in-

chief of all our armies is dead! The President of the United States is dead! The prudent counselor, the great statesman, the compassionate magistrate, the bold defender, is *dead!* Dead, though late so full of life! His days of toil were just o'er, his weary task was almost done. Four years of struggle, strife, and war were o'er, and four years of peace were almost begun, when the defender, the trusty patriot, and reestablisher of our noble country, Washington's great republic, is struck down by the murderous hand of a rebel assassin.

Mournfully interesting are the solemnities of this day to many million souls, and deep the feeling of sorrow pervading thousands of assemblies. Abraham Lincoln, President of the United States, is dead! struck down in the midst of his work, in the climax of his usefulness, assassinated by a profligate traitor—one of many thousands whose life had been suffered through our country's clemency. The representative of those who have, as despots, ruled our country and betrayed her, has struck down the representative of the people who had saved her.

The causes which led to the blind, brutal, and murderous act, are the same which divided our republic, brought on this cruel war, kindled the fires of hate in the Southern heart, led to the robbery and murder of our wounded, and to the cruel starvation and slaughter of our prisoners. That *cause* is the spirit of slavery, which creates a cruel disposition, a wicked, malicious heart, falsehood, and misrepresentation. Hence, Mr. Lincoln constantly has been misrepresented by rebel papers and persons—called coarse and vulgar, the retailer of obscene anecdotes, the ignorant rail splitter, the Illinois baboon, while from time to time invitations have been given to murder him. This trained treasonable hearts for the great crime, and prepared traitors to regard as a justifiable act the murder of a great man.

Were such representations of Mr. Lincoln true? No; the very reverse! A martyr to liberty, felled by the hand of a murderer!

Men, chief magistrates of nations, have fallen before, but few so faithful, so in the line of their duty, so lamented. Hipparchus, of Athens, had no title to the throne, Cæsar was above the law, Charles I. a patrician, but Lincoln was the people's choice, elected by overwhelming vote, his only enemies the enemies of the republic. A vast nation mourns his death, the earth detests his murderer, and even his political opponents weep over his fall—the fall of the man most resembling George Washington of all the men who have filled the Presidential chair.

During the latter part of his service as president of the college, he became deeply attached to his brother's son, Rev. Martyn Summerbell, D.D., who was a regular student, and while there entered on the ministry. He was for a long time pastor of the church at Brooklyn, N. Y.

then of the first church at Fall River, Mass. Later he became pastor of the Free Baptist Church at Lewiston, Maine, and a professor in their Cobb Divinity School there. He is now president of Starkey Seminary, the oldest school of the Christians.

Rev. John Whitaker, D.D., the founder and president of Weaubleau College, was another student. He became one of the most prominent educators of Missouri.

But there were too many under him, who afterward became prominent, for us even to take space to name them with their positions.

After serving as president of Union Christian College for five years, Summerbell resigned, and Rev. Thomas Holmes, D.D., was elected his successor. Summerbell had found the college a vision, and left it a reality. Its body of students had steadily grown in numbers and grade; for the year 1864-1865 the number of students was one hundred and eighty-six. The faculty had been increased regularly in effectiveness, and the finances had been put into a sound condition, the college paying its expenses.

The trustees conferred on him the degree of "Doctor of Divinity."

The following matter in the catalogue for 1865-1866 is the expression of exultation at his work,—the only thing he ever uttered on the subject, —and was abundantly justified by the facts, and demanded by the interests of the college:

We commenced our work, firmly believing that, with the blessing of God, Union Christian College could be successfully conducted on Christian principles, and experience has confirmed our impression. Colleges where rules are despised, skepticism cultivated, and immorality practiced, are fountains of sin, sending forth graduates to poison the channels of virtue and sow the seeds of skepticism; whose education is an evil, and not a good. Amid trials of discipline and care, educational and financial struggles, Union Christian College has successfully carried out a first-class course of instruction—brought her classes up to a high standard of moral and intellectual discipline, reflecting credit upon the institution, and gladdening many parents' hearts; yet *Union Christian College has never had a law-suit, or expelled a student*, and now closes her fifth year, with a body of students who command the respect of all who know them; and with no pecuniary liabilities and a respectable fund in the treasury, her total assets being about \$110,000, we may safely write down *Union Christian College* a success.

N. SUMMERBELL, *President*.

From this field of sacrifice and labor he was called to take charge again of the church at Cincinnati, which had had no pastor for many years. The prosperity of the church had been destroyed by the management of a minister, who, though remarkably eloquent in the pulpit, lacked those qualities of faithfulness so essential to permanent success. Though of another denomination, the Christians, with their proverbial unselfishness, had chosen him pastor, and soon yielded to the demands of the stranger for increased expenditures. The church borrowed large sums of money. The pastor proved to be an adventurer of impure purposes, and the church was wrecked, the congregation being scattered, the respect of the public lost, and services discontinued, except a sermon

preached once in two months by some supply secured by L. D. Robinson, in order to prevent the sale of the property according to the terms of a certain loan made by Elisha Hathaway to the church.

N. Summerbell took up the task of resurrecting the church with that faithfulness which was the characteristic of his life, and for eleven years served as pastor, the church gradually increasing in numbers and effectiveness, though it was principally through the labors of its indomitable leader.

In 1866 he published the following tract, entitled "Two Rules":

THE TWO RULES: CATHOLIC AND PROTESTANT.

A REVIEW OF ABBE MARTINET'S WORK, ENTITLED "RELIGION IN SOCIETY."

BY REV. N. SUMMERBELL, D.D.,
Pastor of Bible Chapel, Cincinnati, Ohio.

[Dayton, Ohio: Western Christian Book Association.]

I. "Religion in Society" is an able and well-written French work, by the Abbe Martinet, with an introduction to the American edition, by "Most Reverend John Hughes, D.D.," Archbishop of New York, and very extensively circulated in the United States and Canada; both among Catholics and Protestants, being designed as a work for proselyting Protestants to the Catholic Church. We desire, at once, to reply to and show the fallacy of the leading arguments in this book, and at the same time to elucidate and strengthen the ground occupied by the Christians, that the Bible is the only infallible rule of faith and practice for the true church of Christ.

II. There are two antagonistic principles, or rules of faith in the church of the present day—Catholic as well as Protestant—as follows:

1. The Bible is the only infallible rule of faith and practice—the only infallible guide in religion.

2. The Bible is a rule, but not a sufficient or infallible rule; but the Bible, with tradition, creeds, etc., with certain priests to interpret, is an infallible guide.

The Catholic work above referred to states it thus:

1. "The Bible only," *Protestants answer*.

2. "The Bible," *Catholics answer*, "and the divine word committed to the disciples, 'whether written or traditional,' and the 'body of teachers (priests) as the guardians and infallible interpreters of the divine word, whether written or traditional.'" (Page 32.)

III. These two religious principles or rules come in daily contact, and like Esau and Jacob, struggle for the mastery. The Christians are the leading advocates of the first, and the Roman Catholics of the second. But the Christian world is not evenly classed, many

Protestants advocating the Catholic idea of traditions, creeds, etc., while others strongly incline to the Christian principle of the Bible alone. These are the main principles on which the Christian world will divide, and hence we should be instructed in them. In the present divided state of Protestants, the writer truly shows that it is rapidly undergoing disintegration, and wearing away by attrition. Luther's words, "There are almost as many creeds as heads: there is no simpleton who, if he happens to have a dream, does not believe himself visited of God, and become a prophet," are eminently true, to the shame of the church.

IV. The writer, however, mistakes, when he accuses the Bible of these irregularities. Neither Catholics nor Protestants derive their sectarianism from the Bible, but from human philosophy, tradition, creeds, etc. All sects are founded upon the lateral angles of the Catholic triangular faith; viz., Tradition and priestly infallibility — capable of making a creed as good, aye, better than the Bible! Many of them, like the Catholics, can not find perfection, even in the Bible; but crucify it between the priest and tradition.

V. These two main antagonistical principles come in daily contact. The Catholic is well-instructed in his argument against the Bible, and it is the duty of the Christian to be prepared to meet him, for one or the other must conquer the world.

We argue for the Bible first. Common sense would teach us that God would give us some plain, infallible rule, by which all who humbly seek, may know the truth. It is natural to suppose that God would not intrust this to uncertain, unwritten tradition, so easily corrupted, or to men, proved by all history to be fallible and changeable, to which priests form no exception. Even men in earthly governments do not trust to unwritten tradition, or to men to rule from age to age without some constitution, or written laws, as *their guide*. It is natural to suppose that in giving men a divine rule, God would have it recorded in writing. Thus we see he did under the old covenant, and thus we will find he has done in the new. By considering the Bible rule, in the light of the strongest Roman Catholic objections, we will meet them in their greatest force.

VI. The learned author says: "The Protestant principle finds nothing in it which does not condemn it—in the Bible, and in the history of apostolic time." We shall see. He speaks of the "worthlessness of passages of Scripture cited in support of it." The difficulty: "Every Protestant must make a Bible for himself, must read the Bible in the original, assure himself of all its parts, and that he has read it all, etc., in order to be guided by it." (Pages 34-54.) But as the learned author only says these things, without deigning to prove them, and since they can more truthfully be said of his triangular rule, which would also be many times more difficult to authenticate, examine, and prove, we shall not reply farther than to

state that, as the Catholic does not require more than simple faith in the church and obedience thereto, so the apostles, and after them the Christians generally only require faith in the Savior and obedience to him in order to salvation.

As far as the difficulty of search is concerned, the Protestant has the easier task. For proof—the Protestant has only to defend the Bible, while the Catholic has first to sustain the priestly authority, and after examining the sacerdotal history and character, must fall back to prove his authority by tradition, and prove tradition by the Bible, and as a true and final foundation of all, he has to prove the Bible, else the whole superstructure falls. A child can detect the fallacy of the circularly repeating argument, that tradition is true, because the priest says so, the priest true, because the Bible says so, the Bible true, because tradition says so, and tradition true, because the priest says so, and so on, running an interminable circle, and leaving the Catholic with the whole of his religion unproved, and hanging in mid air, like Mohammed's fabled coffin. And such indeed is the want of proof which a Catholic finds of his religion—the Bible really saying nothing about it; which is the real reason why he rejects the Bible as an infallible proof, since it first rejected his religion.

VII. The great objection to the Bible, however, is in the limited number of copies, as it is now, and was much more in olden time, quite impossible to supply every man with a copy of his rule of faith. But why every Protestant must have a Bible, he does not tell us. Perhaps it is because he thinks it essential for every man to have to himself his rule of faith. If so, how will he supply every man with his three-fold rule of tradition, the Bible, and the priest? If he objects that many men can hear one priest, we reply, that so, also, many men can hear or read one Bible.

VIII. The Catholic argument that Christ said, "The gates of hell shall not prevail against the church, and that he would be with us always," etc., will not avail him, since there is no proof that this was said of the Roman Catholic Church—which was not yet founded—nor of the Roman Catholic priests, of whom there were none. Rome then reposed in the darkness of paganism—its pontiff never having heard of Christianity.

Suppose the promise of the divine Master to have been made to the church at large, and of which the Roman was a part; yet, as that church has been divided into three nearly equal parts, viz., Greek, Roman, and Protestant, the Catholic must admit that at least the many pastors of the one or the other wing lost the infallibility. Could the thousands of priests in the Eastern church err? Could the thousands in England, Scotland, Germany, etc., err? Then why not in Rome? And how does he know but Christ's promise is fulfilled in the preservation of one of the other divisions instead of his? It will not do to say they rejected the pope, since the promise was not

made to the pope—such a “father” being unknown in the ancient apostolic church. The truth is, the infallibility of the Catholic Church is advocated in defiance of all facts. That church was organized by Constantine the Great, in the fourth century. It soon became thoroughly Arian in faith, even its pope signing the Arian creed, so that it was said, “Athanasius against all the world, and all the world against Athanasius;” *i. e.*, Athanasius was the only defender of the Athanasian Trinity. And afterwards the popes became so licentious as to be a scandal to the Christian religion. Bishop Purcell, of Cincinnati, Ohio, said of them: “I have no doubt but that these bad popes are now suffering for their crimes in the penal fires of hell!” (See debate of Purcell and Campbell.) Where, then, was the infallibility? The truth is, the Roman Catholic Church was founded by the Roman government, in the fourth century, and has grown up by constant additions, both to its doctrine and practice, as all readers of history know.

It must be very evident to the thinking Catholic that in his three-fold rule, the Bible alone is the guide to truth. But he has Rome for authority, traditions for error, and the Scriptures for truth.

IX. In farther objecting to the Bible, the learned author says, on page 34, “Show us the page in the New Testament, where Jesus Christ obliges, or even invites men to read the Holy Scriptures, and receive as divine the doctrine which each believes that he finds there. For three centuries the Protestants have ransacked the Bible, and this decisive page is yet to be found.” The sophistry of this priestly cunning is apparent. First, suppose God gave us his law, with no command to read it. Would it be any the less our duty or privilege to read it? Do legislators command us to read their laws? Are heirs commanded to read the will of the testator? Does a father command his child to read the letter he sends? The second sophistry is in the words, “doctrine which each believes he finds there”—as though some mortal error would be *found there*. No man really finds anything but truth in the Bible. The error is in himself. God only commands us to *believe* and obey his Word, and not deduce metaphysical doctrines from it. “Show us the page.” “Search the Scriptures,” said Jesus. (John 5: 39.) Will that accommodate you, friend priest? But how can your people show you the page, when you forbid their reading it?

Again, said the learned author, “Does the gospel furnish us with any hints, which betray in Christ or his apostles the intention of writing and entrusting to a book the mission of converting the world?” I reply, “As far as Protestants claim it, we say, Yes.” (John 20: 30, 31, and 21: 25.) John says he wrote that we might believe that Jesus is the Christ the Son of God, and that believing we might have life through him. Here is writing to convert and save the world. “He no where orders them to write.” How do you

know? John 21: 25, says, "If all were written that Jesus said and did, the world would not contain the books that would be written." They wrote—wrote under the influence of the Spirit breathed upon them by Christ, "to bring to their remembrance all that he had said," etc. How do you know that they wrote without authority? Deal gently, good sir. There is a day of reckoning when your priestly robes may not shield you from punishment for so boldly speaking against Christ and his holy apostles.

The author says further (page 34), "Only six of them wrote anything." "Only six." Let us count. Matthew, Mark, Luke, John, Paul, Peter, James, and Jude. Just six, is it? How old are you, Father Martinet? But you will say, "two of them were not apostles." But, first, you cannot prove that. And, second, it does not help your argument. Luke 1: 1, 3, says *many*. The learned Catholic says, "*only six*."

X. The next objection is as follows: "The impossibility of multiplying, sufficiently, copies of the sacred book to render the reading of them common." Not so. The Catholic Church spends more money annually in costly trappings, adornments of altars, priestly robes, statuary, paintings, tall spires, and chiming bells, than, if better laid out, would supply every votary with the Bible. But it is not absolutely essential that each have a Bible. A testament, or even one book of the gospel, well studied, will impart more knowledge of salvation than many thousands of the masses of the Catholic Church. Also, one gospel would serve whole families, or neighborhoods, or even parishes, if needful. But we thank God that the Bible can be supplied. The author proceeds:

XI. "It is well for Luther that he did not come into the world until a century after the immortal discovery of Guttenburg [printing]. A hundred years earlier his idea of directing two hundred and fifty millions of people to read the Bible would have been received with *shouts of laughter*, and would have inevitably caused his removal from the pulpit at Wittenburg to an hospital for the *insane!*" (Page 36.) By this we learn that intelligent priests would have joined in *shouts of laughter*, at any one directing the general reading of the Scriptures, one hundred years before the age of Luther. Let us now see at whom the priests would have directed "shouts of laughter," and whom the bishop's judgment would have condemned to the *insane asylum*. In John 5: 39, Jesus said to the people, to all who can read it, to the end of the world, "Search the Scriptures." This was more than an hundred years, yea, fourteen hundred years before Luther. Over three thousand years ago—(Deut. 6: 6,) "These words . . . shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them," etc. Now, sir Abbe, and sir Archbishop, was the great "*I Am*" saluted with shouts of laughter, or judged worthy an insane hospital?

Do you judge the divine Lord worthy of "laughter," or a strait jacket? Shame on your unscriptural spirit. The truth is, that the reading of the Scriptures was always a common thing with God's people, except when they were in captivity at Babylon or Rome. When the law was first given, we read, (Exodus 24: 7), "Moses took the book of the covenant, and read in the audience of the people." After they returned from captivity, (Neh. 8: 1,) "All the people gathered themselves together," "and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel" (not the priests only) and he "brought the law before the congregation both of men and women, and all that could hear," and "read therein . . . from the morning until midday, . . . and the ears of all the people were attentive," etc., and "all the people wept, when they heard the words of the law." First psalm, David said, "Blessed is the man" whose "delight is in the law of the Lord." Jesus said, (Rev. 1,) "Blessed is he that readeth," etc.

XII. So Jesus himself was in the habit of reading to the people. The divine Lord (see Luke 4: 16) "As his custom was, went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias." Acts 8: 28, the eunuch, seated in his chariot alone, was reading the Scriptures. Jesus said, (Matt. 24: 15,) "Whoso readeth, let him understand." Luke 10: 26, "What is written in the law? how readest thou?" In Col. 4: 16, Paul, the great apostle, who must have known as much of Christianity as the Abbe or Archbishop, said: "When this epistle is read among you." I. Thes. 5: 27, "I charge you . . . that this epistle be read unto all the holy brethren." II. Cor., 1: 13: "For we write *none other things* unto you, than *what ye read*." Col. 4: 16, "When this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea."

From these directions, two things are evident, viz.: First, that these apostles who directed this general reading of the Holy Scriptures were not Catholic priests, but that they desired all the people to know the Scriptures. And they had not, like the Archbishop, unnumbered mummeries, unknown to the Bible, but spake "None other things than those which the prophets and Moses did say should come." (Acts 26: 22.)

XIII. And the Scriptures were constantly read in public, as witnessed by the following passages: (Acts 13: 27,) "The prophets which are read every sabbath day." (15: 21,) "Moses" "being read in the synagogues every sabbath day." (13: 14, 15,) "On the sabbath day, . . . after the reading of the law and the prophets," "Paul," "and . . . said"—*i. e.*, preached unto them. (13: 44,) "The next sabbath day came almost the whole city together to *hear* the

word of God," and not to say "mass," for there were no Roman Catholics there.

XIV. Therefore we find among the people much, and a very common knowledge of the Holy Scriptures, which the Savior recognized, and appealed to, saying: (Matt. 12: 3,) "Have ye not read what David did?" (19: 4,) "Have ye not read, that he which made," etc.? (21: 16,) "Have ye never read, Out of the mouths of babes" etc.? (22: 31,) "Have ye not read that which was spoken?" (21: 42,) "Did ye never read in the scriptures, The stone," etc.?

These few selections from the first book of the New Testament, show that the divine Savior considered the common people familiar with the reading of the Holy Scriptures. Nor did they receive such hints with "shouts of laughter," as would an audience of Catholic bishops, or consider him *insane*. John 2: 17, "And his disciples remembered that it was written." 12: 16, "Then remembered they that these things were written." And if the priest would read, he might also remember.

XV. The reading of the Scriptures was the privilege of all the people who thus understood, as said Paul, (Eph. 3: 3, 4,) "I wrote afore in a few words, whereby, when ye read, ye may understand." Thus they were taught, and the people (John 2: 22) "believed the scripture," being taught that they had this "more sure word of prophecy." II. Peter, 1: 20, "That no prophecy of the scripture is of any private interpretation," but is (Rom. 16: 26) "made known to *all nations* [without exciting laughter] for the obedience of faith." Therefore we learn that even children are able to understand, and adults are made perfect by the Word of God, as St. Paul said, (II. Tim. 3: 15-17) "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." What a glorious testimony to the Word of God? Therefore, the holy apostles are not engaged in preaching masses, and holy water, etc. But said St. Paul, "Preach the word." (II. Tim. 4: 2.) And said St. Peter, (I. Peter 4: 11,) "If any man speak, let him speak as the oracles of God." Isa. 8: 20, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

XVI. By these, we also learn that the Scriptures were written, not for the private interpretation of the priest, but for the people. Rom. 4: 23, 24, "It was not written for his sake alone, . . . but for us also." Rom. 15: 4, "For whatsoever things were written aforetime were written for our *learning*, that we through patience, and comfort of the scriptures might have hope." Eph. 3: 4, 5, "Whereby, when ye read, ye may understand my knowledge in the mystery of

Christ, which in other ages was not made known unto the sons of men." Acts 17: 11, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so."

REMARKS.

1. Is it not strange that a church in this day of light can be imposed upon by men so void of the knowledge of the Bible?

2. Is it not strange how readily a few passages of God's Word overthrow the arguments of the greatest priests of Rome?

3. It appears evident that the people of God of olden time were constant readers of the divine Word.

4. It is evident that they were not Catholics, nor their teachers Catholic Bishops.

5. Would it not be well for all Protestants to drop whatever is not in the Bible from their religion, and unite on the Bible alone?

6. The Catholic Bible does not read materially different from the Protestant in the above quotations.

When Dr. Summerbell resigned the pastorate of the Cincinnati church years afterward (that is, in 1874), to take charge of the church at Conneaut, Ohio, he was, as to service, the senior pastor in the city, and known by all as one of its ablest and most fearless ministers.

He had attracted wide attention, and was fully awake to the subjects agitating the masses. On February 23, 1866, he delivered the address on the "Eight-Hour Question," of which the press spoke as follows:

Greenwood Hall was crowded to suffocation last night. Rev. N. Summerbell delivered an address, a copy of which was requested for publication. It was an eloquent plea in behalf of the working-man, and was warmly applauded.—*National Union*.

We never saw a larger audience in Greenwood Hall. Rev. N. Summerbell was the first speaker. He read from manuscript a highly rhetorical and eloquent discourse.—*Cincinnati Gazette*.

Greenwood Hall was crowded to suffocation last night. Rev. N. Summerbell made a very eloquent speech, which was frequently interrupted by loud applause.—*Cincinnati Enquirer*.

One of the largest and most enthusiastic meetings of the working-men was held last night at Greenwood Hall, in advocacy and support of the eight-hour labor question.

The meeting was organized by calling Mr. L. McHugh to the chair. Mr. Thomas Leonard was chosen secretary, and a number of vice-presidents were appointed. Messrs. T. J. White, Robert Pye, and John Dohan were appointed a committee to report resolutions.

Spirited addresses were delivered by Rev. N. Summerbell, Hon. Fred. Oberkline, and General Banning, of Mt. Vernon, Knox County, the author of the eight-hour bill now before the legislature, after which Sergeant Haller took the stand and made a stirring speech.—*Cincinnati Times*.

THE EIGHT-HOUR QUESTION.

MR. PRESIDENT AND WORKING-MEN OF CINCINNATI: I am happy in the opportunity of addressing you on the subject of labor. Man was created a laboring being. This is his normal condition. Idleness is the sin, nay, more, it is the blunder of life; as contrary to our nature as to our duty to God and man. Thus we read: "There was not a man to till the ground" (Genesis 2: 5); and the Lord God formed man and said, "Replenish the earth, and subdue it" (Genesis 1: 28); and God "put him into the garden of Eden to dress it and to keep it" (Genesis 2: 15). And the command is, "Six days shalt thou labor." (Exodus 20: 5.) Therefore he who spends the six days in idleness violates the command equally with him who works upon the sabbath, and is in no condition to cast stones at his neighbor. Idleness is the stagnant pool where humanity ferments, sending forth a moral miasma, poisoning the very fountain of life. It is the gulf of sin, the empire of Satan; it is heresy in religion, and everywhere rebellion against God.

Labor gives needed exercise and health for body and mind. It generates thought and expands the soul, and is equally conducive to virtue and religion. Out of labor come forth needed blessings. Labor clears the forest, and plants the fruitful garden in the desert wild. Labor builds our cities, and covers the sea with ships. Labor is the deep granite foundation of civilization and religion, on which the wise man ever builds his house; the great conservator of science and true foundation of learning. Annihilate the workshop, laboratory, and factory, and you blot out the archives of civilization. The knowledge perpetuated in the labor of life eclipses the wisdom of the classic halls. Therefore, the blow aimed at the laboring man is stricken at the world's civilization. Labor brings everything to perfection. The primitive earth six thousand years ago was without form and void — worthless was the dark and shapeless mass. It needed labor. Lifted to its place by the power Omnipotent, swung in the foundry of the great Creator's workshop, it was simply "raw material in the shop" before the morning light of that first great working day. Silently came the Spirit of God, moving near the shapeless mass, "And God said, Let there be light: and there was light."

Then commenced the formation of the earth, by the great Architect of worlds. The rugged mass is changed and ornamented; the beautiful world, with blooming field and blazing sun, appears. The earth, and sea, and sky, all teem with life. Birds of the air, with warbling song, surpass the garden flowers, and man in paradise appears, image of Him, the great Eternal One — made little less than God;* but, oh, how much abused!†

*Hebrews 2: 7: "A little lower than the angels." Psalm 8: 5: "Lower than the angels." The original Hebrew, *Elohim* (God); namely, less than God.


†James 3: 9.

The six days are ended, and man, image of the great Creator, starts on his subordinate mission; but, oh, what labor is before him. Houseless and homeless were our ancestors; hatless and shoeless was this King of all the earth. But he was of good family; as we read, "Which was the son of Adam, which was the son of God." (Luke 3: 38.)

And the great Father gave the newly married couple a great "outfit." A large farm was the new world. What think you it needed? Was it some fine ladies and gentlemen, despising work? Would Adam advertise for a coachman, and Eve for a housekeeper? No! Adam was a laboring man, who, by the sweat of his face, was to gain his bread, and there began the labor of life. Man first sought shelter beneath the friendly tree, then built a booth,* long before the *bethel* (house of God), the massy castle, or magnificent temple arose. Look at him again: wearied he sinks down to rest, and then employs his mind. A moment later he has mastered the noble horse, then seizes the descending stream to grind his corn, and harnesses the angry waves to assist him in his work. At first he swims the stream, then builds his raft, and next the bark canoe, till by and by, by labor's steady, persevering power, the mighty ship appears, and the steam engine. First, the winds are harnessed to his sails, and next the iron horse, well-fed on fire, drives the immense palaces over the seas, or with lightning speed drags over the earth long rows of house-like coaches, as though a city moved at once. Man learns to obey the great example set at first, and by labor subdues the earth. The mortar and pestle to grind his corn give place to the mill, the horse of life gives place to one of iron, and the errand boy to the swift lightning. But it was a world of toil by which the great book of human progress was written, and the pen was labor. How many backs were bent, how many arms have ached, before the lever or the screw appeared; before the simplest tools, much more the vast machinery of modern times. The progress of our race was in the toil of the laboring man. The sweat of his face marks every step back along the pathway of six thousand years. And to-night we meet to ask: Is it safe for the laboring man to be permitted to say, not how many hours he may or how many hours he can work, but how many hours in the twenty-four he *must* dispose of, whether he will or not, or whether he is able or not? how many hours he shall be compelled to dispose of in the world's market for a legal day's work? how many hours his bones and muscles can endure, or whether he has any rights in the matter?

Labor! Labor is the wealth of the world! How many learn, in despising labor, to despise the laboring man?

Working-men of Cincinnati, I desire to speak for your good, and

*The second letter in the Hebrew alphabet is *beth*, from which we have "bethel," and signifies "a house." It is a hieroglyphic in the form  of a shed.

will freely state that the "Eight Hour Reform" is one on which honest men may differ; therefore, I will submit my arguments in modesty. Labor, though honorable in itself, becomes an evil to the laboring man when he is reduced to slavish toil—the common lot of the laboring man. This is done by too great an extension of the hours.

1. I contend that eight hours, hard labor, is sufficient for a day for those who must labor every day through life. Is it not?

2. I contend that men will do nearly as much work in eight hours for the day as they will in ten. The system gives way when kept upon the rack ten hours.

3. I contend that eight hours of hard toil is a large proportion of the labor of life for one man.

4. I contend that ten hours is more than is, or can be, uniformly made during the short days of winter, or should be, during the sultry days of summer.

Yet I would leave all free, so that during the spring and winter months, or at in-door employment, a mechanic may make twelve or even sixteen hours, if he desires; yet we contend for the eight hours, that all may not be compelled to labor more.

Nor do I contend for the same wages for eight hours as for sixteen. Both the number of hours and the price of labor will be regulated by the demand. We cannot bind the future; we only wish to lessen the weight by law, so as to leave men free. If eight hours make a day's work, then men may hire more hours at whatever price labor will demand; but while the law demands ten, men cannot find employment for less, however unable they may be to perform it.

Yet we must carefully guard against harsh judgment toward employers. We argue not against them. It is no crime to be an employer; no crime to be wealthy. God blessed Abraham in riches as well as Lazarus in poverty, and heard the prayers of Cornelius, the "just man," as well as Zaccheus, the publican.

Nor must we envy the capitalist. Capital is absolutely essential to the prosperity of any people, especially the working classes. Take capital away, and we would have builders with no houses to build, ship carpenters with no vessels on the stocks, mechanics with no shops, and operatives with no factories.

Besides, you are yourselves seeking affluence, and by cultivating prejudice against capitalists you are injuring your future selves. Rather, let us rejoice in every man's prosperity, as we desire prosperity for ourselves and for our children.

The worst feature of the French Revolution was hatred to the rich. Never imitate those revolutionists. You are yourselves nearly related to the highest. There is no impassible gulf in the way of your progress—nothing but your own inertness, want of capacity, or activity. Franklin stepped from the press to the council; Burritt from the

forge to the editorial sanctum. Be philosophers! Imitate Franklin! Let each mechanic endeavor to honor his calling and command the respect of his fellow-citizens. Be an example to the rising apprentices worthy of imitation. Encourage them by studying to simplify their labors by science—lessening the amount, perfecting the form, and increasing the result, so as to render human efforts more effectual. Do not despise your calling. Jesus, the divine “Son of God,” stooped from heaven to a workshop. “Is not this the carpenter?” they asked. (Mark 6: 3.)

Editors, deal gently with this subject. Do not bend the mighty power of the press against the laboring man. I have been warned for the part which I have taken in this cause. It is said that ministers should preach the gospel and let reforms alone. Poorly do such persons understand the gospel. I would be a follower of Him who preached the gospel to the poor. (Luke 4: 18; Acts 10: 38.) Yet if it be a crime, I plead guilty. I am the first minister in the city to lecture in its favor, and “I propose to fight it out on this line if it takes me the whole summer.” I regard this as the great reformation of the nineteenth century—liable to abuses, but none commensurate with its benefits. Steam and machinery have destroyed many lives, yet these are not to be repudiated, but the ignorance and sin in their bad construction and management.

5. Again, I contend that the long day’s work is wrong in that it is opposed to true sanitary regulations in compelling operatives to live in crowded tenements insufficiently ventilated and unwholesome, in order to be near the shops.

6. I contend that we thus encourage extortion in rents, thus making living more expensive as well as death inevitably more early. Is this right?

7. I contend that thus the city is injured, and its prosperity blasted on this false plea of protecting capital; while this reform will enable mechanics to reach suburban residences, with large yards and gardens, conducive to health, economy of living, and the beauty, growth, and prosperity of the city. These reasons are important, and not to be waived for slight consideration.

OBJECTIONS.

But it is urged:

1. “That a sudden change will injure the city, as capitalists will be unable to contend against the competition of States where the system may not be adopted.” I reply that no such sudden change is *desired*, as it would operate unfavorably for the working-man as truly as for the employer.

2. “Labor is the wealth of the world; if we diminish labor, we diminish the world’s wealth.” I reply that this is a true statement and a logical conclusion. We admit its force, but the thunderbolt

passes us without harm, for we would not so much diminish the amount of labor, as rightly distribute it and change its form. I contend that labor is the mechanic's stock,—his capital and merchandise in the world's market,—and I want him to have the right to say how much of this stock he can afford to dispose of in a certain way. Remember, the question is not, "How many hours *may* he work?" but "How many hours *must* he work?" That is, How much of his time *must* he be compelled to bring to the world's market daily, or not appear there at all? This, I contend, should be low enough to enable, not only the majority, but those who are disadvantageously situated, to comply with the requirements of the law without being oppressed, when the strong and those desiring to secure greater returns can, as per contract or mutual agreement, work more hours—ten, twelve, or sixteen, if they are able and the demand requires it.

The triangular division of eight hours for work, eight for sleep, and eight for the cultivation of the mind, is a pretty harmony of words, but man has other calls and cares than these. The time of an ox or horse may be thus divided—eight hours for work, eight for food, and eight for repose; but not so with man. Ten thousand duties call his attention: domestic duties, and domestic cares; the wants of the poor, and the wants of the soul; the demands of the body, and the demands of the mind. Ten hours for work, eight for sleep, three for meals, and going to and returning from work; two for ablution, dressing, the toilet, and similar duties, and *one* for devotion in private or family worship, or at church, leaves none for daily reading, study, charity, and the ten thousand duties of life. No, friends; we would not diminish labor,—the wealth of the world,—nor would we kill the goose that lays the golden egg.

3. "Most men of fortune procured it by working from twelve to sixteen hours," etc. We reply, This is true and to their credit, and so it will ever be. But all cannot amass fortune, or endure this excessive tension. To those who can, we offer no hindrance. We love industry and deprecate idleness. The loafer is but a step from the criminal, and in idleness he totters to that step, forced to it as he falls.

4. To the objection that "men cannot do a day's work in eight hours," we reply that this simply depends upon whether eight hours' labor constitutes a day's work.

5. To the objection that "we cannot afford to pay," etc., I reply that the demand will regulate the "afford," it being as easy to pay high prices when there is a great demand, as low prices when times are dull. We also believe that nearly as much can be done in eight hours as is now done in ten, ten hours being too long a time to continue the strain of muscle in hard toil.

6. That "it will do no good to shorten the hours, as it will only give more time for the saloon and vice." I reply that I fear that in

many cases this will be too true; but this gives us no right to deprive all of the blessing, lest some should abuse it. Our great Father did not deprive us of hands, lest we should steal; nor of tongues, lest we should blaspheme; nor of liberty, lest we should do wrong, it being better that some should do evil than that all should be deprived of the power of doing good. But there is a self-constituted aristocracy, which can never see "why the poor cannot work more hours? why they must pay them more wages? what they want with so much money? or why they spend so much?" And they shudder at the thought of *rugged vice*, but move deliciously in the *refined halls of sin*. They spend their pounds where labor spends its pence; spend, not odd hours, but years, in idleness; hang modest drapery round voluptuous hearts, tingeing with modest hues the brazen cheeks of sin, gilding crime over with gold's rich patronage, and crowning vice with virtue's diadem. They feign the virtues which they never knew, and agonize o'er others' fancied errors all their own. Their very wealth the widow's right, obtained by wrong and fraud, or the fruit of orphans' toil. More work! More work! The world demands more work! But why must the producers of the world's wealth be the world's poor? driven to toil and begrudged rest? Our courts drag slowly along; why not increase their hours? Why must the apprentice seek his shop by the dawning light of the morning stars, and the student his office at nine o'clock? Why must those who work harder, work not only for less pay but also more hours?

The calling of the apprentice is as honorable as that of the professional student, and the surest hope of Cincinnati is in her manufactories. Rome was never poorer than when her poor withdrew, and left all rich in Rome. The down-trodden laborers of England to-day are the basis of all her pride and power. Their weary limbs procure her squandered wealth. In rags and hunger, they weave her princely robes. Yet the laboring classes have no rights which aristocracy feels bound to respect. No part of our community attracts less notice, and none is worthy of more, than the honest apprentice, resolving, by a life of industry, to be self-sustaining as he winds his weary way up the hill of science, weaving his own life into the web of civilization almost unnoticed and unknown. Often during the winter months, roused from his sleep, perhaps by a widowed mother, long before day, he takes his scanty meal and hurries out, facing the chilling blasts of early morn—shivering to the shop. Every day from daylight to dark; every day and every week, from daylight to dark. He ends the toiling day with a rugged meal, and with no time to wash and dress, tired and discouraged, he sinks to rest, to sleep, to dream of to-morrow's toil—daylight to dark. Too weary to study, he can only toil on, his whole life covered by a broad, dark cloud, shutting out the sunshine that belongs to all. Two hours a day would unloose the iron grasp, and give him opportunity to

improve his mind and prepare for greater usefulness. Were apprentices allowed time to study, they would soon advance in science, in useful inventions and improvements in machinery, and in new principles.* Printers more frequently than other mechanics rise to high places, simply because of more favorable opportunities. Open the way to our apprentices, and thousands will rise to the highest throne of scientific attainment—men of more vigorous thought, because of more healthy bodies than the enervated students, pale and dyspeptic, which come from the lap of luxury. How often, even now, does the innate genius rise from the humblest calling, to scatter intellectual light to the most distant part of a benighted world. Joseph and David were but shepherd boys, Homer a slave, and Paul a tent-maker. Socrates was long a private soldier; afterwards, barefooted, he marked the path of wisdom. George Stephenson, the working-man, was the successful inventor of the locomotive; Inigo Jones, the carpenter, was England's great architect; Kitto, the renowned Bible commentator, was a shoemaker; the world-renowned Ben Johnson was a barber; Sir Richard Arkwright and Jeremy Taylor were laborers; while Elihu Burritt, who speaks twelve languages and reads near forty, now editor, philanthropist, and philosopher, acquired most of his knowledge while working as a common blacksmith; and Franklin, the runaway apprentice, yet shines as one of the greatest moral and natural philosophers, philanthropists, and statesmen, ever adding fresh luster to liberty's fair diadem.

For the Franklins and Burritts yet apprentices we want better opportunities. Apprentices should study books as well as machinery. Mathematics and science—natural philosophy, algebra, and geometry—are as essential to the mechanical arts as to the professions. The student “consumes the midnight oil,” but the apprentice studies by the firelight—a pine knot in the country, or coal grate in the city; studies without a master, and the workshop turns over her men, some to adorn the bar, and some to add new luster to the pulpit; some to infuse new energy into the Senate, and some to guide the ship of state; adorning alike the tranquilizing fields of philosophy and the glittering paths of science. Why then should they be stretched upon the rack of labor, or broken upon the wheel of overtasked periodical toil, without time for improvement? Learning is required everywhere. Every laborer in the earth should be a geologist, every farmer a chemist, every gardener a botanist, and every architect should understand geometry. Who more than the practical

*Two hours a day would enable an apprentice to master an ordinary study every three months, or at least three during the year. Supposing him blessed with the common education of young lads, he could perfect quarterly, first, arithmetic, then grammar, and so on, in their turn, history, geography, algebra, geometry, geology, familiar science, and natural, mental, and moral philosophy, and even higher branches, and thus be enabled to adorn his calling, or compete for the prize of honor with more favored students.

builder should understand "that the square described on the hypotenuse, or longest side, of a right-angled triangle is equal to the sum of the squares of both the other sides," and so be enabled to determine the required length of a rafter, a ladder, or the height of a mountain? The steps in mathematics are plain and easy, rising in mystic power from principles self-evident on the plane of every-day life up to the charmed mountains of celestial beauty; and none more than the apprentice and mechanic would delight, not only in following the greatest masters, but in opening the way to new mines of useful truth had they but the opportunity. Every apprentice toils on; not up, but at the hill of science, long enough, and hard enough, with mind enough, and soul enough, to reach the highest goal. But he needs assistance to find the nearest road; a friendly hand to guide the way and opportunity to investigate. But he finds no friend at court; labor is despised, and with it, too often, the laboring man.

We search the olden codes in vain for laws designed to benefit the poor.* The boasted legislators of Greece knew them not, though the Helenist's chisel is equal to his pen, and monuments,—Doric and Corinthian,—worked in granite columns, equal in immortality the sentences of Plato or Pythagoras.

The "twelve tables" of Roman laws recognize no rights of the poor, and Rome's baseness never appeared more perfidious than when she called them from their chosen hill to deceive them with false promises.

The boasted "Magna Charta" of England only secured the baron's rights; not the rights of the laboring men. If farmer's implements were secured, it was only to benefit the lordly baron. Poor men continued to be sold at the fairs, often for less than the price of a horse; and while a contemptible fine was the penalty for killing a man, death was the penalty for killing a hare in a gentleman's park. No word ever caused such terror in an English court as the simple sentence of her rising poor: "If we work for these gentlemen, we demand that they do pay us wages."

And the blackest treachery of an English king was when the monarch, after promising the renowned "Wat Tyler" (Walter the Tyler) the people's freedom, and employing thirty clerks to write certificates of the same, yet, after murdering their leader, and breaking up the army by fair promises, unfairly broke the royal word. Aristocracy never did hold faith with the children of toil. A noted change in the condition of English mechanics dates from the organization of the "Free Mason's Lodge"† in the days of Henry III., in the thirteenth century. This order was composed in that day of real artizans and practical mechanics, who, in a well-governed society,

*The laws of the Israelites are a fine exception, as all other precepts of the Bible. See Deuteronomy and other sacred books of the Jews.

† Goodriches History of England, page 22.

traveled from place to place wherever great buildings or temples were to be erected, and by their skill and independence gave a dignity and character to the craft, far eclipsing the influence of many of the idlers of the present day who, ignorant of any useful calling, glory in legends of Hiram. Labor is truly the wealth of the world. Gold is used in exchange to show that the holder is entitled to so much labor, or labor's product — product of sea or land, of field or farm, of shop or loom. With enough of labor and labor's product to supply our wants, money would be as useless as the leaves of autumn.

Despise not labor; trample not upon the rights of the laboring man. "Six days shalt thou labor," is a divine command, and God set the great example. He placed the earth upon the wheel, and molded it into form in the vast machinery. Immense furnaces melted the yielding rock, and poured it out in overlying strata, cooling deep and firm. Coal beds were formed; great earthquakes plowed the mass, heaving up mountains and furrowing deep valleys. He planted the garden and sowed the fertile fields. God was at work in his own vast factory, and sun, and moon, and stars, leaped to the vaulted sky at the Creator's bidding, and, as they whirled along, threw from their burning wheels the blazing day. Next, things of life appeared in every varied form, — bird, fish, and brute, — supplying with living things earth, sea, and air. Again I hear the Voice divine, as when at first he said, "Let there be light." So now again, "Let us make man in our image," likeness divine. Thus spake God to his Son. (Hebrews 1: 1-3; I. Corinthians 15: 24-28.) One man, one pair — the crowning work of the great creation. The work is done, and silence reigns as when the earth, a shapeless mass, floated at first in its primeval darkness; but in God's image man appears, a lesser creator,

"Foremost of created things,
Head of all thy works he stood;
Nearest the great King of kings,
And little less than God."

I listen again, and hear the voice of the great Creator's children. The woodman's ax, the driving plane, the anvil's ring, the buzzing wheel, the whirl of swift machinery, the furnace, and the forge. The world has become a vast workshop. Mines are sunk, mountains are leveled, and rivers are turned; forests are manufactured into furniture, ore melted, and all the raw material of earth is passed through the new workshops and molded into form for the use of man. And now a new creation springs to view. "God made the country, but man made the town."

Cities arise, temples and palaces appear, ships ride the ocean, men with lightnings play, rivers turn the wheels of vast machinery, fire and water drive the iron horse, rocks melt, iron molds, nature

blooms with new organized life, harvests blossom at the touch of man,—a new creation rejoices under the plastic hand of God's image in humanity, the mechanic and the working-man. The laboring man stands the true representative of the great Creator. May he never forget his noble calling, or disgrace it by unworthy works. Oppress not the laboring man, but measure his hours by winter's shortest days.

In June, 1866, he held a debate with Rev. Dudley Downs, of the Disciples, at the Union Christian church near Clinton, Illinois. Summerbell contended that the kingdom was set up and the gospel preached before Pentecost. Downs denied. Downs contended that baptism was indispensable to pardon. Summerbell denied. During the discussion Mr. Downs conceded the following points:

We should pray before baptism.

We should not "seek" or "feel" after God in the water.

We cannot call Jesus Lord but by the Holy Ghost.

Women should speak in church.

God may save persons without baptism; and other points.

On account of the failure of the reporter to transcribe his notes for the book intended by Summerbell, a second debate was held between these speakers in Clinton, Illinois, on October 23, 24, 25, and 26, 1866. The subject of this discussion was "On the Establishment of the Kingdom of Christ and the Design of Baptism." But again the reporter failed, and the debate was never published.

It should be remembered that all of Dr. Summerbell's public discussions arose from the desire of brethren at a distance from the place where Dr. Summerbell lived. That is, he was *sent for* to debate. The controversies were never on account of difficulties which he had with any resident ministers, with whom his relations were always of the most fraternal character; even being on terms of personal intimacy with Jewish rabbis and Catholic bishops and priests.

In the city of Philadelphia, Rabbi Wise, of Cincinnati, there for a service on Broad Street, told the writer of these lines that he had often invited N. Summerbell to preach for him in the Jewish "temple," and how he had held it against him that he had never consented, though he, Wise, had sometimes preached for Summerbell.

We suspect that Summerbell declined because he did not wish to preach anywhere where he would not feel free to preach Jesus Christ.

In conversation with Rabbi Wise, Dr. Summerbell once said: "Why do you oppose Jesus? He was a Hebrew, a descendant of David, your own king. He came to Jerusalem, in the land of Judea, and was a Jewish rabbi. The Jews ought to claim the greatest teacher of the world for their own."

"That's so," said Wise, "I will write a book on that."

The following appeared in the *Gospel Herald* of August 18, 1866:

QUESTION AND REPLY.

"ELMORE, ILLINOIS, July 22, 1866.

"MR. SUMMERBELL: I desire to know if you would review 'An Infidel Work.'

F. P. DURANE."

REPLY.

BROTHER DURANE: It has been some twenty years since I saw the book you mention. Then, after giving it a careful reading, I tore out the inside and carefully committed it to the fire, and have since used the cover to lay away old sermons in. I considered the author second only to Voltaire as a falsifier. No dependence can be placed in anything he says. He was a man of great learning, not, however, greater than that of most of his quondam brethren, the clergymen of the Church of England, to which I think he belonged. But his work amounts to *nothing*. Professor McKinney a few years ago met all his principal arguments in a debate with a living skeptic at Yellow Springs, and so handsomely defeated him that he never appeared in the place to advocate his sentiments again. Ireland was not cleaner swept of toads and snakes than Yellow Springs of infidel arguments. Mr. ——'s supposition that the gospel arose first at Alexandria, is most foolish. There is nothing in the gospel akin to the Alexandrian philosophy. Besides, if it had, of course the first Christians would have gloried in it and not denied it, since Alexandria was a seat of learning and the home of philosophy, and much more honored among the Gentiles than Jerusalem. His argument that Christ is the Chrishna of the Hindoos is equally foolish on the same principle. Disciples would never willingly change the god Chrishna off for the crucified one of Jerusalem unless on conviction of the truth of Jesus' divine mission. Do not be troubled about Mr. —— . He is dead, but Christ lives. Infidelity is worthless, but Christianity is the richest treasure of earth. Infidelity can do no good, but Christianity is converting the world. Infidelity destroys, Christ gives life. Infidelity gives us death eternal, Christ eternal life. None will embrace infidelity who really want to be good. You speak of Owen who debated with Campbell. They (Owen and his friends) built New Harmony, founded a city all of infidels, and built a temple. The city is a thriving Christian village. The great temple is a modern pork-house. The families of the Owens are members of the various churches of the village. Don't be afraid of infidelity—it is dead. It can do no harm worth mentioning against Christ; once it could. Eighteen hundred years ago infidelity was strong, and rich, and popular with kings, and empires, and philosophers. Christianity was a little child then, and infidelity crucified it, and killed it, and buried it. But the little child looked up to God, and he reached down his arm and took it by the hand and led it on. Then infidelity fell, empires and nations left the skeptics' path and bowed to Jesus, and now infidelity, like vermin, shrinks in holes and dark places—its empire lost, its sceptre gone.

N. SUMMERBELL.

He was early a champion of the rights of women in the church, and we find the following in the *Gospel Herald* of the issue of July 27, 1867:

WOMEN'S PREACHING.

1. Miriam, the sister of Moses, Deborah, the "mother in Israel," Huldah, "in the college in Jerusalem," Anna, "the prophetess," and the four daughters of Philip make up the eight women who are named as prophets or prophetesses in the Bible, while Phebe (Rom. 1:1) is called a deaconess, and heads a long list—Priscilla, Mary, Tryphena, Tryphosa, Persis, and others commended by Paul.

2. *But did they preach?* How could they when Paul says, "*I suffer not a woman to teach.*" I suffer not women to speak in the church, but to "keep silence" (I. Cor. 14:34). The *church*, not being a meeting-house, but the *people*, what eternal silence is here imposed upon the women. Like orbs that roll in splendor round the earth—

"In solemn silence all
Move round the dark terrestrial ball;
Nor real voice, nor sound
Amid their radiant orbs is found."

Absolute silence—*silence* is the word. Not to speak—to teach—but to keep silence. Like the fishes of the deep, without articulation—silence eternal in the church. They must leave the church if they would speak, or sing, or pray. Yes, *silence* is the word. Oh, but, says the objector, you carry it too far. I only argue that they must not be ordained, or administer the ordinances; but as for singing, "*Let them sing on.*" I only quoted the words "silence," not "speak," etc., to prove that they were to "serve tables," and were not to be ordained. But if you appeal to Paul, to Paul you must go. And Paul says nothing about ordaining or ordinances, etc., but "keep silence." Can you not see that you misunderstand Paul? Would Paul command eight persons inspired as prophets not to speak? Would Paul fight against God and command to hold their peace those whom God commands to speak? And here are eight against one. If he does, who will govern—the eight or one? Eight whom God commands to speak or one whom King James's translators, and your interpretation, command to keep silence? Come, up to the work—who has authority to silence those whom God commands to speak?

3. But, replies one, the office of a deaconess was not a preaching office but for the service of tables, as I have proved by the ordination of the seven deacons (Acts 6). But hold. You guess at the premises and blindly jump at the conclusion. "But Dr. Schaff says," etc. But who told Dr. Schaff? If it is in the Bible we can get it where Dr. Schaff got it. "But Professor Stuart says," etc. Neither Dr. Schaff nor Professor Stuart says anything to the point for which they give any authority. Here God has inspired at least eight women as

prophets, and we deny the authority of any man so to interpret Paul as to silence those whom God commands to speak. In the whole Bible there is not one hint against women's speaking but in these words attributed to Paul. And surely Paul would regret in heaven, could regret come there, that he had innocently given occasion to such an unbiblical doctrine. Christianity, in prophecy, proclaimed that women were to speak. Joel, the Prophet, 2:28-32, "And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered."

Christianity was introduced by women's speaking. Said Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed." (Luke 1:46-48.)

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." (Luke 2:36-38.)

Mark this—Anna, the prophetess, in the temple **SPAKE**—gave thanks and spake of Jesus to all them that looked for redemption in Jerusalem.

The Pentecostal revival was introduced by women's preaching. Acts 1:14, 15, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

"And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty)."

Acts 2:1-4, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Mark the words (Acts 2:4), "And they were all," etc. Next, Peter quotes the words of Joel on women's preaching:

"But Peter, standing up with the eleven, lifted up his voice, and said: . . . This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 2:14, 16, 17, 18, 21.)

Such is the scripture record, and such the divine testimony. Who dares gainsay it? The place which woman holds in society is an index of its degree of civilization. In the American forest she is a squaw, silent in converse, and man is a savage. In Hindostan she is degraded, and man is a barbarian. In Turkey she is bought and sold, and man is half civilized. In the Bible she is a sister, a companion, a prophetess. She speaks in public, and man is a Christian. With the Friends woman is an equal, and the man is a Friend. Let us imitate the good and shun the barbarian's way.

N. SUMMERBELL.

We have said little concerning the power over an audience possessed by N. Summerbell, because it is impracticable with our limited literary power; but we may relate a little of what we have seen and heard. Sometimes he would, in his extemporaneous preaching, use the language of Scripture for several minutes at a time, weaving it together to construct the logic of his discourse in sentence after sentence, and what would be, if printed, paragraph after paragraph, and page after page, not interrupting the Bible language except to insert the phrases, "As Paul says," "As Jesus says," "As David says," etc. The effect was wonderful. Sometimes the hearer felt as if in the presence of a prophet. We have seen a whole congregation under the spell of his influence, leaning forward as he became engrossed in some eloquent period, and soon seeming to hold the breath to wait for the conclusion; and when he had completed the passage, the people would lean back in their places, and an audible sigh would run through the house as the people would take their breath. The swaying of the audience sometimes seemed like the waves running over a meadow or harvest field under a summer breeze. What made it a delight to listen repeatedly was the fact that he was ever new; sometimes repeating himself, but always with new imagery, or new logic, or new appeal.

His invitations to sinners were direct and tender. It was a favorite custom of his, in "giving the invitation," to take the large Bible off the pulpit, and bear it on his arm against his breast, down upon the platform, and sometimes, if the house was crowded, down an aisle of the church and back again, all the time exhorting and pleading with gentle tenderness. The Bible, Jesus, God, the church, heaven, and righteous-

ness seemed beautiful, as he would talk of them in his invitations. He won indescribable love from the people.

The following appeared in the *Herald of Gospel Liberty* of February 29, 1868:

THOUGHTS ON DEATH.

Dr. Summerbell, in his New Year's sermon, on the words, "This year thou shalt die"; "set thine house in order: for thou shalt die" (Jeremiah 28: 16; Isaiah 38: 1), after his introduction, a review of chronology, the calendar, and other topics, said:

1. The great and good king Hezekiah is the only man whose term of life has been revealed to him, or the precise date of whose death has been made known any considerable time before it occurred. His life was lengthened fifteen years in answer to prayer. The lives of others are sometimes lengthened by God's grace, or shortened by sin or misfortune. The barren fig-tree was spared another year, illustrating the *long suffering* of God toward the vessel of wrath. Many also have had increase of years by being raised from the dead; others, as Abel, have their days shortened by the hand of the murderer; while wisdom has "length of days in her right hand for the wise," and the fifth commandment promises lengthened life to the obedient. All these Scripture allusions teach us that the day of our death is not fixed, and, therefore, we should not suppose that each death is according to the will of God, and we conclude that—

2. *It is not wrong to mourn for the dead.* It is not murmuring against the divine providence to mourn for the departed; but not to do so is to encourage a stoical spirit quite contrary to Christianity and to destroy "natural affection." Abraham, Joseph, David, Mary, and Martha, and even Jesus, mourned for the dead. "Jesus wept" at the tomb of Lazarus. It is said that by mourning we desire their return. Even if this were true, it does not signify evil. Elijah desired the return of the dead and by his prayer raised the young man to life. Jesus desired the return of Lazarus, and encouraged the same desire in Mary and Martha.

3. *Death is not a friend*, as some suppose. The reason why Christians can meet death with a smile is because death is a conquered foe. Everywhere in the Scripture death is set forth as an enemy: "the king of terrors." "O Death, I will be thy plague," "The last enemy to be destroyed is death," "Christ came into the world to destroy death, and him that hath power over death, that is, the devil," plainly teach that death is an enemy. Death is the child of sin, the offspring of Satan. The wages of sin is death. Sin, when it is finished, bringeth forth death. A conquered foe. The Christian shouts victory over it, crying, "O death, where is thy sting? O grave, where is thy victory?"

4. *Death is an important period and crisis in human existence.*

"Be thou faithful unto *death*, and I will give thee a crown of life." "He that *loseth his life* for my sake shall find it." "He that endureth unto the end, the same shall be saved." "Blessed are the dead which die in the Lord from henceforth: . . . they rest from their labors; and their works do follow them." In all these passages the promises are made sure to the faithful, and their salvation certain at death. These promises are to those who are innocent or righteous, or who repent of their sins, and not to those who live and die impenitent.

5. No view of the impenitent sinner's position affords any rational hope after death. *Atheism* views his state as an eternal sleep, but with no change of character except by the annihilation of being. But his crimes forever remain in the archives of eternity, hung up in everlasting infamy, as a warning to others. Cain is forever seen as the first murderer; Pharaoh, the oppressor; Herod, slaughtering the infants; Judas, betraying his Savior. *Atheism* hopes for sleep, —annihilation; but redeems nothing, hopes for nothing but an eternal blank.

Deism imparts no well-grounded hope for the confirmed sinner. The Deist can only reason from history, observation, and experience. And he who considers the stern and relentless retributions of life; the destructive power of sin over the soul; the sorrow, the anguish, the protracted sufferings, the unavoidable death of the reckless sinner; the unceasing pain and wide-spread destruction which are constantly visible to us here, does not, can not rationally hope to avoid the *consequences* of a life of sin simply by the death of the body. No philosophy teaches that a physical change, internal or external, can remove guilt. The murderer sleeps, but awakes with all his guilt; the thief passes mountain and river, but is still a thief. The change of worlds destroys not memory, else it destroys identity, and our personality would be lost. Our souls, in effect, would be annihilated. It destroys not the conscience, else we would become worse instead of better. But if memory is retained, the sinner will remember his past life. If conscience retains her empire, it will overwhelm him with remorse. The Deist may argue that in the stern justice of the divine government all sins are *fully punished here*, and the full consequences of sin realized. But the simple punishment of crime restores no soul to innocence, or even favor. And as we see that the final result and consequence of sin is death, if the sinner destroys himself, and there is no pardon or forgiveness, but the full penalty must be suffered, then must the sinner suffer an eternal death. In any case, Deism affords no hope of deliverance. No; reasoning from past history and observation; the effects of sin, and the almost universal destruction, not only in the animal and vegetable kingdoms, but in the human family; downfall of empires; the desolations of armies; the ravages of disease and the broad

empire of death; all as truly now in the illimitable empire of God, as we will be in a future state,—it requires a *special revelation* to inform us that there is mercy for the merciful; and that, if we forgive our debtors, God will also forgive us "*all that debt*" which conscience tells us has accrued by our sins. Reason teaches that, as here sin debases, degrades, casts out from society, and destroys soul and body, so it will there. We may find fault with the nature of things and the organization of society; call it "*Partialism*," and charge the effects of sin on religion; but still the result is the same, and those who most persistently charge the separating power on the partialism of religion look themselves upon the drunkard with loathing, and carefully select their company.

6. *As with reason, so with revelation.* The only hope for the sinner is to turn from the evil way before overtaken by death. Here we are to "lay up treasures in heaven." An inheritance in heaven is reserved for those who are kept by the power of faith, through grace, unto salvation. You shall be recompensed at the resurrection of the just. Jesus commenced his preaching with warnings: "Except your righteousness"; "Except ye be converted"; "Except a man be born again, he cannot (inherit or) see the kingdom of God"; "Not every one that saith . . . , Lord, Lord, shall enter"; then there will be weeping when ye "stand without," when ye yourselves are "thrust out"; the unrighteous shall not inherit the kingdom of God; nor shall extortioners enter the kingdom of God; they which do such things shall not inherit the kingdom of God; no ——— shall enter the kingdom of God; corruption cannot inherit incorruption; without holiness no man shall see the Lord. These repeated warnings are not without cause. To say they apply to this life is vain; for where or when in this life does the Lord say to any, weeping and desiring to come to Jesus, "Depart from me?" Nowhere.

7. *Death* is a crisis in human existence. "Be thou faithful unto death, and I will give thee a crown of life" is the promise of the Savior. Life is the time to work, for "the night cometh, wherein no man can work." There are duties which must be performed in time or never performed—to have mercy, to obey the commandments, obligations to our fellow-men, wrongs to be righted; therefore, we are commanded to "*set our house in order*," in view of death. The following Scriptures confirm the truth that the consequences of this life, up to the hour of death, are then irrevocable: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." "Be thou faithful unto death, and I will give thee a crown of life." "And as it is appointed unto men once to die, but after this the judgment." "He that shall endure unto the end, the same shall be saved." "The wicked is driven away in his wickedness, but the righteous hath hope in his death." "Whosoever

will lose his life for my sake, the same shall save it." "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Such scriptures teach us that the consequences of this life reach beyond death, far down into the future world. Therefore, this command is to each one:

7. "Set thy house in order." That is, prepare for thy departure. Have all the work of life finished—all thy duty performed.

The following incident, which occurred in 1868, is related in the language of Elder William Beller:

The "orthodox" churches of the city issued a call for a series of union meetings, inviting all "evangelical churches of the city" to participate. It appears that the call was intended to exclude Elder Summerbell's church, the Disciples, and all others who were not trinitarians. Elder Summerbell protested and demurred against the call, that it was both narrow and sectarian, in several articles published in the *Cincinnati Commercial*, which undoubtedly increased his notoriety. In pursuance of his general ministerial labors he went to Lebanon, Ohio, and many of the citizens, especially the clergy, were anxious to see the man who had written the articles condemning the call of the "orthodox" clergy. While Elder Summerbell was staying with Rev. E. W. Humphreys, Governor McBurney, living just across the street from Elder Humphreys, had a birthday party on the evening of December 28, 1868, and invited Brothers Humphreys and Summerbell to attend. There was a large gathering at the governor's house, among whom were the prominent men of the city and their families, including the clergy, lawyers, doctors, etc. During the evening a young minister of the Cumberland Presbyterian Church, made himself very conspicuous by asking Dr. Summerbell questions and trying to get into an argument with him. Finally Elder Summerbell became a little impatient, and said:

"Young man, are you acquainted with your Bible?"

The young man replied, "Yes, sir."

"Let us see." Then Summerbell asked him to quote the first verse of the first chapter of John's gospel. The young minister foolishly attempted to quote the passage, but made a signal failure. Elder Summerbell then said:

"Young man, I would advise you now to acquaint yourself with your Bible before you attempt to argue theological questions again."

The next day a prominent lawyer of Lebanon by the name of Kelley O'Neal said to Brother Humphreys, "Our ministers had better let that minister from Cincinnati alone. He is too heavy for any of our preachers."

He was called in various directions to make addresses. We find among his papers, in pamphlet form, his address delivered before the Southern Ohio Conference, October 16, 1869.

His power in preaching was not solely in the logical force of it, but there was often wonderful tenderness and feeling. An incident is related by Elder William Beller, that occurred at a conference at Yellow Springs, Ohio, perhaps in the fall of 1870:

Dr. Summerbell was called on to preach the first evening of the session to a crowded house. His subject was, "The Greatness of the Son of God, or of Christ." He seemed to preach that night with greater force than usual, perhaps. He held the whole congregation spellbound during

the services, which lasted long. At times he spoke with great tenderness of spirit and pathos, melting the people to tears. In the back part of the house there were seated and standing a good many colored people. Among these was one old colored sister who became very much "warmed up" under the preaching, and commenced shouting, exclaiming, "Bless the Lord!" "Amen!" "Hallelujah!" "Glory to God!" etc. One of her colored brethren commenced to reprove her for being so noisy, and she said, "Oh, how can I help it when he preaches so good. You'll make more noise than I do if you miss Heben."

During this pastorate at Cincinnati he published his large church history, a royal octavo volume of 560 pages, giving the "History of the Christians" and the Church in general from the time of Christ to the year 1870. During the life of the author the book passed through four editions. The following is the—

DEDICATION.

TO MY MOTHER,

MARY SUMMERBELL,

NOW IN THE EIGHTY-SECOND YEAR OF HER LIFE, AND
FIFTY YEARS THE WIDOW OF MY FATHER,

REV. JAMES SUMMERBELL,

AND WHO, SOLITARY AND SORROWFUL, YET DEVOTED AND HOPEFUL,
TOILED ON IN THE SPIRIT OF THE DEPARTED, LIVING TO SEE
THREE SONS AND TWO GRANDSONS IN THE MINISTRY, AND TO
CHEER THEM IN THEIR WORK BY HER ABLE LETTERS,
CHRISTIAN COUNSEL, AND PIOUS EXAMPLE, I DEDICATE
THIS WORK AS A TRIBUTE OF RESPECT AND
TOKEN OF REMEMBRANCE OF A MOTHER'S
CARE AND A MOTHER'S LOVE.

N. SUMMERBELL,

PASTOR OF BIBLE CHAPEL, CINCINNATI, OHIO.

MARCH 8, 1871, my fifty-fifth birthday.

Her great grandson, Rev. Carl Summerbell, A.M., son of J. J. Summerbell, is now (1900) in the ministry, and President of Palmer College.

The following is Summerbell's description of the book while it was in course of preparation for the public:

THE NEW CHURCH HISTORY.

The first part gives the history of Christ and the Apostles, and first churches, with evidences of Christianity and an account of Paganism; the Ten Persecutions, and the triumph of the Christians. Next is the Council of Nice, and the formation of the Roman Church and the repeated controversies and persecutions which followed. From this period, in order to make the existence of the true church more plain, I carry forward two parallel columns. The one on the right of the page being the history of the Christian Church down through the Dark Ages, and the one on the left the Roman Church. This gives all the popes and councils, with their character and dates, and continues from page 230

to 413, bringing the Roman Church down to October 2, 1870, and the Christian Church to the eighth century. From page 413 it gives the history of the Christians during the decline and fall of the Roman Empire; the rise of Protestantism; the Persecutions; the history of the Protestant kings, princes, and reformers; and the great Christian writers, down to page 513 and the nineteenth century. From page 513 the book is devoted exclusively to the rise and history of the Christian Church in America, from Christmas day, December 25, 1793, to the close of the last Convention, October 4, 1870. This part embraces an account of the first ministers, churches, books, newspapers, writers, controversies, revivals, extracts from the first papers, accounts of the General Conventions, their dates and numbers, accounts of some five women preachers, our colleges, and finally our last convention. This history is not, like most histories, divided into parts, sections, chapters, etc., which are at least useless, but is divided into ages, centuries, and years, so that the reader always has the dates before him. It does not deal in homilies and speculations on events, but on facts. It does not give simply the compiler's words, but as far as possible it gives the very words of the best authors, so that the student is reading Eusebius, Philostorgius, Fleury, Jortin, Gibbon, Mosheim, Reeves, Haweis, Milner, Neander, etc.

During this pastorate also he established and carried forward his periodical, the *Christian Pulpit*, a monthly magazine devoted to theological and doctrinal subjects. Its income was a great assistance in his support, for the church a part of the time was able to do little beyond bearing the minor expenses of the services, no help being extended by the missionary society. The magazine increased in popularity until it was sought by the Christian Publishing Association, and he was induced to part with it on account of the representations that its publication by him would diminish the patronage of the periodicals of the Association.

The love of Dr. Summerbell for his own was seen in his appointing his son associate editor with himself on the *Christian Pulpit*. He valued his work, occasionally referring to him subjects of difficulty, without doubt moved chiefly by personal love.

The magazine was principally doctrinal, having no deference to that fear of dogmatic writing which ties the tongues of so many at the present time; nor to that condemnation of doctrinal preaching exhibited by many who are personally quarrelsome. As illustrative of the style of the magazine, we quote the following article on baptismal salvation, in which it should be remembered, in order to a clear understanding of the words of Alexander Campbell and President Russell, which are quoted at great length, that the word *Reformation* in their language is used for the movement of Alexander Campbell (its denominational activity, its organization, and its doctrine):

ONE HUNDRED REASONS

WHY CHRISTIAN MINISTERS DO NOT PREACH IMMERSION IN WATER IN ORDER TO THE REMISSION OF SINS, AND DO NOT REJECT THE UNIMMERSED FROM THE CHURCH AS OUT OF CHRIST AND WITHOUT PROMISE.

1. Jesus was baptized, who had no sins to be remitted.
2. We should baptize the children of God whose sins are remitted.

3. Ye are all children of God by faith in Christ Jesus.
4. "All that believe are justified from all things."
5. We baptize only those who love God, and he "that loveth is born of God."
6. Jesus being our example, only those who are converted and like him should be baptized.
7. Being disciples before baptism, our sins are remitted before baptism. (John 4: 1.)
8. Jesus never required baptism before pardon.
9. Noah's salvation by the flood is a figure of baptism salvation; but Noah was righteous, a preacher, and pardoned before. (I. Peter 3: 21, 22.)
10. The baptism of the Israelites in the cloud and in the sea, in escaping from bondage, is an example unto us; but they were children of God, and had eaten the passover long before the baptism. God had said, "Israel is my Son, even my firstborn." (Ex. 4: 22.)
11. It cannot be proved by the New Testament that an unpardoned sinner, except Simon, was ever baptized (Acts 8: 23); and he was not pardoned in baptism, but afterward directed to pray for his pardon.
12. It cannot be denied that the apostles neglected to preach it as plainly, and to insist upon it as constantly as its present advocates, which can only be accounted for by admitting that they did not believe it; that they were not of the same faith.
13. There is no command to baptize in order to remission, as there would be were it a true doctrine.
14. Jesus made the conditions of pardon very plain: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Luke 11: 9, 10.)
15. This agrees with the parables. The prodigal had no good works, but only confessed, praying, and his father went out to meet him. The publican had no good works, but remained out in prayer and was justified. Also the penitent

thief was pardoned without baptism, and certainly all others were pardoned in the same way.

16. This agrees with Peter's first promise at Pentecost, "Whosoever shall call on the name of the Lord shall be saved." (Acts 2 : 21.)

17. And with Paul, who said of the gospel, It is not yea and nay, but yea and amen. (II. Cor. 1 : 20.)

18. The most lengthy account of conversion is in the tenth chapter of Acts, and there baptism is not named till after the Spirit was given.

19. Being Gentiles, the first sermon to Gentiles (Acts 10) is more applicable to us than the first sermon to the Jews (Acts 2). In the sermon to the Gentiles (Acts 10), we learn these facts, namely :

God is no respecter of persons. (Acts 10 : 34.)

In every nation the righteous are accepted.

God sent his word to men by Christ Jesus.

The beginning of the gospel was in Galilee.

Peter was to tell them words whereby they were to be saved.

The words of salvation which he told them were, that "to him [Christ] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10 : 43.)

The Holy Ghost was given before baptism.

God having accepted them, Peter could not withstand God. (Acts 11 : 17.)

Peter told them ~~what~~ they *ought to do* (Acts 10 : 6); that is, after they received the Holy Ghost, he told them to be baptized. (Acts 10 : 47, 48.)

Said Peter, "The Holy Ghost fell on them, as on us at the beginning," consequently the order was the same, and in both cases the Spirit preceded the water. (Acts 11 : 15.)

20. The objection that Cornelius was not in a saved state, because Peter was to tell him words whereby he might be saved, is fallacious, as salvation is past, present, and future. All Christians have been saved from past sins, and yet hope to be saved in the present and in the future world. "He that endureth to the end shall be saved."

21. Cornelius's receiving salvation before baptism agrees well with Paul's account of salvation to his Gentile convert at Philippi. There the great question was first fully stated and promptly answered.

Question. "What must I do to be saved?"

Answer. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16 : 31.)

22. Romans 10, the only chapter in the epistles giving a detailed account of conversion, contrasts the law and the gospel thus :

The law said: "The man which *doeth* those things should live by them."

But the gospel says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10 : 9-13.) Could anything be plainer? Could promises be surer? How wrong then to deny that faith can claim the promises!

Campbell's Testimony.—"The proper door into the society of saints for two thousand years was faith. It was constituted in all ages the redeeming principle." ("Campbell and Rice Debate," p. 359.)

All the Prophets.—"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10 : 43.)

Paul makes very plain the contrast between the law and the gospel.

Law Religion.—He that *doeth*. (Rom. 10 : 5.)

Gospel Religion.—Whosoever believeth. (Rom. 10 : 11.)

Salvation is "not far away in heaven, or in the deep," but "nigh thee, in thy *mouth*, and in thy *heart*." How like Jesus'

first sermon : "Ask, and ye shall receive." How like salvation at the house of Cornelius : "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." (Acts 10 : 44.) This agrees with all the Bible record from the beginning of the world.

23. *Examples of prayer.*—"Then began men to call upon the name of the Lord." (Gen. 4 : 26.)

Abraham.—"He is a prophet, and he shall pray for thee, and thou shalt live." (Gen. 20 : 7.)

Moses.—See his prayer for Israel. (Ex. 32 : 30, 31.)

Job.—He shall pray for you. (Job 42 : 8.)

Prayer.—Matt. 7 : 21, "Not every one that saith unto me, Lord, Lord," is misapplied to prayer. It applies when the door is shut in the judgment day. In that day many will say, "Lord, Lord, open to us" (Matt. 25 : 11), but he will say, Depart. Not so with those who come to him now in prayer. "Every one that asketh receiveth." (Matt. 7 : 8.) There is no road to heaven without prayer. "*Seek*, and ye shall find"; "*Seek* first the kingdom of God"; "Seek the Lord, if haply they may feel after him, and find him." (Acts 17 : 27.) Whatever might be the sacrifice or ordinance, men ever sought the Lord by prayer.

24. It implies that Jesus was baptized for remission of his sins. Mr. Campbell says : "Baptism for (in order to) the remission of sins is the only baptism of which the New Testament knows anything. There never was any other ordained of God—John's baptism or Christ's baptism ; THERE IS NO OTHER." A. Campbell, "Campbell and Rice Debate," p. 495 : "There was no baptism except for remission of sins!" But we reply there is no baptism *in order to* remission. Jesus' baptism was an act of righteousness, proving that baptism is for the good, and all who are converted to goodness, signifying the change in converts to a new life, yet plainly following the change—not preceding it.

25. If the only way to pardon were by baptism, Jesus would not have omitted stating it in the Sermon on the Mount. (Matt. 5, 6, 7.)

26. *Places from which this doctrine excludes salvation:* All countries where there are no Bâptists ; all parts where there is no administrator ; all places where there is no deep water ; from all the face of the earth above high-water mark—mountains, fields, highways ; all out of the water, ordinarily ; from the polar region during the long winters ; the sandy deserts, plains, and prairies ; church-rooms, parlors, prisons, sick beds, battle fields, dry places, every place out of the water and absent from a baptizer.

27. To say candidates thus deprived of baptism are lost is barbarous. To say that God deviates from his own rule and saves them gives up the whole question ; for the pedobaptist, in his devout ignorance of the ordinance, is as worthy of mercy as the convert who cannot obtain it.

28. Pleading that who are lost, or who are saved, does not concern us, but that we have only to obey the truth, is not correct, as the doctrine is not true, and no true doctrine can be liable to such objections.

29. *People whom it excludes from heaven:* All Quakers, Episcopalians, two hundred million Catholics, forty million Lutherans, Presbyterians, Methodists, and all the smaller sects who are unimmersed, embracing most of all the good and learned men and philanthropists in the world,—the Penns, Newtons, Wilberforces, Miltons, Wesleys, Peabodys,—including the vast multitudes of good people in all the world.

To sustain this doctrine men have thrust Jesus out of his own church during his ministry, denied his kingdom during his earthly life, refused the willing praises awarded him by children who cried, "Hosanna : Blessed is the King of Israel that cometh in the name of the Lord" ; rejected his gospels from the Gospel, denied that he preached his own gospel while on earth ; and seizing the crown from his head, denied the authority of his word in the Gospel, denied that he has power to forgive sins, except at the will of a baptizer and by the aid of water ; so that he might truly say to a poor sinner praying, "I can do nothing for you unless you can get a man to baptize you." We urge our brethren, whom we love, to abandon a

doctrine so exclusive, and to unite with other Christians in building up pure religion.

30. This doctrine changes the gospel preaching. Few ministers, giving the invitation, can say, "All things are ready," since the impossibility of immediate immersion prevents immediate salvation.

31. It is inconsistent to suppose that God would permit a converted man to remain unpardoned, because water for baptism may be forbidden, or an administrator may not be at hand.

32. If baptism were the only way of pardon, the Bible would be all luminous with the statements.

33. It is inconsistent to suppose immersion should be absolutely essential to pardon, and nearly all Bible readers be ignorant of it until instructed by modern ministers.

34. The knowledge of all Bible truths is common to all denominations. Only the errors of religion are peculiar to certain sects.

35. Baptism *in order to* remission is not in the new covenant. "This is the covenant . . . ; I will put my laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." (Heb. 10 : 16-18.)

36. It is not in the commission. In the commission where remission is named, it is connected, not with baptism, but repentance : "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24 : 47.)

37. The commission in Matthew : "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you." (Matt. 28 : 19, 20.)

38. Mark : "He that believeth and is baptized shall be saved ; but he that believeth not shall be damned. And these signs shall follow them that believe." (Mark 16 : 16, 17.)

"He that shall endure unto the end, the same shall be saved." (Matt. 24 : 13.)

Parallel with baptism, not changing the promise of salvation through faith, is, "All that believe are justified from all things." (Acts 13 : 39.)

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10 : 43.)

Luke : "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24 : 47.) This is the proper *order*, as Luke said that he was a witness (verse 48) of all that Jesus began both to do and to teach. He, therefore, omitted nothing essential to remission of sins. (Acts 1 : 1.)

39. Had baptism been essential to remission, John would have recorded it, as he says that he included all that is essential to eternal life. (John 20 : 31.)

40. Even baptism is not in Paul's commission ; he was not sent to baptize, yet he was *sent* "to turn them from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins." (Acts 26 : 18.)

41. It implies that Christ, "the *Way*, the *Truth*, and the *Life*," is neither the *Way*, the *Truth*, nor the *Life*, and many therefore turn from him to Peter, saying, "Christ did not preach the gospel."

42. *The texts.* The very few texts on which it rests afford it no shelter. If we quote to support it John 3 : 5, 6, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit," the text will not serve the doctrine unless we change *born* to *baptize*, and then it will read, "Except a man be baptized of water and of the Spirit, he cannot see the kingdom," shutting out all who deny water baptism. If we say *born*, when referring to water, means baptism, but referring to spirit, means begetting, we reverse the order of nature, and make birth precede begetting. Born signifies not coming out of, as out of the river, but coming out of, as by propagation. There is no birth where the born is not young produced from, and out of, and partaking

of the nature and substance of the parent. Therefore no man is born of literal water, else he would be a literal spring. The Savior explains the birth of water, saying, "That which is born of flesh is flesh." (John 3 : 6.) In Acts 2 : 38, the Greek preposition correctly understood as *unto*, parallel with Matt. 3 : 11, "Unto repentance," and I. Cor. 10 : 2, "Unto Moses," leaves no excuse for "in order to." In Acts 22 : 16, "Wash away thy sins," the term *wash* is not equivalent to pardon, or it would be, "Arise, criminal, and pardon yourself," or "Arise, sinner, and forgive yourself." A. Campbell says : "The water of baptism formally washes away sins. The blood of Christ really washes away sins. Paul's sins were really pardoned when he believed." ("Campbell and Rice Debate," p. 516.) On *wash*, see Ps. 26 : 6 ; 51 : 7 ; Isa. 1 : 16 ; Jer. 4 : 14 ; Rev. 1 : 5 ; 7 : 14. So Pilate washed his hands (Matt. 27 : 24), not to touch guilt, but to signify innocence.

43. It is admitted that baptism for remission is neither in the Old Testament, nor in the gospels ("Campbell and Rice Debate," p. 359 ; Everett's "First Principles," p. 8), but a new doctrine set up at Pentecost, after the crucifixion. But as comparatively few heard that sermon, and it was not written for many years after, in order for other penitents to know this doctrine, it required the constant restatement in every sermon to every convert.

44. This is illustrated in those who teach it, going back forever and ever from all other parts of the Bible to Acts 2 : 38 as the only key by which to know "Just what to do to be saved." But this key-text not being written or circulated till years after Pentecost, converts subsequent to that time could not know the doctrine. It is not strange that, having invented the doctrine, one text should be found capable of being so far pressed into the service as to seem to favor it ; or, by adding *water* and *in order to*, even seem to teach it. But it is strange that any should suppose a doctrine biblical which, if true, is so important as to keep from pardon all who do not understand it, and yet is not clearly stated once, but only crowded in by adding half to the only text supposed to mean it.

45. Some, not satisfied with one baptism, insist on trine immersion for remission, and also disfellowship those who differ from them. Their great argument differs from the others only in their three immersions being essential. On this they exclude the one immersionist for remission, just as he excludes the unimmersed. Their key-text for trine immersion is Matt. 28 : 19, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." But here is the same difficulty repeated, viz : The text says not one word about three baptisms. True, we are baptized in the name of the three. So Jesus says that he will come in his own glory, and in his Father's glory, and in the glory of the holy angels ; but who believes that he will come first in his own glory, then in his Father's, and a third time in the glory of the angels ? Men may believe such notions if they desire, but should not unchristianize others for not holding them. Even one immersion as the only way to pardon makes salvation harder under the gospel than under the law. Thus it is pleaded that the crucified penitent was saved without baptism because the gospel was not set up, but it is denied that a like sinner could have been saved thus after Pentecost ; so that like cases occurring now, the lost ones will forever feel that they might have been saved had it not been for the gospel. Thus it makes the gospel a curse instead of a blessing.

46. It is inconsistent to say that if a man can be baptized to-morrow, next week, or next month, he cannot be pardoned before baptism, and yet admit that if he cannot be baptized he may obtain pardon now. This makes his ability to obey a misfortune, preventing his pardon for a time.

47. *The preparation for pardon* is in repentance, faith, and prayer, called also confession. John came preaching "the baptism of repentance for the remission of sins." (Mark 1 : 4.) Heaven rejoices over one sinner that repenteth. (Luke 15 : 7.) Jesus commanded that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Peter, obeying, said in his first preaching, "Repent, and be baptized every one of you in the name of Jesus

Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2 : 38.)

Peter said in his second sermon, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3 : 19.) Peter said in his third sermon that God had exalted Jesus to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. (Acts 5 : 31.)

48. *Jesus said* of our duty to an erring brother, "If he repent, forgive him." (Luke 17 : 3.)

49. *Paul says*, "Forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4 : 32.) Who will contend that baptism must precede our pardon to a brother? Yet it is to be *even* as God for Christ's sake forgives us.

50. Baptism as a figure saves us, but faith truly saves. "The like figure [of the flood or ark] whereunto *even* baptism doth also now save us." (I. Pet. 3 : 21.)

Luke 7 : 50, "Thy faith hath saved thee."

Luke 18 : 42, "Thy faith hath saved thee."

Luke 8 : 12, "They should believe and be saved."

Rom. 8 : 24, "We are saved by hope."

Eph. 2 : 8, "By grace are ye saved through faith."

51. While baptism is a figure of something else in salvation, faith saves. We therefore teach that as Noah's sins were pardoned, and he was accepted before the flood, so are we before baptism.

52. We have the following promises of salvation :

Acts 2 : 21, "Whosoever shall call on the name of the Lord shall be saved."

Acts 16 : 31, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Acts 13 : 39, "All that believe are justified."

Acts 10 : 43, "Whosoever believeth in him shall receive remission of sins."

Mark 16 : 16, "He that believeth and is baptized shall be saved."

Acts 2 : 38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Acts 3 : 19, "Repent . . . and be converted, that your sins may be blotted out."

Matt. 10 : 22, "He that endureth to the end shall be saved."

Matt. 24 : 13, "He that shall endure unto the end, the same shall be saved."

While the objection that all required in any one place for salvation is to be understood as required in every other case is fallacious, as the lost condition of men differs, and salvation does not always mean the same thing—one is to "believe on the Lord Jesus Christ," and he shall be saved (Acts 16 : 31); another to "endure unto the end" to be saved (Matt. 24 : 13); another is to be delivered "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I. Cor. 5 : 5); another offers his simple prayer on the cross and is saved.

53. There are promises to faith when mentioned alone (John 3 : 30; Acts 10 : 43; 16 : 31); and repentance, when mentioned alone, although it is frequently united to remission, as Luke 24 : 47; and prayer, when mentioned alone, has the promise (Acts 2 : 21; Rom. 10 : 13) of salvation. There is no place where a single promise is predicated upon baptism, unless where it is so united to faith or repentance that collateral passages prove the same promise attached to faith or repentance before as after baptism.

54. It does harm in creating a spirit of boasting condemned in Rom. 2 : 27; 4 : 2-6, and creates an aversion to immersion by making a charitable Christian, as soon as immersed, withdraw his hand from his brethren, saying, "I am holier than you," as though immersion made him worse instead of better. Our work is not to build up a party, or fossilize a sect in the crustation of human opinions, but to sow the seed of truth and bear the fruit of charity. We therefore recognize such able ministers as Apollos and the twelve (Acts 18 : 24; 19 : 3-6) as true disciples, though wanting in Christian baptism. These cases prove that the Apostolic Church was not stringently Baptist, but Christian.

55. Baptismal remission perpetuates the worst form of

priestcraft by depriving man of coming to God without the aid of outward places, men, or things often beyond his reach. True religion places no outward thing between the sinner and his Savior, or the kingdom of God. It is not "Lo here!" or "Lo there!" "in this mountain, nor yet at Jerusalem," or "far off," or "beyond the sea," or "in the deep," or "in heaven," but "nigh thee, even in thy mouth, and in thy heart," "the kingdom of God is within you," "seek the Lord . . . though he be not far from every one of us: for in him we live, and move, and have our being"; so that salvation is "not of the will of men." It is to be heard! True. But "have they not heard? . . . their sound went into all the earth, and their words unto the ends of the world." "The grace of God that bringeth salvation hath appeared to all men." (Deut. 4: 11; John 1: 13; 4: 21; Rom. 10: 7-18; Acts 17: 27; Titus 2: 11.)

56. It thrusts God aside, forbidding the sinner to pray to him, rendering God powerless to save, until permitted by the baptizer, who talks boastingly of "inducting the sinner *into* the kingdom," and "into Christ," when God will be "under obligation to save him," contrary to Rom. 3: 27; 4: 2-4; 11: 6; Eph. 2: 9; Titus 3: 5.

57. It is cruel presumption thus to profess to put a sinner *into* Christ by the physical act of immersion. And the victim of such mockery will be interested to know that the *word* on which the certainty of his being *into* Christ rests, is the same Greek word which in Matt. 3: 11 his minister told him means *unto*, in Acts 2: 38 *in order to*, and in I. Cor. 10: 2 *unto* again. Yet on this preposition, *eis*, so variously rendered according to the opinion of the translator, he depends. Trusting that because in Acts 2: 38 it must mean *in order to*, therefore, his sins are pardoned, but because in Rom. 6: 4 it must mean *into*, therefore, he is certain that he is *into* Christ; but because in John 3: 18, and an hundred other places, it does not mean *into*, nor *in order to*, therefore, he has a right to regard all out of Christ and unpardoned who do not adopt his opinion and practice.

58. Permit the Universalist this same interpretation, viz : to make *eis* mean, literally, *into* and his work will be done at once, in a much shorter way than by baptism : for he will find not only were some "baptized (*eis*) into Christ," Rom. 6 : 3 ; but also, "Many believed (*eis*) into Christ," John 2 : 23 ; others, "Sin (*eis*) into Christ," I. Cor. 8 : 12 ; and "Blaspheme (*eis*) into the Holy Ghost," Mark 3 : 29 ; and even "Sinned (*eis*) into heaven," Luke 15 : 18.

59. Jesus in no instance delayed pardon for want of baptism, but often used those hated words, "Only believe," Mark 5 : 36 ; Luke 8 : 50. So like the words of Abraham, David, and Paul, as "Worketh not," "Justifieth the ungodly," "Righteousness without works." (Rom. 4 : 5, 6.) All imply that a poor, trembling penitent believer, before he has good works, may obtain remission of sins that are past through faith in Christ (Rom 4 : 25), in answer to the prayer, "God be merciful to me a sinner." This is the gospel which we desire all our Christian brethren to see, that they may look upon the beautiful ordinance of baptism as a *Christian* duty, and not a barrier to be forever thrust in between a sinner and pardon.

60. Whatever may be said to the contrary, Jesus was the first and model preacher, and his words are our guide and his practice is our example. He himself is the Way, the Truth, and the Life. In the Gospels, cases of conversions or pardon are recorded twenty-nine times, but only in three is baptism named. We do not argue from this that there were no more, but that baptism was not the main idea.

In the Acts conversions are implied in all the following texts, only the smaller number of which name baptism :

2 : 38, Baptized.	11 : 21, Believed.	18 : 8, Baptized.
3 : 19, Converted.	13 : 12, Believed.	17 : 4, Believed.
4 : 4, Believed.	13 : 43, Followed.	17 : 12, Believed.
6 : 7, Obedient.	13 : 48, Believed.	17 : 34, Believed.
8 : 12, Baptized.	14 : 1, Believed.	18 : 8, Baptized.
8 : 38, Baptized.	14 : 9, Faith.	19 : 3, Baptized.
9 : 18, Baptized.	14 : 23, Believed.	19 : 18, Believed.
9 : 35, Turned.	14 : 27, Door of Faith.	21 : 25, Believe.
10 : 48, Baptized.	16 : 15, Baptized.	28 : 24, Believed.

Here twenty-seven cases of conversion are named, in nine of which, or just one-third, baptism is named, proving clearly that the apostles considered believing the main idea. Had they believed that baptism was the "line of life" they would have said of all—they were baptized—as it is now said, "They were immersed."

61. Paul calls repentance the foundation, and reproving others for not knowing which is first, gives the following order with the introduction: Heb. 5: 12; 6: 1, 2, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." "Let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Mark the order:

- I. The foundation of repentance.
- II. Faith toward God.
- III. Baptism.
- IV. Laying on of hands.
- V. Resurrection.
- VI. Judgment.

Let no man change the order, unless he knows more than Paul. In salvation, the law of God gives the knowledge of sin, being conviction, which is the beginning of repentance. Repentance changes the heart from love of sin to love of holiness, and prepares us to lay hold of hope in the Savior, or faith. Therefore, repentance is always placed first. See the following texts:

- "Repent: for the kingdom of heaven is at hand." (Matt. 4: 17.)
- "Repented not afterward, that ye might believe." (Matt. 21: 32.)
- "Repented, and went" (to work in the vineyard). (Matt. 21: 29.)
- "Repent ye, and believe the gospel." (Mark 1: 15.)
- "Repentance and remission of sins." (Luke 24: 47.)
- "Repent, and be baptized every one of you." (Acts 2: 38.)
- "Repent ye therefore, and be converted." (Acts 3: 19.)
- "Repentance to Israel, and forgiveness of sins." (Acts 5: 31.)
- "Repent therefore . . . and pray God." (Acts 8: 22.)

"Repentance toward God, and faith toward," etc. (Acts 20: 21.)

"Repent and turn to God, and do," etc. (Acts 26: 20.)

"Repentance to the acknowledging of the truth." (II. Tim. 2: 25.)

"Repentance from dead works, and of faith." (Heb. 6: 1.)

Repentance is most frequently mentioned with remission, and supposes faith. It stands first in all evangelical statement. There cluster after it various duties and privileges, teaching us that we are not to wait for any one in preference to another, but go on as follows :

I. Repent and believe the gospel.

Repent and be converted.

Repent and be baptized.

II. Faith, properly stated next, has also crowding after it its next corresponding duty or blessing, as

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"Believeth, . . . confession is made unto salvation."

"Faith, hope, charity."

Confession, prayer, and conversion do not so much follow, but are worked out by repentance and faith, and

III. Baptism follows thus:

"Then they that gladly received his word were baptized."

"Baptized, which have received the Holy Ghost."

"Why tarriest thou? arise, and be baptized."

62. The plea that all faith is dead until works are produced is wrong, as faith, the tree, must exist alive before it can produce fruit of good works. Faith is only dead where it fails in proper time to bring forth fruit "unto eternal life."

63. There are none of these phrases in the Bible; namely, baptism for remission, baptism in order for remission, gospel order—faith, repentance, and baptism, etc.

64. To suppose that Peter meant to say, "Baptized in water *in order to* remission," but said, "Be baptized every one of you in the name of Jesus Christ for the remission of sins," is presuming Peter to be too ignorant. Peter said what he meant. What he said I will place in the upper, and the wrong meaning in the lower line, that the reader may see how differently they read :

{ Be baptized ——— every one of you in the name of Jesus
 { Be immersed *in water* every one of you in the name of Jesus
 { Christ for — the remission. }
 { Christ *in order to* remission. } (Acts 2: 38.)

Or leave the intervening words in parenthesis, and quote the remainder, we have, then, instead of four words of Peter, eight words, with but two of Peter's words found in the text, thus:

Bible reading: Be baptized (every one of you in the name of Jesus Christ) for the remission.

Their opinion: Be immersed in water (every one of you in the name of Jesus Christ) *in order to* remission.

Or to shorten the lines as they quote them, we have:

Their opinion—Be immersed in water in order to remission.

Bible reading—Be baptized for ————— remission.

65. As the six added words, and not the two, contain the doctrine, of course the doctrine is not divine, but human, added to the Word of God; therefore, the doctrine of immersion in order to admission is not a divine or Bible doctrine. To add to other parts of the Bible in the same ratio would make the book twice its present size, with only one-fourth from God. We dare not add to the Word of God three-fourths as in the present verse to make out our own opinion.

66. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30: 6.) "If any man shall add unto these things, God shall add unto him the plagues that are written." (Rev. 22: 18.) It is not our desire to add anything which would exclude the good from heaven.

67. True, *baptized* may signify *immersed*, and it may mean *in water*, and we may be honest in the *opinion* that it is *in order to* remission; but no system is biblical which requires the changing of so many words, to four words adding four, and of eight in the text retaining but two of the words in the common version. It requires too many changes of God's word, which, changed, is no longer God's word, but man's word, or, it may be, Satan's word, to divide the church or reject saints.

The Christian minister does not take the Bible only to prove his doctrine, but he takes the Bible for his doctrine, and therefore dare not change it thus.

68. *It is impracticable*, though it teaches that only the immersed are Christian, yet we are forced to fellowship others as Christians in business, at the family altar, in the prayer-meeting, at the communion, and in the pulpit. It is, therefore, impossible to regard all but the immersed as aliens. *It is impracticable*. When the unimmersed child of prayer and faith dies, it is impossible to suppose it lost. *It is impracticable* in that, even if true, it is hid from most Bible-loving people, and therefore they can neither believe nor obey it. *It is impracticable* in that it is often far away, as on the morrow, next week, or next year, out of doors, in a distant water or country, or where there is no administrator or opportunity. Not in one case out of an hundred is it attended to immediately. I am just reading the history of the rise of the Baptist Churches in North Germany, where candidates often waited months, it being against the law. So closely were they watched by the police, one minister crossed the sea to England to be immersed. But God says of the word of salvation, "It is not hidden from thee, neither is it far off, . . . nor beyond the sea" (Deut. 30 : 11, 13), nor in "the deep, . . . but in thy mouth, and in thy heart." (Rom. 10 : 7, 8.)

69. Immersion for remission, and its kindred doctrines, are impracticable in this that their advocates abandon them in the light of reason and charity. Mr. A. Campbell, one of its greatest advocates, and one of the strongest men of the American pulpit, says : "Who is a Christian? I answer, every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God ; repents of his sins, and obeys him in all things, according to his *measure of the knowledge of his will*. I cannot, therefore, make any one duty the standard of Christian state or character, not even immersion." (A. Campbell.) "Should I find a pedobaptist more intelligent in the Christian Scriptures, more spiritual-minded, and more devoted to the Lord than a Baptist, or one immersed, etc., I could not hesi-

tate a moment in giving the preference of my heart to him that loved most. Did I act otherwise I would be a pure sectarian, a Pharisee among Christians. Still I may be asked, how do I know that any one loves my Master but by obedience to his commandments? I answer, In no other way. But mark, I do not substitute obedience to one commandment for universal or even for general obedience. And should I see a sectarian Baptist, or a pedobaptist, more spiritual-minded, more generally conformed to the requisition of the Messiah, than one who precisely acquiesces with me in the theory or practice of immersion as I teach, doubtless the former rather than the latter would have my cordial approbation and love as a Christian ; so I judge, and so I feel. It is the image of Christ the Christian looks for and loves, and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known. With me, mistakes of the understanding and errors of the affections are not to be confounded ; they are as distinct as the poles. An angel may mistake the meaning of a commandment, but he will obey it in the sense in which he understands it. John Bunyan, the Baptist, and John Newton were very different persons, and had very different views of baptism, and some other things, yet they were both disposed to obey, and, to the extent of their knowledge, did obey the Lord in everything. . . . Now, unless I could prove that all who neglect the positive institutions of Christ, and have substituted for them something else of human authority, do it knowingly, or, if not knowingly, are voluntarily ignorant of what is written, I could not, I dare not say that their mistakes are such as unchristianize all of their professions." (A. Campbell, "Mill. Harb. New Ser.," Vol. I., pp. 411-413 ; "Campbell and Rice Debate," pp. 517, 518.)

"I do not make baptism absolutely essential to salvation in any case." (A. Campbell, "Campbell and Rice Debate," p. 519.)

"I admit that a person who believes the gospel and cannot be immersed may obtain remission." (A. Campbell, *ibid.*, p. 516.)

"The water of baptism *formally washes away our sins*. The blood of Christ really washes away our sins. Paul's sins were *really* pardoned when he believed." (A. Campbell, debate with McCalla, p. 135; "Campbell and Rice Debate," p. 516.)

What, then, is baptism, in Mr. Campbell's view? It is a sign and a seal. He says baptism is not a procuring cause, but "it is a solemn pledge, and a formal assurance on the part of our heavenly Father that he has forgiven all our offenses—a seal and a pledge." "Baptism according to the Apostolic Church, is both a sign and a seal of remission of all former sins. In this sense only 'doth baptism now save us.' 'Circumcision is said to have been, in one case at least, a sign and a seal. Baptism, in the same sense, and in a similar case, is also both a sign and a seal. The sign, however, at most, is only indicative of WHAT HAS BEEN SEALED. Such, indeed, are all sensible signs. The *sense*, we may say, is in the *sign*, and the confirmations in the *seal*'—'a seal of the righteousness of faith, or the remission of all our past sins, through faith in his blood, *then* and in that act publicly *confirmed*.'" ("Campbell on Baptism," p. 272.)

"Baptism, though not an antitype of a type, a sign of a sign, or a seal of a seal, as some system makers would make it when representing it as coming in the room, and standing in the stead of circumcision, is, indeed, analogous to circumcision, as the sabbath to the Lord's day, or as the Passover to the Lord's Supper, especially in this: that in one point, it is a sign of the burial and resurrection of the Lord Jesus, and of our burial and resurrection in and with him; and in another point of view, a *seal* of the righteousness of faith, or the remission of all our past sins, *through faith* in his blood, then, and in that act, publicly expressed and confirmed. This most unquestionably is its place, its meaning, and importance in the Christian institution. This and no other view of it now entertained by professing Christians, fully expounds and exhausts all that is said of it in the apostolic Scriptures in the abstracts of Christian doctrine." (See "Campbell on Baptism,"

p. 272; "Campbell and Rice Debate," pp. 516-519; "Campbell and McCalla," p. 135.)

Though Mr. Campbell was the giant advocate of this doctrine, yet when permitted to explain himself, he only regarded it as an opinion held subservient to the faith of the gospel, which could not be reconciled unto it. All can see the Christian spirit, the wisdom, calmness, and moderation of these words. If Mr. Campbell's doctrine seems contrary to this spirit, it is evident that the doctrine must be modified and reconciled to this sober second thought of his better judgment. Speculative theory often leads through dark mazes of conflicting thought till the victim of daring speculation is lost in the intricate labyrinths of error. But the mind, suddenly relieved by passing out into the broad daylight of common sense, resumes its manhood, and looks back with horror upon the crooked paths of error, rejoicing to walk God's own great highway of Bible truth, and the freed soul offers its best thoughts. So Mr. Campbell, rising above sectarian bias, becomes himself truly Christian in the calmer moments of dispassionate reflection.

70. Elder W. S. Russell, late president of the college at Jacksonville, Ill., was of one of the first families embracing this faith in Cincinnati. He afterward graduated at Bethany College under President Campbell. He was a man of great learning, extensive erudition, exemplary life, and surpassing Christian spirit. Before his death he wrote as follows:

PRESIDENT RUSSELL'S STATEMENT.

"A number of the friends of the Reformation, having, for some years past, been convinced of the prevalence of grave errors in the denomination called 'Christians,' or 'Disciples of Christ,' and known as the 'Reformation'; and, notwithstanding these convictions, having endeavored to live in church union and coöperation with members still holding these errors, we are now, after having patiently tried such experiment, convinced that the differences between us are so important as to preclude that coöperation and union of effort

which is essential to the church's prosperity. That all may judge of the truth of this declaration, we make the following statement of our differences. But in order that justice may be done to all parties, as well as that our own position may be distinctly defined, we will first state in what particulars we agree with the body to which we have belonged. We believe the following points of church order and practice, which prevail in the Reformation, to be scriptural, and for this reason we have no desire to change them :

"(1) We accept the title of 'Christian,' or 'Disciples of Christ,' as the name worn by the first followers of our Lord.

"(2) We receive the Bible as the only rule of faith and practice ; its facts, truths, duties, and promises being the only authoritative guide of the believer and the church.

"(3) We believe that the scriptural test of the fitness of a person for baptism is the sincere confession of faith in Jesus as the Son of God.

"(4) That the ordinance of baptism is administered by immersion.

"(5) That the Lord's Supper should be eaten every Lord's day by all who believe themselves to be the Lord's people.

"(6) That the local church is independent ; that is, not under the jurisdiction of any other church or association of churches.

"(7) That each church is rightly constituted when having a plurality of elders, and restricting the duties of deacons to the temporal concerns of the church.

"But we are convinced that the Reformation is in error in the following points :

"(1) It does not take the teachings of the whole Bible as its guide in preaching the gospel to sinners and instructing the church. But it restricts itself to certain passages in order to make out a consistent theory, and the result is the presentation of a one-sided and fractional view of the truth, and, in frequent instances, instead of accepting the plain and obvious sense of the Word, it holds to the glosses and paraphrases of human reason, and relies upon the writings of certain prominent men

—appealing to ‘our views’ (to use the current phraseology) and the ‘views of the Reformation,’ instead of to the Bible. This we charge as a grave departure from the original fundamental principle of the church—that the Bible is the only rule of faith and practice—and as the source of the subsequent errors. In what particulars we understand this statement to be true will appear from the following specifications :

“(2) We strongly dissent from the generally accepted doctrine of the Reformation, that in the conversion of sinners the Spirit of God exerts his influence only through the written or preached Word ; and also, from the view held, we have reason to believe, by the large majority of the church, that in the sanctification of believers the Spirit acts only through the Word. Our understanding of the Bible teaching is that the Word is the instrument in both conversion and sanctification, but the Spirit is the agent, acting directly upon the heart, in order to the attainments of these gracious results.

“(3) We have felt in our own experience, and seen in observing the practice of others, that the effect of the Reformation view above stated is to forbid sinners praying for themselves, and others praying in their behalf, in order to their conversion. Indeed, these godless views have often been openly preached. This view also has led members of the church to so undervalue the power of prayer—indeed, inducing skepticism as to God’s answering prayer—as to result in a general neglect of hearty, faithful prayer in private, in the family, and in the public assembly. These evils, which we think are obvious to every impartial observer of Reformation churches, we deeply deplore, and feel it our duty to shield ourselves from their disastrous influence upon our spiritual life and upon the genuine conversion of the sinner ; and we take steps to so guard our souls only after having used all reasonable efforts to dissuade from these errors those with whom we have been associated.

“(4) We have been impressed with the fact that the great scriptural truth of justification by faith is mutilated and weakened in the hands of the Reformation, by their giving undue prominence, in their preaching to unbelievers, to the ordinance

of baptism, thus fostering reliance upon the merit of human works, and making salvation to be not of grace but of debt. From this we dissent, for while we believe that the ordinance of baptism should be solemnly and prayerfully administered to every one believing in Christ with all his heart, yet we believe that the vital, unencumbered truth which it concerns the sinner to have singly fixed in his mind is that of justification through faith in Jesus.

“(5) We disagree with the Reformation when it denies to the convert the possibility of his having personal evidence of his sins being pardoned, and assurance given through the Spirit on condition of faith in Christ and earnest seeking of God in prayer. The practical influence of this error is to make conversion a superficial work, and is most injurious to the young believer and inconsistent with depth of piety in the church.

“(6) Finally, we are convinced that the whole tendency of these practical errors is against a devout, joyful, and assured religious life, the denial of a religion of the heart's experience, and, in any church which tolerates the teaching, deadening to the very life-principle of its spiritual activity.

“It will be perceived from the above statement that those points in which we agree with the Reformation are mostly of a formal character, while those in which we disagree pertain to the living, practical principles of our holy religion; and the history of the Reformation thus far leads us to the conclusion that, while it has succeeded in restoring the simple *form* of primitive church order and practice, it has been drawn off from the *power* of godliness as it existed in the early church. Our humble endeavor, under God, is to bring about the union of both the power and form of godliness, in order to the full restoration of the primitive church to the world.” (“Russell's Statement.”)

It seems to me that such candid concessions from these the most eminent, godly, and learned ministers should command respect above the *ex parte* pleadings of leaders whose sole aim seems to be to inflate their hearers with partisan pride and hinder the union of God's people. We approve of the very

Christian, mild, and evangelical tone of President Russell's statements, yet we think that he granted too much when he said, "The church *should* eat the Lord's Supper every Lord's day," or "The duties of deacons *should* be restricted to temporal concerns," because we read no such things in the Word of God. The Christians, however, leave each church independent to decide for itself on all such matters.

71. *The thin Bible.* Some advocates of this doctrine have left the great rock of the whole Bible for the thin, shelving stones of fragmentary texts, which to them seem more frequently immersed. Mr. Campbell, speaking of old Bible truth, says: "The proper door into the society of the saints for two thousand years was faith. It was constituted in all ages the redeeming principle." ("Campbell and Rice Debate," p. 353.) The New Testament still points to the "door of faith." See the following scriptures:

Acts 14: 27, "Opened the door of faith," etc.

Rev. 3: 8, "An open door, and no man can shut it," etc.

Rom. 5: 2, "We have access by faith into," etc.

Eph. 2: 9, "Not of works; lest any man," etc.

But Elder Isaac Everett, in his works on "First Principles," says (page 8): "The Old Testament is not authority. You must not only come away from the Old Testament, but from the gospels likewise, before you can learn what there is in this 'will.' It was not in force till after Jesus died and rose again, and it passed into the hands of the executors."

Shall we give up so much of the Bible? No! Lay it open! Look at it! Did Christ or his apostles reject all the Old Testament? See Acts 15: 21. Look at it! One-seventh only left, six-sevenths of the Scriptures gone. The law gone, by which is the knowledge of sin! and the gospels gone, by which is the remedy for sin! and the words of Jesus, the guide to heaven, gone! Jesus' sermons gone! the great prayer gone! Jesus' glorious example gone! the "golden rule," the laws of marriage and divorce, rules of discipline, blessings on the children, all gone! No, no! we can't give up the Bible! Mr. Everett's argument is all fallacious.

72. *But the will.* The Testaments are not wills as the wills of dying testators. Were they, then the Old Testament was never yet in force, as God who made it never died ; were they, then the New Testament were not now in force, since Christ has come to life ; or if it were in force, then the four gospels, being his will, are now in force. The word *diatheke*, however, is properly rendered "covenant," not "will." This covenant Jesus confirmed while here, and dying, he sealed it with his blood. (Dan. 9 : 27.) But Elder Everett will have Christ's executors make his will after Christ is dead. Will Elder Everett submit to this rule and have his own executors make his will after he dies? I think not! Christian preachers cannot preach a doctrine which requires such reasoning, forcing us to reject all the Old Testament, then the gospels, then Christ from his own church while on earth, in order that we may exclude salvation from all the earth above high-water mark, and next exclude the whole Christian world, except those immersed, from pardon. The destruction outweighs the salvation. The slaughter is too extensive.

73. A positive precept like baptism is adapted to show the loyalty of the subject in obedience, after he is made loyal by repentance and obedient by faith. It is called the answer of a *good conscience* toward God, the first response of the converted soul. To this, as a positive precept, it is adapted. Repentance, though it converts, being the effect of conviction, is not of itself, like baptism, a proof of voluntary obedience. Yet, a bad man may be baptized a hundred times a day without being made better, but no man can truly repent once without being correspondingly better. Therefore the Bible agrees with common sense in never exalting baptism to an equality with the moral duty of repentance, as illustrated by the fact that repentance is constantly connected with salvation, with or without baptism, but baptism is never connected with salvation without repentance or faith.

74. Do any reply, We are able to prove that baptism is equally necessary with repentance by argument? This concedes the whole ground, for our faith is not to rest in the

wisdom or logic of men, but in the Word of God. In all argument there is a liability to err.

The celebrated Acts 2: 38. The question is not whether we may hold that *for*, in Acts 2: 38, may mean "in order to." We claim the privilege for all of that opinion to hold it until convinced of the contrary. But the question is, Do the Scriptures make this so plain that it is no longer opinion, but faith, God's real word,—so that we may safely pronounce all the church of God not receiving it as aliens, and those who do receive it as the church, casting out the church of four hundred millions founded 1800 years ago,—“the general assembly and church of the firstborn,”—and exalting in its place a church of half a million founded in the last half century, without danger of becoming rebels against God's saints and their divine king?

75. The preposition *for*, when connected with the sacrifices and ordinances, does not signify “in order to.” See the following texts:

Mark 1: 44, “Offer for thy cleansing those things which Moses commanded.” For thy cleansing, yet the cleansing had taken place before, for it is written: “*He was cleansed.*” (See verse 42.) Heb. 10: 6, “Sacrifices for *sin*”; verse 8, “offering for *sin*”; verse 12, “sacrifice for *sins*”; verse 18, “no more offering for *sin*.” See also Lev. 4: 14, 28; 5: 10, 15; 14: 53; 16: 6, 34; 22: 18; Isa. 53: 10.

In none of these cases can *for* mean “in order to.” The sacrifices were generally offered after the pardon existed in fact or promise. *After* God promised to save Israel the pass-over was sacrificed; *after* the leprosy was healed the offering was made (Lev. 14: 3); *after* God had given his only begotten Son, that whosoever believeth in him should receive remission, his blood was poured out; *after* our sins are pardoned, we drink the cup—the blood shed for many for the remission of sins.

76. We cannot plead that the Greek preposition *eis* signifies “in order to.” That is neither the meaning of *eis* or *for*, the Greek or the English in this text. *Baptizo eis* occurs

eleven times in the New Testament, and it never has this meaning. Illustration:

77. *Baptizo eis*—ALL THE PASSAGES.

Matt. 3 : 11, "Baptize you with water (*eis*) unto repentance" (not in order to).

Matt. 28 : 19, "Baptizing them in (*eis, unto*) the name of the Father, and of the Son, and of the Holy Ghost."

Acts 2 : 38, "Baptized every one of you in the name of Jesus Christ, for (*eis, unto*) the remission of sins."

Acts 8 : 16, "Baptized in (*eis, unto*) the name of the Lord Jesus."

Acts 19 : 3, "(*Eis*) unto what then were ye baptized" (not in order to what)?

Acts 19 : 3, "(*Eis*) unto John's baptism" (not in order to John's baptism).

Acts 19 : 5, "Baptized in (*eis, unto*) the name of the Lord Jesus" (not in order to, for they had it).

Rom. 6 : 3, "Baptized into (*eis, unto*) Jesus Christ" (not to procure Jesus Christ).

Rom. 6 : 3, "Baptized into (*eis, unto*) his death" (not to procure his death).

Rom. 6 : 4, "Baptism into (*eis, unto*) death" (not in order to or to procure death).

I. Cor. 10 : 2, "Baptized (*eis*) unto Moses" (not to procure Moses, whom they had long followed).

I. Cor. 1 : 13, "Baptized in (*eis, unto*) the name of Paul" (not to procure Paul).

I. Cor. 12 : 13, "Baptized into (*eis, unto*) one body"; that is (in Greek *εν*), in one spirit are we all baptized unto one body (not to procure it, but to give ourselves to it).

78. If we insist that the preposition *eis*, where it follows the verb *baptize*, literally means *into*, then the same rule requires the same rendering where *eis* follows the verb *believe*, as

John 2 : 23, "Believed *eis* his name." John 4 : 39, "Believed *eis* him."

John 3 : 15, "Believeth *eis* him." John 6 : 29, "Believe *eis* him."

John 3 : 16, "Believeth *eis* him." John 7 : 39, "Believeth *eis* me."

John 3 : 18, "Believeth *eis* the Son." John 7 : 48, "Believeth *eis* me."

John 6 : 40, "Believeth *eis* him." Is it unto, in, or in order to?

John 7 : 48, "Believed *eis* him."

If, therefore, *eis* signifies *in order to*, and secures that which it is in order to, then every man secures Christ by faith, before baptism. If it means literally *into*, then every man enters into Christ by faith, before baptism. While, if it means *unto*, then we all reach Christ by faith, before baptism. In any case, their own argument inevitably defeats their purpose, *eis* admitting those by faith, and procuring that by faith which they would vainly restrict to the baptized.

The Lexicons and Grammars. The highest Greek authorities say, "*Eis*—into, or unto—is joined with verbs which imply rest in a place, when a previous motion to, or into it, is implied," and "is used in the New Testament to express the point arrived at, and consequence of anything without notion of purpose." (Liddell & Scott's "Greek Lexicon.")

"The radical signification is direction toward, motion to, or into." (Liddell & Scott.)

"Each preposition has a fundamental meaning which it everywhere retains." (Kuhner.)

Eis is never rendered "in order to" in the New Testament when following any form of the verb "baptize." Scripture usage requires us to say "baptized unto," not "in order to," and *eis* should be so rendered everywhere. (See Matt. 3 : 11 ; I. Cor. 10 : 2 ; Acts 19 : 3.)

"Unto what then were ye baptized?" (Acts 19 : 3) signifies that we are baptized unto what we profess, dedicating ourselves to that which we have already embraced. (I. Cor. 10 : 2 ; Matt. 3 : 11.) *Eis* is often used signifying rest in a place—not coming to it.

Acts 19 : 22, "He himself stayed (*eis*) in Asia."

Matt. 12 : 18, "(*Eis*) in whom my soul is well pleased."

Mark 14 : 20, "Dippeth with me (*eis*) in the dish."

Luke 15 : 17, "When he came (*eis*) to himself."

Mark 14 : 60, "The high priest stood up (*eis*) in the midst."

John 20 : 26, Jesus "stood (*eis*) in the midst."

Acts 2 : 25, "David speaketh (*eis*) concerning him."

Acts 2 : 27, "Thou wilt not leave my soul (*eis*) in hell."

Acts 2 : 31, "His soul was not left (*eis*) in hell."

Rom. 10 : 12, God "is rich (*eis*) unto all that call upon him."

Rom. 10 : 14, "(*Eis*) in whom they have not believed."

II. Thess. 2 : 4, "Sitteth (*eis*) in the temple of God."

But in every case it will bear to be translated "unto," as in Acts 19 : 3, "(*Eis*) unto what then were ye baptized?" Acts 19 : 3, "(*Eis*) unto John's baptism"; even Acts 20 : 21, "Repentance (*eis*) toward God (unto God)"; Acts 24 : 15, "Have hope (*eis*) toward God (unto God)."

We cannot insist that in Acts 2 : 38, *eis* must mean, not "*into*," but "in order to," but in Rom. 6 : 3, it must mean, not "in order to," but "*into*," making it first the only way to pardon, then the only door into Christ, ever changing to sustain our opinion.

79. As a great king would not, in pardoning his rebellious subjects, proclaim an amnesty to all who could walk a mile, leap three feet in the air, or perform some difficult task, which prisoners, the wounded, sick, aged, and feeble could not do, and which, whether they did or not, made them no better or worse, so God would not suspend pardon on an act which has no virtue in itself, and which is always out of the reach of many of the unfortunate, and which the wicked can submit to without being made better, and the righteous deprived of without being made worse.

80. Jesus says, "By their fruits shall ye know them"; but we cannot see any better fruit in the immersed than in the unimmersed. We only know that a man is baptized because we see it, or hear of it; not because the fruits of it make him better. The great and good are often unimmersed, yet we must confess them Christians, knowing them by their fruits. It is our duty to treat them charitably, and teach them that baptism is to be added to their other good works. (See Matt. 7 : 20.)

81. Had God designed immersion as the *only* way to pardon, he would have given universal knowledge of the fact, as the following scriptures denote :

John 1 : 9, "That was the true Light, which **lighteth** every man that cometh into the world."

Titus 2 : 11, "For the grace of God that bringeth salvation hath appeared to all men."

Instead of this, few, even in Christian lands, are able to see this way to remission.

82. Immersion in order to remission requires too many human opinions, contrary to the Bible, for its support, as follows :

The opinion that Peter preached the first gospel sermon, and that Jesus did not preach the gospel is contrary to :

Mark 1 : 1, "The beginning of the gospel of Jesus Christ, the Son of God."

Mark 1 : 14, 15, "Jesus came into Galilee, preaching the gospel . . . saying . . . repent ye, and believe the gospel."

Matt. 4 : 23, "Jesus went about all Galilee, . . . preaching the gospel."

Matt. 9 : 35, "Jesus went about all the cities and villages, . . . preaching the gospel."

Matt. 11 : 5, "The poor have the gospel preached to them."

Matt. 24 : 14, "*This* gospel . . . shall be preached in all the world . . . then shall the end come."

Matt. 26 : 13, "Wheresoever this gospel shall be preached in the whole world."

Therefore, if any other gospel is preached than the gospel Jesus preached, it must be preached *out of the world*, and *after the end*, or without the command of Christ.

83. As to *the opinion* that the kingdom was not set up till Pentecost, Jesus had said long before Pentecost :

Matt. 12 : 28, "The kingdom of God is come unto you."

Luke 16 : 16, "The law and the prophets were until John : since that time the kingdom of God is preached, and every man presseth into it." Said Campbell, "This is more than reformation ; it is the kingdom of God that *is* preached, and men *are* pressing into it." ("Campbell and Rice Debate," p. 408.)

The opinion that there was no church till Pentecost is contrary to—

Acts 2 : 47, "The Lord added to the church daily."

Matt. 16 : 18, "Upon *this* rock I [not you] will build my church."

Matt. 18 : 17, "Tell it unto the church."

Matt. 18 : 17, "If he neglect to hear the church."

They could not tell it to the church if there were none. Church, from *ekklesia*, "called out," or *kuriakos*, "the Lord's," signifies such a people as Christ was with. They were disciples, converted, baptized, and communing together. They were a church. If not, what would be a church?

84. *The opinion that Jesus' words are of no authority because they were uttered before his death, is contrary to common sense and the following Scriptures :*

John 12 : 48, "He that rejecteth me, and receiveth not my words, . . . the word that I have spoken, the same shall judge him in the last day."

Matt. 28 : 20, "Teaching them to observe all things whatsoever I have commanded you."

Acts 10 : 37, "That word, . . . which . . . began from Galilee, after the baptism which John preached."

Heb. 1 : 1, 2, "God . . . hath . . . spoken unto us by his Son."

Heb. 2 : 2, 3, "The word . . . which at the first began to be spoken by the Lord."

Heb. 12 : 2, "Looking unto Jesus the author and finisher of our faith."

I. Tim. 6 : 3, 4, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, . . . he is proud."

85. *The opinion that the verbs repent and be baptized (Acts 2 : 38) must be in order to the same thing, and equally essential to salvation, because verbs joined by the conjunction and must be in order to the same thing, is contrary to the following scriptures :*

Matt. 3 : 5, 6, "They *went* out to him, . . . and were *baptized*"; but *going* and being *baptized* were *not for* the same thing, nor were they equally essential.

Matt. 3 : 13, "*Cometh* Jesus . . . to be *baptized*"; but *coming* and *baptism* were not for the same thing, nor are they equally essential to salvation.

Acts 16 : 33, "He . . . *washed* their stripes; and was *baptized*"; but not for the same thing, nor are *washing stripes* and *baptism* equally essential to salvation.

Acts 22 : 16, "*Arise*, and be *baptized*"; but not for the same thing, nor are *arising* and *being baptized* equally essential to salvation.

86. *The opinion that born of water means born of literal water, is impossible, as birth always signifies a new growth out of the parent by young of the same nature, whereas born of water is to be born of what water means when used in the Scriptures to represent people.*

Num. 24 : 7, "His seed shall be in many waters."

Isa. 48 : 1, "Israel, . . . come forth out of the waters of Judah."

Rev. 17 : 15, "The waters which . . . are peoples, and multitudes, and nations, and tongues." (See also Prov. 5 : 15-19 and 9 : 17.)

87. *The opinion that eis in Rom. 6 : 4 must mean into, is contrary to John 20 : 3, "Came (eis) to the sepulchre"; verse 4, "Came first (eis) to the sepulchre"; verse 5, "Looking in . . . yet went he not in"; verse 6, "Went (εἰσηλθεῖν εἰς) into the sepulchre."*

88. We are set for the defense of the gospel (Phil. 1 : 17) and commanded to preach the word (II. Tim. 4 : 2) and to beware of "philosophy and vain deceit, . . . after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily." (Col. 2 : 8.) We, therefore, do not defend doctrines worked out by philosophical reasonings, but find all fullness in Christ's "Word."

89. "If any man speak, let him speak as the oracles of God"—not corrupting the Word of God, "nor handling the word of God deceitfully." "No prophecy of the scripture is of any private interpretation." (I. Pet. 4 : 11; II. Cor. 2 : 17; 4 : 2; II. Pet. 1 : 20.)

90. Therefore, we cannot preach a doctrine which adds to the text, "corrupting" it or explaining it "deceitfully" this way and that to suit the doctrine, as follows :

Mark 1 : 44, Make "for" mean for *past* cleansing.

Acts 2 : 38, Make "for" mean for *future* remission.

Matt. 3 : 11, Make "baptize *eis*" mean for *past* repentance.

Acts 2 : 38, Make "baptize *eis*" mean for *future* remission.

Rom. 6 : 4, Make "baptism *eis*" mean unto *past* death.

Acts 2 : 38, Make "baptize *eis*" mean for *future* remission.

I. Cor. 10 : 2, Make "baptize *eis*" mean to Moses, their leader *before*.

Acts 2 : 38, Make "baptize *eis*" mean for remission.

Rom. 6 : 3, "Baptized *eis*" Christ to mean into Christ.

I. Cor. 10 : 2, "Baptized *eis* Moses" to mean not *into* him at all, but only *unto* him.

I. Cor. 12 : 13, "Baptized *eis* (into) one body,"—not to bring us into it at all—but,

Rom. 6 : 3, "Baptized *eis*" Christ, to put us literally into Christ, so that we can get into Christ in no other way, in no other way put on Christ, contrary to—

Rom. 13 : 14, Where the baptized are yet commanded to put on Christ.

John 3 : 5, Make "born of water" mean baptized in water, but in the same,

John 3 : 5, Make born "of the Spirit" *not* mean baptized in spirit. That is, in the same,

John 3 : 5, Make the *same words* exclude the unimmersed in water and include those unimmersed in spirit. If the words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," exclude those not baptized in water, they also exclude those not baptized in spirit.

91. We cannot adopt a system which requires such twisting and turning this way and that way, giving the same words contrary meanings to suit a system, making the same word in the same place to mean quite contrary things, as in John 3 : 5, "born of water," to mean baptized in water, to save Baptists

and condemn Quakers ; but “born of spirit,” not to mean baptized in spirit, lest it should save the Quaker and condemn Disciples.

92. *The Bible.* In the whole Bible of 66 books, 27,000 verses, and 773, 697 words, there is no book written to prove the doctrine, no verse which states the doctrine, no words which say that immersion is in order to remission, is the only way to pardon, the only door into the church, the only way to get into the kingdom. Of all the inspired writers not one ever wrote this doctrine ! Of all the inspired teachers not one ever taught it ! If the doctrine were true, why did not the apostle teach it as plainly as Mr. Campbell, and why was not some book in the Bible written to prove it before Mr. Campbell’s ? And why is it not as plainly stated there as Mr. Campbell could state it ? If baptism were in order to remission, it would not be first found in the Catholic creed, and find a place in no Bible but the Mormon Bible.

93. *History.* The doctrine of immersion in order to conversion, remission, exclusion, etc., is almost as unfortunate in history as in the Bible. Some have sometimes held some parts of the doctrine, but no church of ancient times at any time held all the doctrine, as the following extracts demonstrate :

Josephus, a Jew, or, perhaps, a Jewish Christian, forms a connecting link in history between the old Jewish and the incoming Christian church. He wrote before the death of some of the apostles. He says :

“John the Baptist was a good man, and commanded the Jews to exercise virtue, both as to righteousness toward each other and piety toward God, and so to come to baptism—for that the washing with water would be acceptable to him if they made use of it, *not in order to the putting away* or remission of some sins only, but for the preparing of the body, supposing still that the *soul* was *thoroughly* purified *beforehand* by righteousness.” (*Josephus*, p. 367.)

Hegesippus, of the second century, was the father of church history. He says, “In every city the same doctrine was taught which the law and prophets teach.” (*Horne*, I., p. 43.) “They

all witness that through Christ's name all that believe have remission of sins." (Acts 10 : 43.)

Clement, A.D. 92, of the first century, a living contemporary with some of the apostles, says: "The Lord in every age has still given place to repentance," etc. "The Ninevites repenting of their sin appeased God by their prayers and were saved." (*Pr. Cor. Chr.*, I., p. 125.)

Irenæus, A.D. 178, said: "Our bodies through baptism, but our souls through the Spirit, have obtained that communion." (*Neander*, I., p. 646.) "The Lord will judge those who excite divisions," "straining in truth at a gnat and swallowing a camel." (*Neander*, I., p. 678.)

Tertullian, A.D. 194, who lived at the close of the second century, and within less than two hundred years of the crucifixion, says: "It is faith which, in baptism, obtains the forgiveness of sin"; and when dissuading against haste in baptism, he remarks, "true faith, wherever present, is sure of salvation." (*Neander*, I., p. 646.)

Justin Martyr, A.D. 140: "Through the bathing, therefore, of repentance and of the knowledge of God, which has been instituted for the impurity of God's people (as cries Isaiah), we believe and make known that this is that baptism which he proclaimed, which alone is able to cleanse those who repent, that this is the water of life." "For what is the benefit of that baptism which makes bright the flesh and the body only. Be immersed as to the soul from anger," etc. (*Baptizein*, p. 128.)

Cyprian, A.D. 258: "Outward baptism, considered as to its highest end, is a symbol of the inward cleansing." (*Neander*, I., p. 648.)

Origen, A.D. 252, says: "Baptism, considered as to its true end, is a symbol of the inward cleansing of the soul, through the divine power of the Logos." (*Neander*, I., p. 648.)

Cyril, Bishop of Jerusalem, A.D. 315-374, says: "Simon also the magician . . . was baptized, but was not enlightened; . . . the body went down, indeed, and came up, but the soul was not buried with Christ, nor raised with him." (*Baptizein*, pp. 128, 129.)

Pagan Notions. Neander says: "Bringing their Pagan notions over with them into Christianity, they were seeking in baptism a magical lustration which could render them at once wholly pure." (*Neander*, I., p. 252.)

"Waddington's Church History" says: "By an error common in the growth of superstition, the efficacy inherent in repentance was attributed to the ceremony," etc. (*Waddington*, p. 46.)

94. *The ancient church did not exclude sprinkled believers*, as the following extracts prove.

(1) *Novatian* was ordained in Rome, A.D. 240. Neander says: "He had first made profession of his faith and been baptized on a bed of sickness. The Roman clergy had been dissatisfied from the first with this procedure, because they held to the letter of the church law, which required that no individual baptized on a sick bed should receive ordination; but the wiser Fabian ordained him, more according to the spirit than the letter of the law, for its object was simply to exclude from the spiritual order those who had been induced to receive baptism without true repentance." (*Neander*, I., p. 238.)

(2) *Eusebius* says: "Novatus (Novatian) fell into a grievous distemper; and it being supposed that he would die immediately, he received *baptism*, being sprinkled with water on the bed whereon he lay." (*Eusebius*, VII., p. 43.)

(3) *The Greek Church* being then dominant even in the church at Rome, this proves that no ancient church excluded unimmersed believers; nor can sectarians find an exclusive Baptist Church among the Albigenses, or Waldenses, for—

(4) "The Albigenses . . . rejected baptism . . . as in no respect essential to salvation." (*Mosheim*, I., p. 295.)

(5) "The Waldenses never withdrew from the Catholics," but "declared that they would ever continue in communion with the Church of Rome" (*Mosheim*, I., p. 333), consequently with unbaptized or sprinkled believers.

(6) The Baptist Church in England, of which Bunyan, or "Christian" of "Pilgrim's Progress," was one, *had* unimmersed members, and has to this day.

(7) The early Christian churches had unimmersed members, of whom Barton W. Stone, afterward baptized, was one.

95. *Deferring Baptism.* Neander, who calls the doctrine that baptism "could make them at once wholly pure" a "pagan notion," says: "Many put off baptism until they were reminded by mortal sickness, or some other sudden danger, of approaching death." (*Neander*, II., p. 320.)

It was also a custom generally adopted to defer all baptism, except in "cases of necessity, . . . to the festivals of Easter and Pentecost." (*Neander*, II., p. 324.)

Constantine the Great embraced Christianity when young, but was not baptized till the close of life. Neander says: "It must appear surprising that Constantine, although he exhibited so much zeal for the concerns of the church, although he took part in the transactions of a council (the Council of Nice), assembled to discuss matters of controversy, had never as yet received baptism. . . . It was not the custom for all to receive baptism immediately after embracing the faith; but many, especially in the East (in the Greek Church), deferred it until some special occasion. . . . Still it must ever seem strange that an emperor who took such an interest in the concerns of the Christian church should remain without baptism till his sixty-fourth year." (*Neander*, II., p. 28.)

There is, therefore, no more authority in history than there is in the Bible for excluding unimmersed believers from the Church. This sectarian doctrine has no Bible, no apostles, no fathers, no history, and the time is coming when it will have no advocates—when all Christians will be united in one glorious church to do God's will in earth as it is in heaven.

96. *It divides God's people* contrary to the prayer of Jesus (John 17), and causes us to reject humble believers contrary to the example of the apostles (Acts 2:44); it causes us to give a different plan of salvation than that at the house of Cornelius (Acts 10), and to give a different order of salvation than that in Romans 10; to answer the question differently from Paul in the only place in all the Bible where it is thus plainly asked (namely, Acts 16:30-33), "Sirs, what must I

do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." It lessens reliance upon repentance, faith, and prayer, and the love of God, and modifies conversion, communion with God, and spiritual enjoyment.

98. When the scriptures denominate all the saved, it is not *all the baptized*, but all who are fit to be baptized ; namely, *all that believe*.

Acts 2 : 44, "All that believed were together, and had all things common."

Acts 13 : 39, "All that believe are justified from all things."

Rom. 3 : 22, "By faith of Jesus Christ unto all and upon all them that believe ; for there is no difference."

II. Thess. 1 : 10, "When he shall come to be glorified in his saints, and to be admired in *all* them that believe."

If baptism were the last step and crowning act of conversion, then such assurance would not rest on faith, but baptism ; since not *all* that believe, but only baptized believers, could claim the promise. *All* believers includes all before baptized.

Barton W. Stone, when immersed, said : "We should cultivate the long-neglected grace of forbearance toward each other ; they who should be immersed toward those who were not, and *vice versa*." ("Life," p. 27.) Christian ministers, continue this spirit. It is contrary to propriety for Christians to reject Christians ! Men have a right to form select societies with men of corresponding opinions, and to exclude others ; but churches of Christ, or Christian churches, is a sad misnomer for such societies. Yet Campbell says : "I agree with the *Messenger* (that is, Stone), that there will be more Christians excluded (calling all Christendom Christians) by insisting on this command (be immersed, etc.) than by any creed in Christendom." (*Harbinger*, V., p. 370 ; C. & R. D., p. 771 ; G. & S. 7th Aff.) We pray that God's kingdom may come, and that his will may be done on earth as it is in heaven ; but we do not suppose that the immersed rule in heaven, and exclude all the unimmersed believers there.

99. *Sectarianism and the exclusive creed*. Barton W. Stone said : "Should they make their own peculiar views of im-

mersion a term of fellowship, it will be impossible for them to repel, successfully, the imputation of being—

“*Sectarians*, and of having an authoritative

“*Creed* of one article at least, which forms their

“*Opinions* of truth, and this *short creed* would

“*Exclude* more Christians from *union* than any

“*Creed* with which I am acquainted.” (*Christian Messenger*.)

100. *Love*. The doctrine does not produce the meek, kind, and loving spirit of Christ, without which we are none of his. The Scriptures make love the line of life.

John 13 : 35, “By this shall all men know that ye are my disciples, if ye have love one to another.”

I. John 3 : 14, “We know that we have passed from death unto life, because we love the brethren.”

I. John 4 : 7, “Every one that loveth is born of God, and knoweth God.”

I. John 4 : 12, “If we love one another, God dwelleth in us, and his love is perfected in us.”

Rom. 13 : 9, “If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.”

Rom. 13 : 10, “Love is the fulfilling of the law.”

Love is of God. The spirit of God is a spirit of love. Love is the chief grace. To dwell with loving people is like living in heaven. Bigotry, with the torch of hate, kindles the fires of discord and persecution, but love quenches the flames with tears of compassion and binds up the broken heart with the bonds of affection. God is good. The spirit of Jesus is the spirit of compassion. The true spirit of the church is goodness. All over the world we see the fruits of the spirit promoted equally by the immersed and the unimmersed. Multitudes of unimmersed believers, pressing forward in every good work,
• bear the image of their Savior. They are our Great Father’s children, and we cannot cast them off as aliens. We know that we were Christians before we were baptized ; and we are forced to own them as Christians at the altar, in the pulpit,

and in all good works. To deny this is to deny our conviction of right and to act with two-facedness, at the same time owning and denying that unimmersed believers are Christians.

DIALOGUE.

Converted Disciple.—Mr. Summerbell, I have read your article on Acts 2 : 38, and give up the doctrine of “immersion in order to remission,” but still hold that faith precedes repentance.

Christian.—I have no objection. I only ask that you will not unchristianize those of a contrary opinion.

Disciple.—No ! With Stone, I give up the exclusive feature, yet, put repentance after faith and before baptism.

Christian.—You do not, except in theory. After a man has made an intelligent confession of faith you never require or command him to repent as the next step, before baptism, but he is baptized as the next step after confession of faith, thus omitting repentance.

Disciple.—But how can a man repent before he believes with all his heart?

Christian.—Quite as readily as he can believe with all his heart, while his heart is a wicked impenitent heart of unbelief.

Disciple.—True ! But can a man repent of lying, cheating, swearing, stealing before he believes that he will be rewarded for his repentance or pardoned for his crimes?

Christian.—Yes ; he can if he is convicted. If not convicted, but only repenting for a price, the repentance is spurious. What confidence would you have in a man who would say, “How can I repent of stealing your purse unless you first convince me that you will give me your house ? Promise me your estate and I will repent !”

Disciple.—But he must first believe that he is a sinner.

Christian.—All men know that, but all have not faith.

Disciple.—He that cometh to God must believe.

Christian.—Yes, that is what we teach, that he must repent and come believing.

Disciple.—But how can he repent?

Christian.—I do not know. But I know that God “commands all men everywhere to repent,” and “all have not faith.” Yet the Scriptures do not say, How can he repent? but, “How can ye believe?” (John 5 : 45.) And we did not take our own “How can,” etc., for our rule of faith, but the Word of God. Word all your doctrine as it is in the Book, and trust the result with God.

Disciple.—But you quote from the gospels. Did not Jesus say the gospel was to begin at Jerusalem?

Christian.—No! He only said that the *apostles* were to begin to preach it there, after his death. He “began” to preach it long before in Galilee. (Acts 10 : 37 ; Heb. 2 : 3.)

Disciple.—How could we be so deceived by our teachers when the Word is so plain?

Christian.—You were deceived by system-makers, who preach their own *opinions* for the word of God. If you would be a true Christian, adopt the Word of God fully, exercise charity, and free yourself from sectarian pride and prejudice.

True position defined. Let no one say that we reject baptism, because we do not make it an institution for sinners, for the children of the evil one, for aliens and the unpardoned, going down into the water with a dead faith and all their sins upon them; because we do not make baptism a part of conversion or the shibboleth of a sect; or because we say with Mr. Campbell, “*I do not make baptism absolutely essential to salvation in any case.*” (“Campbell and Rice Debate,” p. 519.) We think too much of baptism to thrust it outside of the church, or to give it up to sinners; or to force it upon persons contrary to their conviction. We have a better use for baptism—a use which finds its antitype in the flood, where those long righteous committed themselves to God; and in the cloud and the sea, by those long accepted being baptized unto Moses; and in the baptism of Jesus, who forever blessed, yet gave himself by baptism up unto the work of the gospel; and in the baptism of the Spirit, which at Pentecost fell upon the apostles. These are examples! We do not defend willful disobedience, careless neglect, or wicked perversion; but only

inability from want of knowledge or opportunity. Willing ignorance is ungodliness; careless neglect is disobedience; presumptive disobedience is rebellion; and willful perversion is infidelity. We only extend charity to those who obey to the best of their knowledge and ability, yet come short in baptism, as all do in some things.

Under the influence of the Christian Publishing Association, Dr. Summerbell transferred the magazine, *The Christian Pulpit*, to that corporation, and resigned the editorship. The purposes of the magazine were changed, and not long after, it was discontinued. During his control extra volumes were bound, and there are frequent calls for them to this time—1900.

Notwithstanding the high intellectuality of Dr. Summerbell, he was at times wont to yield to passing impressions. On one occasion he was traveling, and fell in with some gentlemen of fine ability and standing, who seemed to enjoy his conversation. As they were about to leave his car for their own, the "sleeper," they asked him to accompany them, supposing him to be an occupant of it also. He declined, when it was revealed in a pleasant way by him that he could not afford it, whereupon the strangers insisted on his accompanying them, saying that his conversation was recompense to them for payment for his berth, on which they insisted, and in some skillful manner he was drawn into the better car. The talk was resumed where interrupted, and carried on with continued interest and brilliancy, serious and humorous. Perhaps hours, in the whole, had passed thus pleasantly, when Summerbell, without visible cause, seemed to become abstracted and gradually to lose his high spirits. His companions at first merely tried to stimulate him, without referring in words to his manner. But the soberness of Summerbell became obstinate, so that one of the gentlemen spoke of it, asking him if he were ill. He replied:

"No; but I am impressed that there is some great calamity. Perhaps it is to my country."

The gentlemen tried to cheer him, but in vain, so that his manner and spirit infected them. Not long afterward, at a station the word was brought on board the train that Chicago was burning.

On July 31, 1872, under the auspices of Elder William Pangburn, Dr. Summerbell began a debate with Rev. Dr. McDill, of the Presbyterian Church, at West Union, Adams County, Ohio. Dr. McDill was a gentleman noted for scholarship and ability. The debate was held Friday, Saturday, and Monday in the Presbyterian church.

At Eaton, Ohio, he held a discussion on "Universalism" with Rev. S. P. Carleton, of the Universalist Church. The questions were the following:

"There will be a future judgment, and punishment after death." N. Summerbell affirms, S. P. Carleton denies.

"In the future all men will be immortal, holy, and happy." S. P. Carleton affirms, N. Summerbell denies.

The following appeared in the Cincinnati *Commercial*:

REV. DR. SUMMERBELL'S SERMON ON THE ANGELS.

Delivered at Bible Chapel.

TEXT—Luke 20: 36, "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

God is the great Spirit-father of all intelligences. Some are men, and some are angels or heavenly messengers. The Hebrew word *malak* signifies "a servant" (Greek, *aggelos*, "a messenger"). The early Christians regarded them as having bodies in the human form, but of finer and spirit material, not subject to gravitation. They eat ("angels' food") to increase holiness—not to support life. They breathe, not to exist, but to inhale happiness, and use the air as a means of sound in speech. Their hearts beat in pulsations of love. They shouted for joy at creation. They long desired to look into and understand the gospel. They rejoice over the conversion of sinners, and lament the suffering of saints.

Called gods.—They are called gods where we read, "Ye shall be as gods"; God "judgeth among the gods"; Christ was "made a little lower than the gods"; "Thou God seest me"; "I am the God of Bethel"; "*Malak*, Jehovah." They were called gods, not because of the nature of God, but only as inhabitants of heaven.

Creation.—They existed before men, as then "they shouted for joy," and cherubim guarded the tree of life. They are the native citizens of heaven, the domestic servants of God.

Rank.—They, in nature, stand next to God and the divine Son, both of whom they worship and serve. In his original nature, Christ is above them, but was made lower. He took not on him the nature of angels, but the seed of Abraham. But Christ is now above them, as the Son of God restored to more than his original glory, and the saints have the promise of becoming equal to the angels.

They have power to bless, and are often named with God and the Son. Thus grace is invoked from God and Christ, and from the seven spirits before the throne. (Rev. 1: 4.) Christ says that he will come in the glory of the Father and of the "holy angels," and be revealed from heaven with his "mighty angels." Saint Paul says, "I charge thee before God and the elect angels," and Christ promises to confess us before the "holy angels." Jacob said, "The angel which redeemed me from all evil, bless the lads." Isaiah says, "The angel of his (God's) presence saved them: in his love and in his pity he redeemed them."

ANGELS.

Michael seems to be the greatest. He is called the archangel, and his name signifies "like God"; Gabriel signifies "mighty God"; cherubim, "like the powerful ones"; seraphim, "the shining ones." These are of the nobility of heaven's court, exalted above all the rest. The cherubim are alluded to as "chariots of God, . . . twenty thousand, even thousands of angels." The "angel of the Lord" is often called God and Jehovah, because he represents God. Most ministers think that he is Christ.

THE ANGEL'S PRAYER.

An angel prayed for the people during a severe affliction. His prayer was, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem . . . against which thou hast had indignation these threescore and ten years?" And the Lord heard and answered in mercy. (Zech. 1: 12.) They often act as servants of men. The law was "ordained by angels," the Old Testament was "spoken by angels," and they were constantly ascending and descending the heavenly ladder on errands of mercy.

An angel found Hagar and preserved Ishmael; an angel preserved Isaac; an angel taught Jacob how to wrestle for victory; an angel taught Joshua how to fight; an angel guided Moses; an angel smote the infidel army; angels ministered to Christ in the wilderness, and strengthened him in Gethsemane; an angel opened the sepulcher; an angel delivered St. Peter from prison and guided St. Paul; an angel found St. John on Patmos, and delivered to him the words of Jesus; an angel will bind the dragon, and angels will gather the harvest of the world. Even now the angels of the Lord camp around about his saints, for they are ministering spirits, sent forth to minister to the heirs of salvation, for he hath given his angels charge concerning thee. Let us, therefore, trust in God, whose servants they are, and so live that we may by and by be equal to the angels, and minister to others, and with them enjoy the glory of God. The doctrine of the angels was announced in Christ's natal morn. It was, "Glory to God in the highest, and on earth peace, good will toward men." The angels' doctrine is the heavenly statement of the gospel, and contains the very essence of truth as it is in Jesus. Consider the contrast between angels and men. The former, how pure! how holy! how kind. They of old desire to look into the gospel, and now rejoice at the conversion of sinners. They are the guardians of virtue and ministers of mercy, while men cultivate every vice, and glory in fraud and sin. Let every contemplation of the corruption of the present times make you all long to be more and more like the angels, and less and less like wicked men. The promise is sure. You shall be equal to the angels; the crown is before you; the prize is in sight.

Thousands of angels watch your progress; millions of angels rejoice in your triumph over sin. Be of good courage, and you shall soon be equal to the angels. In order that you may be, listen not to men, but to Jesus, and learn every lesson of his holiness. Consider that time is short and very uncertain; but if you trust in him, the reward is sure, boundless, and eternal.

In 1874 he edited from the MSS. of the author the "Autobiography of Elder Matthew Gardner."

In 1874 he secured for the succession to himself in the pastorate of the church at Cincinnati a brilliant young minister by the name of E. C. Abbott, he himself having determined to accept a call to the church at Conneaut, Ohio. Mr. Abbott began his work with fine prospects of usefulness personally, and of success for the church; but a lack of persistence marked his effort, he suddenly accepted a call to another field, and the church was lost.

Though Dr. Summerbell's work at Conneaut was delightful and exceedingly vigorous and active, he did not discontinue his habit of writing for the press, and we quote some of the productions of this period.

The following appeared in the *Herald of Gospel Liberty* of March 6, 1875:

SCOLD, SCOLD.

Scold, scold, scold away ;
 Scold, scold, scold I say.
 Man or woman, young or old,
 If you can't do more, just scold !
 Day and night, and night and day,
 Early, late, and every way ;
 When you work, or preach, or pray,
 Scold, scold, scold away.
 Thus the time pass pleasantly,
 And death less terrible will seem
 When beneath the scolder's scream.
 If you for the paper write,
 Let it be your first delight ;
 Any subject to make bold,
 First of all, begin to scold !
 Tell how weak and poor we are,
 How sectarian ! Don't care
 For truth, but lay it bare ;

Tell how little 'tis we give ;
 Wonder how it is we live !
 Wound your friends, and tell their woes,
 Please your enemies and foes,
 Tell how little 't is we do
 In the church or Sunday school ;
 Make it an unchanging rule—
 Scold in everything you do.
 Ever grumbling like a bear,
 Grunting, grumbling, everywhere ;
 Scold your husband, if a woman,
 Till he wishes you in heaven ;
 Scold your children, hired men,
 Just take breath, and scold again !
 Scold the brethren, scold the church,
 Blow and bluster, storm like March ;
 Whether you are young or old,
 You can do it—you can scold !

N. SUMMERBELL.

CONNEAUT, OHIO.

The following appeared in the *Herald of Gospel Liberty* of May 15, 1875:

“CHAINING THE DRAGON.”

“Chaining the dragon !”

Say it again ;
 Let all men remember,
 That all may explain.

The beast of Apocalypse,
 Dragon or man,
 Has life or relapse,
 As popes suffer or reign.

Whatever is said
 Of the beast or the dragon,
 Or serpent, is said
 Of the proud pontiff Dagon :

The great man of sin,
 Now living in Rome,
 With his queen, the proud church,
 In the old dragon's home.

These are the parents,
 As known by their deeds;
 The daughters are those
 Who adhere to the creeds.

N. SUMMERBELL.

The following appeared in the *Herald of Gospel Liberty* of June 5, 1875:

DISCIPLES DESPERATE.

E. E. Orvis, the editorial oracle, calls N. Summerbell to account for saying, "they (Disciples) narrow the authoritative Scriptures down to the Acts of the Apostles, or, at most, to the Acts, Epistles, and Revelation," and says of said Summerbell, "He knew the above statement to be false."

Reply. Isaac Errett, their ablest editor, states in his "First Principles," page 8: "The Old Testament is not authority. You must not only come away from the Old Testament, but from the Gospels likewise." This leaves no authoritative Scriptures except the "Acts, Epistles, and Revelation," just as Summerbell stated. I do not accuse Orvis of knowing that his statement was false; but all who know the "system," know my statement to be true. Admit the whole Bible and Orvis would give up in disgust. See the following:

Illustrations. Orvis says (May 8, 1875): "There is no requirement for sinners to make confession of their sins to God. Why should they be required to do this? Does not God know all about their sins? This idea that the sinner must confess his sins to God had its origin in paganism."

Reply. "Make confession unto the Lord God." (Ezra 10:11.) "I will confess my transgressions unto the Lord." (Psalms 32:5.) "O Lord, . . . we have sinned against thee." (Dan. 9:8.) Jesus taught us to confess, "Father, I have sinned against heaven, and in thy sight." (Luke 15:21.) Now read Orvis's words above again, and notice how plainly they contradict the "Thus saith the Lord!" The confession should be, first, to those against whom we have sinned; second, to those who can pardon. We have especially sinned against God, and God can pardon; therefore, we should make special confession to God. (See Romans 10:10, 11 and I. John 2:1.) But as papal priests stand between the sinner and God, requiring confession to men, so Disciples stand in the way, and say, Go not to God but to us.

Brother Orvis calls Summerbell some hard names, but does not examine my saying, that there is not one opinion peculiar to Campbellism that they can word in Bible language. N. SUMMERBELL.

SECTARIAN TRANSLATIONS.

MERRITT TO SUMMERBELL.

"Is the following, by A. Campbell, a correct translation of Matt. 3:11, 'I indeed immerse you in water *into* reformation,' etc.

"J. G. MERRITT."

Reply. No. The word "immerse" I think correct as a *Baptist* translation of *baptizo*; but "into reformation" is no translation at all, but simply thrusting human opinions into the Bible in place of the word of God. The word of God there reads thus, *eis metanoian*, and is correctly translated in our common version as follows, "Unto repentance."

Explanation. John preached the necessity of a change of heart. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:6.) When impenitent Jews came to be baptized he rebuked them, saying, "Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to *our* father; for I say unto you, that God is able of these stones to raise up children unto Abraham." (Matt. 3:8, 9.) The truly converted came as follows, namely, "confessing their sins" (Matt. 3:6), giving proof of true repentance by the "fruits meet (or suitable) for repentance," confessing their sins. And these John baptized unto repentance; that is, sealed them, dedicated them, consecrated them to the repentance which they professed, by publicly baptizing them.

Eis is translated variously, as follows: "Against," as against the Holy Ghost; against heaven. "To," as, "Wise men from the east to Jerusalem." "Unto," as unto repentance, unto John's baptism, baptized unto Moses, etc. "In," as, "In whom my soul is well pleased." It occurs (John 20:1-4) where Peter and John came *eis* the sepulchre, but went not in, but (verse 6) where they went in it is *eiselthen*. It occurs in all those places translated "in" where Jesus speaks of our believing "in" him and "on" him. One who desires to speak correctly should never say "baptized into," unless in quoting others. "Into reformation" is equally incorrect. We cannot be baptized into reformation. *Metanoian*, the original, is from *meta*, which signifies after, and *noeo*, which signifies to mind, and means after-mind, or the later and better mind—as we say, after-thought, and is correctly enough translated "repentance." Roman Catholics, to avoid repentance, translate it "do penance." Those sectarians

who change the Bible to suit their own opinions, also to avoid repentance, also translate it "reformation." The philosophy of repentance is in its godly sorrow for sin, which leads to reformation. Both phrases are correct when understood thus, "Baptized unto," "repent and do"; as, repent and "believe," and "turn," and "be baptized," and "pray," etc.

Enough. Our old translation is much better than new sectarian translations, which are worse. N. SUMMERBELL.

The following appeared in the *Herald of Gospel Liberty* of June 12, 1875:

A FEW CORRECTIONS.

Jesus did not eat the Passover, or "Lord's Supper," the night he washed the disciples' feet, as all may see from the following:

1. The feet-washing supper was before the Feast of the Passover:

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. (John 13:1-5.)

2. After this supper, they still thought of buying things for the Passover:

He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. (John 13:25-35.)

You see they would not think that Judas was commanded to "buy for the feast" (verse 29), if they had already eaten it.

3. Judas became offended at the supper given by Simon six days before the Passover:

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. (Matt. 26:6-16.)

You see from this time (six days) he sought opportunity.

4. This opportunity was found after the feet-washing supper, for then Jesus said:

Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people. (Matt. 26:2-5.)

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. (Matt. 26:14, 15.)

5. The Lord's Supper was eaten after dark, or at even. (Matt. 26:20; Mark 14:17.) Particular note is made of this, as before night would have been one day before the time of the Passover. But the feet washing was before dark:

Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night. (John 13:28-30.)

These reasons make it clear that as John gives no account of Jesus' birth, or circumcision, or baptism, so also he gives no account of the communion or last supper.

N. SUMMERBELL.

CONNEAUT, OHIO.

CORRECTIONS.

Close communion cannot shelter itself behind Jesus, for Jesus did not forbid even Judas. Notice after supper, — that is, after the Passover supper, when he instituted the communion, — he said, even after the bread and the cup had been passed: "The hand of him that betrayeth me is with me on the table." (Luke 22:21.)

And he said unto them, With desire I have desired to eat this pass-over with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

But, behold, the hand of him that betrayeth me is with me on the table. (Luke 22:15-21.)

Now, if the blessed Jesus could let Judas eat with him, what am I that I must exclude the brethren? N. SUMMERBELL.

ALBERT BARNES ON CHRIST.

Albert Barnes teaches that Christ was subordinate to the Father in his divine nature before he came into the world, and will be after the end of the world. Is this correct? Is it orthodox?

N. SUMMERBELL.

The following appeared in the *Herald of Gospel Liberty* of August 14, 1875:

THE HOLY SPIRIT.

I admire the excellently written article of Elder James Williamson on "The Holy Ghost." There is so much good in it that I advise a careful reading of it. Yet there are one or two minor points which are not so clear, and I ask Brother Williamson to make them a little plainer. I might attempt it; but why should I take the work out of hands in every way competent?

Williamson.—The Holy Spirit—"exercising a *will* of his own." "He (*ekeinos*) will show you," etc., implies *will* and purpose in the highest sense—"an intelligent agent of divine attributes," etc., "embraced in the indivisible (*to Theion*) the divinity."

Summerbell.—If you mean that the Holy Ghost is a person, a third person, or *another* person beside the Father, then is not this *other* person of supreme will, agency, and attributes the Father of Jesus, as per Luke 1:35? Is it your opinion that Jesus understood that this personal Holy Ghost, whom he spake of *giving* and *sending*, and as not seeking his *own* glory, and as otherwise subordinate, was his own Father?

Again, if the Holy Ghost be a *person*, distinct from God the Father, and yet supreme, is it not remarkable that so little is said of his worship in the Bible; and that Jesus never taught us to pray to him; and that no one gives any account of seeing him as a person in heaven with the Father and the Son; and that he is never included in the doxologies there,—but only seen, if seen at all, as seven spirits, or seven lamps, or seven eyes? Remember, I do not bate one jot or tittle of your worthy praise to the Holy Spirit, but to me it seems as a Spirit,

related to the Father as my spirit is to me, as St. Paul says: "The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (I. Cor. 2:10, 11.) And therefore the Spirit's personality is in God, and its presence with us is as the presence of the sun, by its light and heat.

Brother Williamson's excellent remarks on "confounding divine qualities, etc., with the essence itself, which is the same in the Father, Son, and Holy Ghost," I commend to all as wise and well timed. His style of exceeding correctness, tempered with remarkable moderation, and boldness for truth, tipped with constantly apparent caution against error, always rendered Brother Williamson a deeply interesting and profitable writer.

N. SUMMERBELL.

The following appeared in the *Herald of Gospel Liberty* of August 28, 1875:

DO THE ANGELS SING?

Do the angels sing? Of course they do! Why not? Because the *Christian Weekly* sought through and through the Bible, listening at every crook and turn to hear them sing, but not a note fell on his ear—of angels' songs! When I saw it, I ran direct to Revelation City, *Fifth Street*, No. 11, "and I heard the voice of many angels round about the throne." Then I came nearer, stopping at No. 8, and saw—now, mark me well—"the four beasts and four and twenty elders," with "harps and golden vials," and "they [the four beasts—that is, four great angels—and four and twenty elders] [at No. 10 I could hear them very plainly] sung a new song." "And I heard the voice [then] of many angels," singing as "when the morning stars sang together, and all the sons of God shouted for joy." (Job 38:7.) Then rob us not of angels' heavenly songs, or holy triumphs in the skies. They sing the songs of the redeemed, teaching the saints new songs, set to heavenly melodies, and accompaniments of heavenly harps, with vials full of odors sweet and prayers of saints.

"Do the angels sing?" one said,
Who had many a chapter read;

"Do the angels sing around the throne of God?"

Then they answered from on high,
Filling earth, and sea, and sky,

As ten thousand thousand angels sang to God;

Loud, loud, louder came the chorus;

Hark! hark! salvation is the theme!

Morning stars together sang

When creation first began;

Now the sons of God all shout aloud for joy!

'T is the angels round the throne,
 And the living creatures join
 With the four and twenty elders when they sing.
 They have harps with tunes untold,
 They have vials all of gold
 Full of odors, with the prayers of saints they bring.
 Loud, loud, louder came the chorus;
 Hark ! hark ! salvation is the theme !
 Morning stars together sang
 When creation's work began,
 Now the sons of God all shout aloud for joy.

Every creature, low or high,
 In the earth, and sea, and sky,
 Yes, ten thousand times ten thousand thousand more,
 All rejoice while they sing,
 And the heavenly offerings bring,
 And the voices come from every starry shore.
 Loud, loud, louder comes the chorus;
 Hark ! hark ! salvation is the theme !
 Morning stars together sang
 When creation first began,
 Now the sons of God all shout aloud for joy.

N. SUMMERBELL.

In the same issue appeared the following :

WE HAVE GODS ENOUGH.

One God of infinite excellence, power, wisdom, glory, goodness, justice, and every possible perfection in infinite fullness, rich toward all that call upon his name, is able to satisfy all the longings of the reasonable human soul after gods; since one God of infinite power, wisdom, and goodness comprehends, bounds, extends beyond, is more, and higher, and deeper, broader, and stronger, and wiser, and better than ten thousand times ten thousand gods and thousands of thousands of gods who are plural, and equal, and derived, and made, and proceeding, and second and third in rank, and limited and dependent;—just as one infinite space is infinitely extensive beyond all planets, moons, satellites, suns, or stars and worlds, and all conceivable limits, centers, or circumferences, or, just as eternity is infinitely more than all ages, dooms, dispensations, or possible length of time durations, and comprehends and bounds them all. To long for other gods, besides the true God, is therefore more unwise than to long for and believe in several infinite spaces or several eternities of duration. Also, as two spaces that are equal are neither of them infinite, and two durations that are limited and equal are neither of

them eternal, so beings who are equal, are neither of them infinite—neither of them God in the true sense of that word. There is but One—blessed be his name,—but One revealed in the Bible or known in nature, who is self-existent, underived, independent over all, and above all. That is the God who so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. This God sent not his Son into the world to condemn the world, but that the world through him might be saved. If there were more gods than one, therefore, God could not be independent, because each should, could, and would have sufficient respect to the will of the other to be in some measure governed, bounded, and dependent upon the other will in its actions. If there were more gods than one, therefore, each would limit and hinder the free volition of the other, and, being thus dependent or limited, none could have infinite perfections. The Bible makes the true God to be him who is the self-existent Father of all, “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.” “One God and Father of all, who is above all, and through all, and in you all.” “For of him, and through him, and to him are all things: to whom be glory for ever. Amen.”

The infidel who shuts his eyes to this God, has no God, for there is no other being or God in the universe of nature, or philosophy, or thought, or imagination, or in the heavens, or in the earth, or in creeds or theologies of men, in height or depth, or extent of space, but that is dependent on this God for existence, and life, and all things.

PRAYER.

O God, most merciful Father, thou God and Father of our Lord Jesus Christ, our Creator, preserver, and benefactor, help me to worship thee. As the follower of thy dear Son, help me to obey his word and worship “thee, the only true God.” Give me grace to withstand popular idolatry, ever the besetting sin of thy people. Bestow upon me largely of thy Holy Spirit to lead me into all truth, and comfort and sanctify and bless me. Help me never to change the truth of God into a lie, and worship and serve the creature more than the Creator, but help me to be a true disciple of thy Son, to learn my lessons of him, and help me to follow him in perfect holiness forever. What I ask for myself I ask for all, in Jesus’ name. Amen.

N. SUMMERBELL.

The following appeared in the *Herald of Gospel Liberty* of December, 11, 1875:

THE GLORY OF GOD.

"BROTHER RUSH: Will Brother Summerbell explain the following scriptures so as to make them harmonize: 'And there came a voice out of the cloud, saying, This is my beloved Son: hear him.' (Luke 9:35.) And: 'And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.' (John 5:37.) It is claimed by some that the texts contradict each other. By explaining you will oblige many who are not conversant with the Scriptures. J. W. KENDALL."

REPLY.

There is no contradiction. Peter, James, and John were all who were with Jesus on the mount when the words in Luke were spoken from the cloud, while John 5:37 was spoken to unbelieving Jews, who of course had not heard the voice. See the next verse: "Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not." (John 5:37, 38.) Consider further the

CHARACTER OF GOD.

God is invisible.

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." (I. Tim. 1:17; 6:15.) "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him." "No man hath seen God at any time." "Who is the image of the invisible God, the firstborn of every creature." (John 1:18; I. John 4:12; Heb. 11:27; Col. 1:15.)

If now we look back in the Old Testament we find these scriptures corroborated there, as follows:

"Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts [or waning glory], but my face shall not be seen." (Ex. 33:20-23.)

Therefore God said, "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire." (Deut. 4:15.) Much of the impotence of Christians in the present day is deducible from idolatry. Had they kept in mind that God is he who is without origin, birth, or creation; without father or mother; who never prays, worships, gives thanks, or asks favors, but gives to all life and breath and all things; had they kept in mind that it is he who is not tangible to our senses; is invisible; whom no mortal eyes have seen; who spake to our fathers by holy angels and prophets, and who speaks to us by his Son—if men had realized this they would not have fallen into the fatal error of multiplying gods, which, notwithstanding its fashionable popularity and the immense wealth and learning compelled to glorify or excuse it, is, I fear, mortal sin. We cannot serve God and Mammon. God's character is sacred. The sin against the

Holy Ghost hath never forgiveness; and what can be a greater sin than, as St. Paul says, "to change the glory of the incorruptible God into an image made like to corruptible man and to birds." (Rom. 1:23.) Do you ask, Why, then, are not Unitarians more prospered who teach the simple unity of God? I reply: The Unitarians are more philosophers than Christians. They believe not so much in Christ as in criticism. They think not so much of salvation as prevention. Their best men are rather gentlemen than saints; scholars than Scripturians. Do you ask, Should we not, then, have all faith in the trinitarians? I answer, No. Have faith in God. As an "arianism," trinit-arianism is no better than Unitarianism, or any other "arianism." The majority of the trinitarians are Roman Catholics, who have flooded the world with idolatry, persecution, cruelty, sin, and depravity. Why, then, you ask, are not we more blest? Because we are not true to our mission. We do not trust in God enough. What pandering to popularity! What fearfulness of the simple truth of God's word! How little repugnance to popular efforts to degrade the Supreme Being to the level of those who owe to him life and breath and all things—who pray to and worship him! How many not only fellowship errorists, but fight any prophet of God who ventures to reprove idolatry! When we consider this, it is not hard to account for the absence of miracles. No; I fear that we are not innocent of the great transgression. Be not deceived. Protestantism exists to-day, politically, barely by the sufferance of papists, and trembles before popery. God may save it by merciful provision, but it is apparently upon the brink of a fearful precipice, trembling to fall. Its many-fingered faith inspires no enthusiasm; its legion of creeds no faith; its endless divisions no confidence. Count the Roman Catholic nations and the Protestant in Europe and America, and you will cease to wonder that every tide of immigration that flows upon our coast leaves myriads of Catholics. If they come from Italy they are Catholics; from Ireland, they are Catholics; from Portugal, they are Catholics; from Spain, they are Catholics; from Central or South America, they are Catholics; from Prussia or Canada, they are probably Catholics. When Protestantism first started, then it prospered—prospered because it took the Word of God alone, and had adopted no fundamental error. Had it continued true to God and his Word, then Trench, the great teacher of scholars, never had written the following:

"There was a time, some five and twenty or thirty years after Luther had begun to preach, when Austria, and Bavaria, and Syria, and Poland, and, in good part, France had all been won for the Reformation. Thirty years more had not elapsed when they were all lost again, and it was confined within the narrower limits which it occupies at the present day, this door, once open, having been closed mainly through the guilt of those contests—among the reformers themselves." ("Trench on the Seven Churches," p. 311.)

That is, just as while for three hundred years the church at first was true to one God and to one creed (the Bible), it conquered the world; but after the Roman State Church was established, with many gods and many creeds, it cursed the world and drove true Christians to the dens and caves of the earth; so while for twenty years the reformers had but one creed, the Bible, and one God, they swept popery from much of Europe; so when they multiplied their gods and their creeds they were driven back to the narrow limits over which they mourn, and popery is driving the Bible from the schools, and threatens soon to extinguish the last spark of religious liberty. I

hope for the best; but when I see how little biblical truth is regarded, I fear the just judgments of God; that he will not cease barely by withdrawing from the popular church the "gifts of the Spirit," without which St. Paul compares the church to a body without hands, or feet, or eyes, or ears (I. Cor. 12), but I fear that the candlestick will be totally removed. Esteem it not a light matter, this great departure from truth; consider its effects on the world; consider the following: In three hundred years succeeding the death of the divine Master Christianity had conquered the principal nations of the world. Again: In five hundred years after the death of the dear divine One, Mohammed had arisen, preaching one God, and soon wrested from the Christians Jerusalem, Judea, Antioch, Alexandria, Asia, Greece, the Holy Land, and the scenes of the labors of the apostles, the places made sacred by the labors of the heavenly One and his inspired teachers. Consider it not a matter of no moment that the "false prophet" still holds these sacred places and rules over double the numbers of the Protestant world. Consider it not a light matter that, after eighteen hundred years, the Hebrews still hold firmly to the religion of their fathers, and build temples in every nation eclipsing the glory of the proudest cathedrals. Where is the ancient power of the church? Do you answer, "In Sankey and Moody!" So it seems! But they have not yet risen to the first commandment. Read the following from the New Testament — Mark 12: 28-34:

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question."

Who cannot see the beauty of this doctrine? Men have made many gods, all equally dependent upon each other; but the heavenly doctrine is, "Hear, O Israel; the Lord our God is one Lord," and "Thou shalt have no other gods before me!" This accords with the scenes in heaven, where God is seen upon the great white throne. One Supreme Being, one Eternal, who gives to all life and breath and all things, who himself has need of nothing; existing independent in his own eternity. Others are created, God is self-existent; others have a father, God is father of all; others receive life and power, God gives to all life and all things; others pray, God only answers prayer. God has no god, no father. God worships not, obeys not. God asks no favor, seeks no aid, but is himself the source of all being, the fountain of all truth, the giver of all good, who openeth his hand and supplieth the wants of every living thing. These heavenly truths sweep away all idolatry, because things essential to God, God alone possesses. When we read of persons seen who are called God, we will always find by reading further that they only represented God,

and God spake by them. Jesus is the greatest of all representatives of God. Jesus said:

"Who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17.)

The heavenly doctrine of the Son of God belongs exclusively to the creed of heavenly truth. Heaven has revealed that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," This is the peculiar evangelical doctrine by which Christianity is distinguished from Judaism, Mohammedanism, and Paganism. They have no Son of God—no medium between God and men. This is the loveliest truth revealed from heaven in the new covenant. It stirs every heart with love.

The angelic choir announced the coming Savior as the Son of God, and at his baptism and transfiguration God proclaimed: "This is my beloved Son." To enforce this truth, John wrote his gospel. When Peter made the good confession, saying, "Thou art the Christ, the Son of the living God," Jesus answered, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This is heavenly doctrine. And this celestial doctrine gives a Savior who alone can be a "mediator between God and men;" "by whom God made the worlds"; "who is the image of the invisible God"; "the brightness of God's glory and the express image of his person" "by whom also he made the worlds." He bears his Father's highest names, and represents him in his brightest glory; for whom no honor is too high, as the Son of God and manifestation of God to men. All of which is believed in the words in which we read it in the holy Bible. Let this be our doctrine; and with patience wait, working for the Lord in charity and love.

N. SUMMERBELL.

At Conneaut, Ohio, Dr. Summerbell succeeded the popular and successful O. T. Wyman in a church in good running order and spiritual condition. It was the first time that he had been at the head of any work that was not one of special difficulty since the year 1850. For twenty-four years he had been laboring to reestablish broken-down enterprises, or to establish new ones, with no help of any missionary society or other outside organization. At the Conneaut Church he found a congenial atmosphere and a pleasant field.

At Conneaut there had been considerable opposition to the Christian Church by the pastor of the Congregationalist Church, who had been unwilling to join in a funeral service with Elder Wyman. This finally led to a series of sermons by the various pastors in the churches of their brother ministers, during which a sermon was preached by Dr. Summerbell in the Congregationalist pulpit. This sermon was published in pamphlet form, and did much good, because of its simplicity and fullness. One edition was published by Rev. R. J. Wright, LL.D., abridged and amended. The sermon is now in its fourteenth edition.

In Conneaut Dr. Summerbell enjoyed a most congenial and pleasant

field of labor, and prosperity, as usual, attended his work. He found everywhere in the congregation a strong love for the former pastor, Rev. O. T. Wyman, and learned that Elder Wyman was dissatisfied with his own location, where he felt that his usefulness was not proving as great as he had hoped; and when Dr. Summerbell determined to make a change, he recommended Brother Wyman to succeed him, and he returned to Conneaut.

The following, clipped from the *Herald* of September 9, 1876, illustrates his activity.

ELDER N. SUMMERBELL.

This dear brother made our hearts glad by his visit to the Virginia Christian Conference, and by his words of counsel to his fellow-laborers in the great work of saving souls. Oh, how anxiously we waited for the arrival of the train on Wednesday morning, August 9! Between hope and fear, our enemies had said, "Summerbell is not coming. Barney knew he was not coming; he only wanted a large congregation, so he could preach." At last the train arrives. How eagerly we look! At last we saw a large man step on the platform. We said to ourselves, "That is Dr. Summerbell," and so it was. Having an appointment for communion that night some six miles from Harrisonburg, a conveyance was in readiness, the brother consenting to preach to our congregation. Stopping at Brother William P. Blose's, we took supper; went on to the church, where we found the house full of people to overflowing, to whom our beloved brother broke the bread of life and administered the communion.

Thursday morning conference convened at Cedar Grove. We had the presence and counsel of Elder N. Summerbell, of Ohio; Elder Walker, of the Virginia and North Carolina Christian Conference; and Elder P. Rhodes, of Woodstock, Virginia, of the Disciples. Elder Summerbell preached seven sermons, Elder Walker two, Elder Rhodes two, and Elder W. A. Dofflemyer one. Brother Summerbell preached one sermon in Keezeltown, in the United Brethren Church, and one at the house of Brother Blose. Monday night, August 14, he preached on "Baptism," at the church near Mt. Vidio, which resulted most gloriously for the cause of truth and Christianity. After the elder was done preaching, Rev. Mr. Evans, of Richmond, Virginia, a follower of Rev. William Thourman, and an advocate of trine immersion, gave a reply to the doctor. We had three speeches from each, of about twenty minutes apiece, after the first. Rev. Evans could not answer the doctor's questions, nor hold his position. The cause of primitive Christianity has received a new impetus by this little discussion. Elder Summerbell has made many friends for the Christian Church in this part of Virginia.

Tuesday, August 15, he preached at Newport, Page County, at 2:30 P.M., on "The New Birth." Tuesday night he preached on "The True Church," from the words of Jesus — "On this Rock I build my church." Wednesday, at 10 A.M., he told us about the distinctive principles of the people called Christians. At night he preached at Alma. The house was filled. This was his crowning effort. His theme was, "The True Divinity of Christ." The Elder preached in Edenburg; from there went to Timber Ridge, Hampshire County, West Virginia, and will then return home. My prayer is, "Lord grant him health and long life, to defend the truth," and I hope that he may return again to this part of the Master's vineyard.

J. H. BARNEY.

Being present at the conference just spoken of, on August 11 he offered the following, written during the conference in memory of their departed brother, Elder John W. Brown:

A watchman has fallen,
A herald has gone,
A pulpit is silent,
An altar is lone;
A soldier of Jesus
Has finished his fight;
He died in his armor
Defending the right.

Poor sinners are dying
He struggled to save;
His family lonely
Bend over his grave;
The saints are in mourning,
He pointed to heaven;
But many remember
His warning once given.

In every nation
The fight has begun;
Our comrades are calling,
"On, brethren, on!"
The spirits of just men
Made perfect with God,
On our struggle look down
From their blessed abode.

The following appeared in the *Herald of Gospel Liberty* of October 21, 1876, illustrating his ordinary method of preaching, where he was not especially moved by the circumstances of the occasion:

(The following is a sermon preached by Rev. Dr. Summerbell in Bible Chapel, Sunday, October 8, 1876):

TEXT—"The Gospel." Mark 1:1.

The gospel is easily understood as good news of salvation; but what salvation? Is it from present or future evil, or is it the bestowment of great future good? Does it change our state, or our duty, or our relation to God? It must be confessed that the gospel is often preached so as simply to present a system of earthly duties with divine sanctions, and amounts to no more in theory than human philosophy, as true without Christ as with Christ. Such is the case where God is supposed to have unchangeably decreed from all eternity, whatever comes to pass. These things would come to pass just as well with as without a Savior, if God decreed them so; and surely it is no gospel to preach that God decreed all the evil of the

world, extending salvation to a few without merit! Some think those only saved who always do the best they can. Of course such were saved under the old law, and to such there is no gospel. Some think all saved because there is no future state of punishment for any to suffer, or be lost. The case of these is not changed by the gospel. Others think every man is punished without pardon for all his sins. This, too, precludes the gospel. If the gospel stood merely in rites and ceremonies, and sins were pardoned through baptism or priestly absolution, penance or purgatory, there is no reason why this grace could not have been exercised before the gospel as well as after. The gospel is more than all these. It is the great "*power of God unto salvation*," wherein is exercised not only a heavenly power but divine grace. It is a revelation of compassion for all people. By it God comes near to us in his fatherly character and gathers us unto him as his children. Jesus, the Son of God, becomes sin for us; that is, he shares our suffering and disgrace, and is made a curse for us; he is separated from blessedness for us, and becomes *one* with us, that we may become *one* with God in him; and God is no more to us simply a king, law-giver, or judge, but our Father, our Refuge, our Hope, pitying our weakness, forgiving our sins, helping our infirmities, and covering our faults by an ample atonement; and we love God because he first loved us. This was the secret of the gospel. Nothing has ever so changed the face of the world as this religion of love. It was the next great event after creation. It had power, almost as soon as announced, to change the moral aspect of the world everywhere. It expunged torture from the statutes and cruelty from the laws. It drove the gladiator from the theater and the courtesan from the temple. It rendered war for conquest infamous, and annihilated slavery. It modified the punishments of the unfortunate, and erected houses of mercy for the poor. It erected homes for the widow and the orphan, and founded schools, colleges, and universities for the indigent as well as the opulent. Above all, it created a kingdom of heaven on earth, and has been eighteen hundred years peopling heaven with the spirits of just men made perfect. Sin exists, and the tares will grow with the wheat to the end of the world; but the Greek no longer casts out his infant child; the Roman no longer sells his son, or executes his wife, and sin is no longer honorable. Let us then hope and labor on. The gospel is great, and will perform wonderful things. It was great in the promises, great in its hope, longed for by both pagans and Jews. It was great in its coming—announced by angels and signaled by stars. It was great in its Teacher; a heavenly One stood and taught among men. It was great in its love; God gave his only Son for our Savior. It was great in its sacrifice; Jesus, the Son of the Most High, "died for all." It was great in its power; three thousand were converted in its first promulgation after the resurrection, and a few faithful fishermen went forth successfully to

conquer the world. It is great in its enjoyments; love of God is shed abroad in the heart. It is great in its hope, for life and immortality are brought to light by the gospel; eternity is added to time, heaven to earth, and immortality to life. Up, then, fellow-Christian, and bear onward the banner of truth and love till Jesus shall call us home.

The following appeared in the *Herald of Gospel Liberty* of October 20, 1876:

DON'T KNOW.

Some of the men of science having concluded to go from nature up to nature's God, became lost in their investigations, and wandered far off into dreamland, from whence they returned to give lessons of doubt, and were examined by a school-committee of common-sense men.

Committee.—Mr. Darwin, where have you come from?

Darwin.—I don't know. I have traced all nature back to a molecule, but cannot tell where the molecule came from.

Committee.—Who governs all things?

Draper.—I don't know, but suppose it to be the eternal laws of nature.

Committee.—Who made the laws of nature?

Ingersoll.—I don't know, but suppose matter and force to have existed from all eternity.

Committee.—Who made you?

Darwin.—I don't know, but think it was nature.

Committee.—Who made the world?

Tyndall.—I don't know.

Committee.—Who created the first man?

Huxley.—I don't know, but suppose that he was at first a particle of matter.

Committee.—Who was the first man?

Darwin.—I don't know, but suppose it was an advanced baboon or monkey.

Committee.—Ye men of dreamy science, answer me, Whence came all things?

All.—We don't know, but suppose that all came from a molecule, but cannot tell what the molecule came from.

Committee.—Who made matter and force?

Draper.—I don't know, but suppose that they always existed, and that they made themselves, and that they were never made.

Committee.—What do you know?

Ingersoll.—Suppose matter and force existed from all eternity; suppose two atoms should come together; suppose they came in exactly opposite directions; suppose two other atoms just like the first two; suppose—

Committee.—Come, come, Mr. Suppose! Suppose is not knowledge or science. Your main knowledge is suppose and “don’t know.” Tell me this: How long have you been studying these lessons which you “don’t know”?

All.—All our lives; and other skeptics before us studied them all their lives. That is the way we became so wise in the origin of all things.

Committee.—Very well; how far did you get in the book?

All.—To the page “I don’t know.”

Committee.—Very well for teachers. Now go back to your lessons, and confine your studies to science and nature, and let God alone for the present, until you find teachers who do know. Study something which you can learn, and cease to call “don’t know” science. Above all, do not attempt to give lessons about God and primeval creation till you learn something about them.

All.—But we do know about it.

Committee.—Well, what do you know?

All.—We know that— We do not know.

Committee.—Yes; we know that, too. Go to your seats, and get ready to tell us what you do know.

N. SUMMERBELL.

In the fall of 1876 Dr. Summerbell became pastor of the church at Greenville, Ohio. The following is a sermon which he preached in the Presbyterian church at that place on November 30, 1876:

TEXT—Revelation 7:11, 12.

One asked me, saying, “What have we to be thankful for these hard times?” I answered: For peace and plenty, health and safety, free schools and free religion, abundant crops, even for such good times: because bountiful harvests, markets filled with food and clothing, everything in abundance, call for thanksgivings. No floods of the sea, as in India, have deluged our country; no famine, as in Persia, has swept off inhabitants; no cruel Turks, as in the East, have tortured our brethren; therefore, we echo on earth the strains of thanksgiving raised by the angels round the throne in heaven. Times are hard, but not so hard as they have been. I can remember well when wages were a third lower and flour a third higher than now. Times are hard, and yet not so hard as to prevent millions of our people, poor as well as the rich, traveling hundreds, and many of them thousands, of miles to see the great Centennial show at Philadelphia. No exposition in the world ever before commanded such patronage. No railroads carried such multitudes. So many hotels were never so crowded. No theaters or saloons are closed in consequence of hard times, but the people are yet able to spend money enough for tobacco and whisky to bread half of Europe. Let us not, therefore, be deterred from joining the angels in songs of thanksgiving, but rather may angel fingers sweep over the heart-chorus of this congregation and bring forth sweet notes of thanksgiving to the giver of all good for life and the world that we live in. We thank God for his law and the Son of his love, for religion and the Christian hope. Thanksgiv-

ing of old made a great part of worship. There were feasts of thanksgiving, and praise with thanksgiving, and songs of thanksgiving, and most of the sacrifices were sacrifices of thanksgiving, and the offerings offerings of thanksgiving.

David said, "Enter his gates with thanksgiving and his courts with praise." Jesus said, "I thank thee, O Father, Lord of heaven and earth."

The pagans caught the notes of joy, and in every country the autumnal harvests and vintage were followed by feasts of joy and revelry. Herodotus and others tell us of the custom in Greece and all through the eastern countries. But we celebrate the day in harmony with the angels, who, with sweet hallelujahs, surround the throne. Christian thanksgiving in this country began three years after the landing of the Pilgrims, and has continued to the present. We have the dates preserved of thanksgivings in 1623-90. And the evidence that after 1700 the day was observed in New England annually.

OLDEST PROCLAMATION.

The oldest proclamation of thanksgiving preserved is from the court in Massachusetts of 1668, and reads as follows:

"The court, taking notice of the goodness of God to us in the continuance of our civil and religious liberties, the general health we have enjoyed, and that it hath pleased God, in some comfortable measure, to bless us in the fruits of the earth, do conceive that these and other favors do call upon us for returns of thankfulness to the Lord, who might have justly dealt otherwise with us; and, therefore, that we may be joint in this our sacrifice, do propose unto the several congregations of this government that the 25th day of November next, which will be the fourth day of the week, be kept as a solemn day of thanksgiving with respect to his goodness in the particulars above mentioned."

NATIONAL THANKSGIVINGS.

In A.D. 1777, Congress appointed its first national thanksgiving, while suffering in the midst of the Revolution. In A.D. 1795, Washington issued the first presidential proclamation, January 1, 1795, near the close of his administration.

STORY OF A NEW ENGLAND DINNER.

About the year 1760 the loving mother was busy spreading the inviting table. The happy son went to his wood-pile for wood. Dinner was ready, but he returned not. The thanksgiving dinner was eaten with anxious haste and misgivings, succeeded by grief and lamentation. The son had been seized by a "press-gang" and hurried off to a ship in the British service, but of this the family had no certain knowledge. At each returning thanksgiving his place was left vacant at the table. Seven long years passed; thanksgiving day had come again; the mother had carefully spread the table, with a place still for the absent one; the family were seated, the blessing was said, when lightly the latch lifted, gently the door opened, and the long-lost son was there to occupy the vacant place. So there is a place ever prepared in heaven for each one of you. I invite you all to meet me at the great thanksgiving.

1. Jesus endured, willingly, hard times for us. "He was rich, and for our sakes became poor." He left heaven's throne for Bethlehem's manger, and came to his own as a stranger, with no place he called his own to lay his head.

2. The first thanksgiving, in 1623, was first named a day of humiliation (on account of the threatened drouth) and prayers for rain. Rain came in abundance, and the meeting was changed to a day of thanksgiving.

3. Our hard times are not from the Lord directly, but the fruit of our doings. A dreadful war has desolated our country, and these are its fruits. Hundreds of thousands of young men, who might have now been producers, were slain. Their loss makes hard times.

4. Untold millions of property was destroyed or squandered in war expenses. This loss we now feel.

5. A wonderful debt was created. To meet the accruing interest continually drains our resources. This we now begin to feel. We did not feel it during, or immediately following, the war. Men do not feel the debt while purchasing.

6. Good times bring hard times. During the last years of the war the Government paid high prices for supplies, money was flush, wages were good, men lived high, purchased largely, lived prodigally, got in debt recklessly; gradually money ceased to flow from the Government, and became more scarce. When interest accumulated, debts were due, and the reckless failed, carrying others down in their ruin. It is remarkable that men get into debt in *good* times and settle up in *bad* times.

7. Beneficial improvements, even the great discoveries of science, in some instances, minister to hard times. Science invents the steam-engine, and millions of men stand idle. One railroad in three months transports more produce to New York than a thousand men and five thousand horses, and these are now idle. A general good becomes, apparently at least, a partial evil. Every labor-saving machine turns men out of employment. This is its meaning. So machinery now gluts the markets with manufactured wares. Science, by machinery, runs a thousand spindles and discharges a thousand hands. The glove-maker made gloves for the people of his village, and supported his family; now, by machinery, he manufactures for a hundred villages and gluts the market, driving a hundred glove-makers out of employment. Once the wheat crop furnished work for men three months in the winter, now machinery threshes it out in three days, and the men are out of employment. Machinery reduces the price, stocks the markets, and discharges the men. Yet machinery is our strong arm of help. What could we do without it? The American young man does not take kindly to labor. He is a prodigal, wandering from his father's farm to seek employment without *hard work*. He is like a wandering Arab, ever in search of a "situation." He covets employment as clerk or agent, patent-right man or drummer, doctor or preacher, lawyer or politician,—anything in particular, nothing in general, the great desire being to avoid work! Yet work is what is needed—the whole world groans for more work. Work is the wealth of the country. Working-men are needed most of all. The trouble is that they do not take their work to the market where work is in demand. Thousands of prairie farms cry to the tramps, "Come over and help us."

8. The sure road to good times lies remote from the country of idleness. It runs through the broad territory of honest industry and frugal economy. It is the road to good times and plenty.

There are too many eaters and sleepers
For the number of sowers and reapers!

But as to "employment," Adam might have "hunted" as long as modern idlers for that, and, like them, returned saying, "No man hath hired me."

PICTURE OF OUR GRANDMOTHERS' TIMES.

Our grandmothers of old could always find something to do. They carded the wool and prepared the flax, they spun the yarn and made the cloth. Modern women go to the store to buy and go in debt; *they* went to sell, trade, and take home money. They supplied the family and sold the surplus. Wages were low and fabrics were high. The property was accumulated on which we now live. To secure good times, nations, and families, and individuals must cultivate industry and economy; keep the balance of trade in their favor by having more to sell than they buy; avoid war and idleness; endeavor to live on a little less than your income, so as to have a little for charity and sickness;—*then every man will find good times.*

PICTURE OF PROGRESS.

We thank the Lord for progress in many things—for more Christianity in religion, more of Christ's spirit, more charity, more union. Three hundred years ago Christians (so called) burned each other; two hundred and fifty years ago they hung Quakers; two hundred years ago they drowned witches; one hundred years ago the brandy-bottle and whisky-jug were as fashionable as food; seventy-five years ago there was not a religious newspaper in the world, and the whipping-post and jail for debt were as common as whisky; fifty years ago there was not a college in the world extending equal privileges to the sexes; thirty years ago there was not a Young Men's Christian Association in America; twenty-five years ago no church ordained women to preach the gospel; twenty years ago no man could predict the end of slavery; fifteen years ago no Protestant church could hold service openly in Rome; ten years ago the pope of Rome was king as well as a bishop. It is plain that "the world moves," and we will join with the angels in thanksgiving.

OUR NATION'S PROGRESS.

One hundred years ago thirteen feeble colonies first breathed the breath of national life. Now the small child has become a man an hundred years old, rich and prosperous. His estate reaches from ocean to ocean, and is all dotted over with cities, villages, schools, churches, colleges, and universities, and beautified with farms. This year his grass and grain crop was worth nearly three billions of dollars. He can raise corn enough to feed the world; has iron enough to supply the world, coal enough to warm it, and oil enough to light it. He is, notwithstanding his debts, great, and rich, and learned. He has four millions of houses, two millions of farms, forty millions of children, and land enough to give each who will live on it one hundred and sixty acres; and his greatest present trouble is that he does not know who will be the next president.

Let us now join in thanksgiving. We thank God that things are not worse. We thank God for free religion and free schools, the best

in the world. Three millions of children are being educated without bigotry, free from superstition, in all knowledge of science, and morality, and love to God, and love to man, to reform and bless the world. We thank God for the advancement of woman in society. The station of woman is the index of progress. Women are now filling chairs as teachers, occupying the rostrum as lecturers, filling the pulpit as preachers, and the office as editors, and the study as authors, and everywhere with credit to themselves and advantage to our race. We thank God for the prosperity of the church and the multitude of converts, for the prosperity of the Sunday schools and their influence upon society. We thank the Lord for wheat fields, and corn fields, and orchards, and vineyards, yielding abundance; but more, for the growing influence of religion, the success of our missions.

We thank the Lord that no pestilence is in our land, no famine wastes our population, no epidemic spreads contagion, no locusts blight, no wars devour, no tyrants torture, no laws oppress; but more, for the growth of peace, and love, and charity, and union in the church, for the increasing influence of the Bible, and the decreasing influence of error and superstition. For all these and unnumbered blessings, we join the angels which stand round the throne, with voice of thanksgiving, saying, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, be unto our God for ever and ever."

Invited to attend the golden wedding of Mr. and Mrs. Joshua Irons, at Lebanon, Ohio, in November, 1876, he sent the following apology:

Sat hand in hand, an aged pair,
Ruddy, and fresh, and hale, and fair,
Sweet blessings on their children shedding,
For this was their great golden wedding;
Proving the proverb error's *ire*,
Too many Irons in the fire.

Sit hand in hand, for now has come
The great centennial year;
A million *bells* the tidings ring,
Though Summerbell could not be here;
He said, "Fear not; we can't require
Too many Irons in the fire."

Sit hand in hand—the more the better;
Two Irons welded into one
Has kept the family together
As single iron ne'er has done—
For never has unwelded iron
Done aught but serve to stew and fry on.

Sit hand in hand, as once when young
You to the breeze your banners flung;
When freedom, born mid hope and fear,
Had only reached its fiftieth year,
You with it marched to fifty higher,
God blessing Irons in the fire.

Sit hand in hand, as once you stood
 A half a century before,
 And pledged that you life's battles would
 Fight side by side for less or more,
 And proved the song but fit for lyre —
 Too many Irons in the fire.

Sit hand in hand, as once you talked
 The matters over when first you met,
 And since for fifty years have walked,
 And would, if spared, walk fifty yet —
 Proving the proverb false entire:
 Too many Irons in the fire.

Sit hand in hand, while thousands pray
 That you, in fifty years to come,
 May have a diamond wedding day
 In your great centennial home;
 The mansions of the great I Am,
 Guests at the marriage of the Lamb.

The following appeared in the *Herald of Gospel Liberty* of December 9, 1876:

TRINE IMMERSION.

"BROTHER SUMMERBELL: Will you oblige many by answering the following questions through the *Herald*?

- "1. Was trine immersion practiced in the second century?
- "2. In what century did it originate?
- "3. Who was its first advocate?

"WILLIAM HOFFER."

"NORTH CLAYTON, OHIO, November 12, 1876."

ANSWER.

Trine immersion was not preached in the second century, as proved not only by the absence of any notice of it, and by the absence of the word *trine*, but also by the repeated descriptions of baptism as an (*one*) immersion.

Trine baptism did originate in the fourth century, though not always performed by immersion.

PROOF.

1. It is first named in the fourth century.
2. Jerome says: "Eunomius brought in the novelty of baptizing by a single immersion, in defiance to apostolic practice." (Pal. tr. p. 374.) This is the first mention of more than one immersion. Apostolic practice was, of course, claimed by Jerome for every Roman error.

3. Jortin says, "Eunomius, we may suppose, used one immersion, or rather one superfusion, and that they baptized in the name of the Father, Son, and Holy Ghost, as they were plainly directed to do by the Scriptures." (*Jortin* 21: 325.)

4. "Encyclopedia Americana," p. 558: "The custom of sprinkling thrice . . . spread with the diffusion of the doctrine of the trinity"; namely, in the fourth century.

5. "Trine immersion: This has reference to the three persons in the Godhead." ("Penny Cyclopaedia," Vol. III., p. 414.) The doctrine of three persons in the Godhead, not being known in the second century, of course the "trine baptism" is not older, as it was not before or older than what it is a symbol of.

6. After the fourth century, trine baptism became so common that the records are as full of it as they are of the trinity. Thus, speaking of the church of St. Sophia, one says: "The canon laws, the officers, the established rituals, the sermons of the prelates, and the baptism of the archbishops themselves, prove that baptism was administered by trine immersion."

Mr. Robinson says: "It would be very easy to make similar remarks on the churches of Antioch, Alexandria, and many more; for their baptisteries resembled that of St. Sophia, and their baptism was that of believers, by trine immersion." ("History of Baptism," "Penny Cyclopaedia," Vol. I., p. 188.)

7. This proves the origin of trine immersion after the second century, just as the common literature of the day proves the origin of modern telegraphy, railroading, etc., to have been as late as the nineteenth century, and the story of Jerome that Eunomius was the first to adopt one immersion is just as irrational as would be the statement that Colonel Fremont was the first person to cross the Rocky Mountains on foot, contrary to the original custom of the Indians, who had previously uniformly crossed on railroads.

8. It may be asked, What was the subsequent fate of trine immersion? It was never fully adopted in the western part of Europe, and gradually subsided; but in the Eastern or Greek Church, from Damascus to Moscow, it is yet practiced.

9. It is sufficient for Christians to know the human origin of a doctrine by this sign, namely: that it is not named, and cannot be learned by the Bible alone, but is first heard of by them from some zealous sectarian preacher, and he unable to describe it in Bible language.

N. SUMMERBELL.

WHERE SHALL I GO?

Where shall I go
 To seek and find
 A habitation
 For my God?
 A dwelling for
 The great "I Am"?
 A home for the
 Eternal mind?

Go to the humble, contrite soul,
 Go where the Christian graces meet,
 Where heart's affection brings its all
 And casts it down at Jesus' feet.

May I not go
 Where mitres tower,
 Where bishop's robes
 With diamonds glow,
 Where silver crosses
 Tell of power,
 And cardinals
 To popes do bow?
 No, Christian! no!
 Go not to Rome;
 Go not where pride
 And folly meet,
 But rather at
 Jerusalem,
 With Mary bow
 At Jesus' feet;
 Go where the fol-
 lowers of the Lamb
 Worship as God
 The great "I Am."

Go where you find a church that's known—

In records inspiration gives—
 A church the Savior calls his own,
 A church that by his promise lives;
 Go where a people lowly take
 The Master's doctrine, with his grace;—
 But popes, and monks, and nuns unknown.
 There saints behold the Savior's face;
 There in his church we go to find
 A habitation for our God,
 A dwelling for the great "I Am,"
 A home for the eternal mind.

The following appeared in the *Herald of Gospel Liberty* of December 16, 1876:

SCIENCE AND RELIGION.

Religion, in feeling, is devotion; in practice, is love and good works. Science is light, knowledge — systematized and classified so as to be made useful. Science flourishes alone under the fostering care of religion. Science is the eyes of religion, as devotion is its heart. Where there is preaching, there is teaching; where the church is planted, there rises a schoolhouse; where churches flourish, there go up colleges; where religion triumphs, there arise universities; where religious men are educated, there science is developed.

The charge made by some reckless writers, that religion is opposed to science, betrays a want of wisdom in the writers. It is all one as to say, devotion is opposed to knowledge; charity is opposed to light; good works to wisdom. Were this true, then science could only flourish among atheists, savages, and barbarians. It were just as wise, and far more true, to say that science is opposed to science, and to write on the conflict between science and science! Illustration: Thus, all scientific men of Greece, before the age of Pythagoras, taught that the earth was at rest, and encircled daily by the sun. About the year of the world 3414, Pythagoras taught the Bible doctrine expressed in the book of Job, where it says of the Lord that he stretcheth the north over an empty place, and hangeth the earth upon nothing. That is, he denied the earth's "fixity" and taught its diurnal and annual revolutions. His theory was, however, opposed by the scientists of his age, and finally Aristotle, the prince of scientists, "wielded his eloquent pen against the motion of the earth," and so effectually crushed out the theory, that the earth (so to speak) retired, ashamed, and remained at rest, slumbering under the gentle lullaby of all the scientific men who lived from the age of Aristotle to the age of Copernicus, that is, for nearly eighteen hundred years, perhaps quite — I forget the exact era of Aristotle.

Kepler's name became immortal as the improver of the Copernican system. He lived and died a Christian, opposed in his discoveries by the scientific men of his age generally.

Galileo was born at Pisa, Italy, in 1564. He gained a decisive victory for the Copernican theory in 1610, but was opposed by the scientific men of the age, who adhered to the system of Aristotle. He was condemned by a council of cardinals, monks, and mathematicians, all scientific men, so called; and this condemnation was ratified by the pope, himself one of the most learned men of the world. Galileo was a Christian, and during all his studies and trials was defended and sustained by his Christian as well as scientific friends.

Of Newton and his devotion I need not speak.

Religion is the patron of science, the promoter of learning, the friend of light and truth, without which science itself would perish.

N. SUMMERBELL.

While pastor of the church at Greenville, he was called to take charge of the *Herald of Gospel Liberty*. Before he removed to Dayton, the location of the paper, whither he did not go till 1878, he continued to serve for a time the Greenville Church, traveling much on his way between the two places of labor.

In his costume, Elder Summerbell was independent of fashions. Sometimes he was exceedingly neat and beautiful in his dress, at other times he considered chiefly his comfort and convenience, and at other times he was careless. But he was not stubborn in regard to the wishes of his friends, and their persuasions and representations would almost always induce him to take more care to conform to ordinary usages.

But there was one garment to which he clung with persistence: a cloak, circular in form, of unlined, dark blue broadcloth. Year after year, east and west, at home and when traveling, in the city and country, unless he was watched, this cloak did service. It seemed at last as though it would never wear out, unless, like the "Deacon's Shay," it would

"Go to pieces all at once,
All at once, and nothing first."

But at last an end was promised somewhat unexpectedly. The cloak was lost.

Elder Summerbell, however, was not satisfied with this solution, and immediately there appeared in the Cincinnati *Commercial* the following rhyme:

THE PARSON'S CLOAK.

The Parson's cloak, its color blue;
Old and well worn, but tried and true;
The collar velvet, and the same
Has, stitched beneath, the parson's name.
The parson's cloak was lost and found
On Dayton cars to Springfield bound,
On Thursday, 14th of November.
Whoever took it will remember,
And please return it by express
To Greenville, Summerbell's address.

This little poem, published in the daily, was passed about from paper to paper, and at last was the means of the cloak's being returned. We have the cloak to this time (1900).

The following appeared in the *Herald of Gospel Liberty* of May 5, 1877, having been copied from the *Oxford* (Michigan) *Journal*:

WHO ARE THE CHRISTIANS?

The Christians are the followers of Jesus. Tacitus, the Roman (pagan) historian, who was born A.D. 50, less than twenty years after the death of Christ, says of Christians: "The name was derived from Christ, who suffered under Pontius Pilate in the reign of Tiberius."

In A.D. 325, when Constantine organized the Roman State Church, Christians who refused to subscribe were dreadfully persecuted.

In A.D. 381, under Theodosius, they were deprived of their churches and books and outlawed.

In A.D. 554-8, by Justinian's decree of uniformity, they were permanently scattered and compelled to solitary worship, conformity to state religions, or the endurance of wonderful cruelties and death. These dark ages continued 1,260 years, commencing in the fourth century (325), and passed away in the eighteenth century (1785); or becoming fully established in 533-8, and being broken in upon by religious freedom in America, by the legislative act of 1785, and the disestablishment of the State (Episcopal) Church in 1793, that is 1,260 years after all religious liberties were taken away by the Roman powers (see Justinian's decree, A.D. 533). Churches were organized in the United States as follows: On Christmas day in North Carolina, A.D. 1793; in New England, September, A.D. 1800; in Kentucky, 1803. "They sprung up almost simultaneously in various parts of the country." ("Encyclopedia of Religious Knowledge," p. 362.)

Earnest men among the Methodists in North Carolina, among the Presbyterians in Kentucky, and among the Baptists in Vermont, moved as by a common impulse, while yet they were entirely unacquainted, were led to feel deeply the evils resulting from sectarian names and human creeds. For a time they labored in their respective fields alone. At length they learned of one another's existence, opened a correspondence, and formed a union since known as the Christian Church.

DISTINGUISHING FEATURES.

1. The Bible is taken, in its spirit as well as in its letter, as the rule of faith and practice.

2. It is the right and duty of the individual to examine and judge for himself the teachings of the Bible.

3. Faith in Christ and obedience to him in a holy life is the test of acceptance.

4. The name "Christian" is preferred as not only theirs, but the divinely given name of all who love the Savior.

The "Encyclopedia of Religious Knowledge," page 362, says: "They simply call themselves Christians. They have no Calvin, or Luther, or Wesley to whom they refer; no individual whom they recognize as leader or founder."

THE SUCCESSION.

Christ said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16: 18.) This marks the succession.

The preservation was not promised to any national church, but to Christians; and in an unbroken line of Christians (which nobody can deny) we trace the only true succession.

HOW DO THEY ORGANIZE?

Christians of any or all denominations desiring union, and being willing to fellowship all Christians, and unwilling longer to divide their worship and service between the doctrines of God and men, organize on

the Bible alone for their rule of faith and practice, with Christ as their leader, and all Christians, without respect to creed or sect, as their brethren.

When, by appointment, all are of one accord in one place (Acts 2:1), the names are taken (Acts 1:15), when the minister asks: "Do you confess Christ as your Savior and only leader, and agree to receive the Holy Scriptures as your rule of faith and practice, and give yourself fully to the service of God? Will you live together in Christian love, bearing with, assisting each other in the Christian life?" Consenting to this, all bow in solemn prayer, after which the Holy Bible is presented to each with a charge of faithfulness by the minister. Each then receives from the minister the right hand of fellowship and extends it to others. Then a clerk is elected, and two brethren are chosen as deacons, and a minister is engaged, and they are a Christian Church, standing on the same platform as the ancient church.

WHOM DO THE CHRISTIANS FELLOWSHIP?

All Christians. They make no invidious distinction between Catholic and Protestant, Presbyterian and Methodist, or Baptist and Quaker, but fellowship all who love the Lord Jesus Christ in sincerity.

On doctrine they believe the common doctrines, except that they, like the ancient church, but follow the apostolic example as it is written — "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (I. Cor. 2:13.) Therefore, what men call the trinity they call the Father, and the Son, and the Holy Ghost, in whose names they baptize, and for whose grace they pray; and they believe that these have all one divine nature. The atonement, they teach, is for all, and all are invited to Christ.

On discipline, they conform themselves likewise to the law of God, referring to the following and other rules: Duty of offender, Matt. 5:23; duty of the aggrieved, Matt. 18:15; duty to the refractory, Matt. 18:16; duty of the brethren, Gal. 5:1; for further trial, Matt 18:17; the judges (committee), I. Cor. 5:12-6:4; duty of the church, I. Cor. 5:1-13; confirmation in heaven, Matt. 18:18. The Christians find the Bible full of faith and discipline. They believe that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II. Tim. 3:16, 17.)

They receive Christ as their only leader, Christian as their only name, the Bible as their only creed, and all Christians as their brethren. Their principles are in harmony with the church as Christ founded it, and the embodiment of these principles is the only means by which all Christians can come together as one body in Christ in Christian union.—*Rev. N. Summerbell, D.D., in Oxford (Michigan) Journal.*

He removed to Dayton, Ohio, to save a sinking concern. The trustees of the Christian Publishing House had telegraphed him importunately, begging him to take charge of the business and edit the paper, the *Herald of Gospel Liberty*. The property was about to be sold by the sheriff for debts, and the most pressing creditor consented to wait a few days if Dr. Summerbell would take charge of the business. In January, 1877, he agreed to serve, and was elected editor of the publications of the House, and publishing agent also, with full power over the business. The desperation of affairs may be understood when we inform the reader

that the salary assigned to N. Summerbell for all his duty at this time, both as editor and agent, was seven hundred (\$700.00) dollars. For two hundred dollars of this sum he engaged Jesse Demint to indorse for him. Demint was a man of property, who could secure credit at the banks, of which it was absolutely necessary to borrow money to carry on the business from week to week. This left five hundred dollars for the compensation of the editor-agent. Thus he found himself in his old work, rescuing a perishing enterprise. It is needless to say that he devoted himself to a task that many considered impossible, with all his ability; he immediately began economies in every direction; he made use of all the property to advantage, renting out all rooms possible. He brought his literary skill to the conduct of the *Herald*, and made it attract attention from the contemporary press.

We reprint some of his characteristic editorials. It may be observed that through this volume there are several repetitions. At first we were disposed to remove them all. Later, observing that N. Summerbell sometimes repeated himself even in the same discourse or essay, notwithstanding his unquestioned originality and fertility of thought, we concluded to allow the repetitions to stand. Thus we will be more nearly sure to present a true picture of the man himself, who would probably have done the same either through carelessness, rapidity of preparation, or desire to impress by reiteration.

The following are some of his editorials:

In *Herald of Gospel Liberty* of January 6, 1877:

TO OUR PATRONS.

Respected readers, Christian brethren! Called by the unanimous vote of the trustees of the Christian Publishing Association to fill the editorial chair, I am not unaware of the responsibility of the station or my incapacity to meet the demands of the denomination as I desire to; but ask for your prayers and hearty support. Had it been my prerogative to choose an editor, I would have selected one of superior education and elegance as a writer. But the choice was not mine; and had I declined serving, my choice would not have been regarded. Therefore, since I could not choose, I did the next best thing I could—that is, I prevented a worse selection by accepting the position myself.

Some deference, also, I owe to the judgment of the trustees, perhaps as able a body of men as has ever served the church in that capacity. They have a trying position; but will, I trust, be equal to the emergency. The retirement of the former beloved editor will cause the *Herald* to stagger for a time, but we hope that it will recover. Brother Rush has promised me his assistance as far as is in his power, and we may hope that the columns of the *Herald* will be enriched and adorned by many a beautiful article from his graceful pen. Still the times are trying, and we shall need the active aid of every friend of the church. My course needs no explanation. You can judge of the future by the past. I am not ashamed of my faith. I have no apology to offer for the existence of the church or its principles. I know that when the Lord comes and asks, 'Who changed the faith and who divided the church?' I can say, 'I did not do it, Lord. I desire, indeed, a new departure, but not a new religion. I want the new departure to be in union for a new effort, with increased zeal, greater courage, more faith, and more work. We want all faces

front and all marches forward. Give the gospel a fair trial by a long pull, a strong pull, and a pull all together. (1) The editor will try to give you a good paper. (2) You, in turn, canvass every church and family for subscribers. Support the *Herald*. Carry a list all the time for subscribers. (3) Make new efforts to support your minister. Share with him your temporal things. Circulate his subscription more thoroughly. Attend the meetings more uniformly. (4) Ministers, labor more for revivals than ever before. Pray more; preach better and oftener. We have some discouragements, but we have conquered in our first battle, and hold the ground. Our first campaign was (1) for the Christian name, (2) the Bible creed, (3) the Christ leader, (4) and union. These positions are all now strong. Now we must insist upon conformity to them. We have much to encourage us. The Young Men's Christian Associations, the Bible societies—nearly all reformers who stand in the foremost ranks as speakers, and all union efforts, and, above all, the Sunday schools, are working to bring the world more and more into union with the Bible and Christ and truth. We appeal, therefore, to our brethren to take fresh courage. Pass the word *forward* all along the line. The *Herald* will aid you. We want a thousand young preachers to enter the field. We want a hundred new writers for the *Herald*. Not that we want more matter, but more spirit. We do not ask for quantity, but quality. Of those who are able, we ask beauty of style; of others, beauty of spirit. Let a hundred new pens leap into the inkstands, and reports come in of revivals, conversions, baptisms, young converts, and new churches. Do not be afraid to write. Use stick or quill, only be sure it makes a plain mark, and that you make a mark. Say something that the people will remember. The *Herald* will be your "Christian advocate." See to it that every one takes it. Do not labor for other papers. This is yours. Buy a blank (pass) book to take names, and take the pay out of the money collected; and send up a good list.

THEOLOGY.

The word "theology" is formed of *theos*, god, and *logos*, reason, or word. The natural and apparent signification of theology is, *the science of God*. Moral theology respects the divine laws; natural theology, God as known by the works of nature; revealed theology, God as made known in revelation; speculative theology consists of the results of human speculations in regard to the objects of faith; positive theology is *direct* and *explicit*, as opposed to *implied*, and results too often in dogmatic theology; scholastic theology is based upon certain established principles of faith, and is but speculative theology.

The study of theology should include all sources of knowledge—more than all, a general and particular knowledge of the Bible; *most* of all, a knowledge of Christ, the great revealer of God. God is *seen* in Christ.

How wrong theology results in schism, sect bigotry, division, and hatred! The Romanist reads, "There is none other God but one," and then he reads, "The Word was with God, and the Word was God." Instead of taking the natural meaning of the word *Word*, which is *word*, he, by speculative theology, supposes that Jesus, as a person, is meant, and concludes that therefore Jesus is that God of whom he read, "There is none other God but one," and organizes the most pow-

erful engines of persecution to destroy those who think that the word *Word*, in John 1:1, refers to the word in the sense of revelation by speech, before it existed as "made flesh" in the person of the Son.

Now, we believe that all true Christians desire to honor the Son, even as they honor the Father, and that this verse in John would oftener be quoted to comfort the hearts of saints were it not for the modern usage of seizing it as a rock of offense to hurl at the head of some supposed heretic.

Another evil of the study of theology consists of the learning a little, and preaching that little as all, and preaching it as positive or dogmatic theology. Example:

DOGMATIC THEOLOGY.

A student of theology takes up his Testament and reads till he comes to the words, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," and closes his Bible. "Here," he says, "I have a positive thus saith the Lord. What more can I want? Only the baptized can be saved." He does not read the texts which say:

"He that believeth on the Son hath everlasting life." "And by him all that believe are justified from all things." "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." "That whosoever believeth on him should not perish, but have eternal life." "Whosoever shall call on the name of the Lord shall be saved."

Perhaps he has no knowledge of such scriptures; perhaps he does not believe. How often do we hear such dogmatists asserting that none but the baptized can be saved! Yea, some of them with unbecoming assurance will supply the word "immerse," and then quote it as scripture. "He that believeth and is immersed shall be saved." I object to this fractional theology, not merely because it excludes the major part of the Christian world from heaven, and makes heaven the paradise of Baptists, but because it renders religion ridiculous to intelligent people and charges God with foolishness. We should in all things worship God, and never charge the great, good Father with our sectarian whims. The great apostle says that the greatest of all is charity. Remember this and you will be slow to exclude from heaven. We want more common sense in theology, more reason in doctrine, more humanity in our divinity. St. Paul says of God that—

"He hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."

Could the cruel Catharine de Medici have known that the Huguenots (Protestants) were her brethren, her Father's children, she might have protected instead of slaughtering them. We should study theology as men, not as demons; study it in the spirit of the God of love, considering that it relates to all humanity in a common brotherhood, as it does to God as the great Father of all.

In the *Herald of Gospel Liberty* of January 13, 1877:

APPEAL TO THE RELIGIOUS PRESS.

About the beginning of the present century, new churches were organized in various parts of our country, under the name "Christian," which adopted the Bible as their creed, Christ as their only leader, and preached union and fellowship for all good people. Though totally unknown to each other, the movement seemed spontaneous and uniform, each discarding all human tests of fellowship, and desiring to conform everything to the Bible with such exactness of verbal accuracy that no sincere follower of Jesus could feel that more was required than God required. God blessed them, and they prospered. They were noted for Scripture forms and phraseology of doctrine and practice. In conforming their language to the Scriptures, they, of necessity, dropped some cherished theological expressions, which, when attacked, they claimed were not biblical. This led their opponents to charge them with denying the doctrines known under these scholastic terms, and then to charge them with denying the divinity of Christ, and finally to give currency to the charge that they held that Christ was a "mere man." This erroneous report obtained wide belief with the uninformed; and inasmuch as this view of the Savior is very offensive to the Christians, and has never been believed among or by them, but has always been spoken against; and inasmuch as it can be of no service to our brethren of other denominations to be misinformed; and as the wide-spread report that a church of seventy conferences holds that Christ is a mere man has an evil influence on society, we, therefore, appeal to the Christian editors, publishers, and preachers, who have, some of them, without doubt, in some measure, ministered to the spread of this scandal, asking that they will assist us in circulating this, our solemn protest against the above offensive doctrine, by publishing this article, or by stating plainly that the Christians repudiate all such views and doctrines, and hold the fundamental form of faith concerning our divine Lord; namely, that he is the "Son of the living God," who existed with God before angels or men, all of whom were created by him and for him. We teach that he is the image of the invisible God, the brightness of his glory, comparable to whom the angels are as nothing. We delight in ascribing to our blessed Jesus all the divine names and titles by

which he is known in the Word of God, or in heaven above, where he shares the Father's throne, and glory, and power, and worship. We, therefore, ask our brethren of the evangelical press to assist us in correcting this scandal, and to help us to ascribe glory to God and the Lamb. We ask you to do this by publishing this article, or in any way which you may deem prudent; and may the grace of the Lord Jesus Christ be with you.

SCIENCE AND RELIGION—FACTS TO REMEMBER.

Religion has uniformly advanced science.

Religion, B.C. 1500 years, said of God, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." (Job 26: 7.)

Science, B.C. 497 years,—that is, a thousand years after Job's day, (Pythagoras) taught the revolution of the earth. That was glorious, and religion was thus sustained, and its truths elucidated and explained by science. Science, B.C. 384, namely, over an hundred years after Pythagoras, and eleven hundred after Job, by the mighty pen of Aristotle set the learned and the religious world against the doctrine of the motion of the earth; and in Aristotle, science (so called) put a bushel (so to speak) over the light for over fifteen hundred years, till the days of Copernicus.

Religion, A.D. 1472. Rev. Nicholas Copernicus, of Prussia, renewed the light, and taught the revolution of the earth.

Religion, A.D. 1594. Galileo, of Florence, demonstrated the doctrine. He was a devout Christian, and was sustained by Christians.

Religion, A.D. 1620. Kepler, of Germany, a devout Christian, carried the discoveries of science much further; but about 1634, a court of mathematicians, monks, and bishops, adherents of the school of Aristotle, condemned Galileo, and endeavored to extinguish the light. Kepler's illustrations and Galileo's observations, however, obtained many adherents.

Science, A.D. 1630. But Sir Francis Bacon, with his scientific snuffers, again extinguished the light, as Aristotle had done nearly two thousand years before.

Religion, A.D. 1640, 1727. Finally, the discoveries, illustrations, and demonstrations of Sir Isaac Newton, of England, set the matter forever at rest.

Now, if these things are so, and I challenge investigation, why do reckless writers seek to array religion against science? If Draperism were true, we might expect to find the fairest faith among the Fijis, and the home of science with the heathen, and even Draper and Darwin seeking the society of scientific men among savages. Against this I protest. Let them tolerate the society of Christians a little longer; but if they go before we hear from them again, they will

please send word by mail of the following (so to speak) great evolution theory, which some people reject:

EVOLUTION.

In the beginning of matter which had no beginning, at sometime in the past timeless eternity, organism was an invisible molecule. After immeasurable ages, this molecule became a pulpy mass, larger than a mustard seed, and for untold millions of ages floated alone in infinite space. Finally the outside hardened to a shell, and it was a tiny shell-fish. After immense duration, the shell managed to get inside, and worked itself into a backbone and ribs. Millions upon millions of years passed, and the thing—got eyes and crept into holes. By and by, after millions of other ages, it developed feet, and began to walk. After other millions of ages, it developed wings; then the wings became invisible, and it appeared as a quadruped, then a monkey, and finally a man. The reason why all its increasing family did not go on developing into men was mere stubbornness. Some struck off, and remained shell-fish, others snakes, others rats, absolutely refusing to go on developing into men. These low-lived reptiles are punished for their obstinacy by becoming fixed as apes, hyenas, crocodiles, etc., howling their shame—living warnings to all who oppose the evolution theory.

THE STATEMENT.

The Christian religion has now been established nearly two thousand years, and challenges the admiration of the cultivated world. Yet the world is unsaved. The multitudes continue to walk in the broad way of evil, and the narrow way of life is comparatively an unfrequented path. Few there be that find it. The spirit is willing, but the flesh is mighty, and controls the impulses. The river of life flows near us, but few drink of its reviving water; the tree of life is before us, but few eat of its life-giving fruit; the book of life lies open before us, but few enter their names; the path of life is plain to view, but the multitudes pursue the road of death. Christian nations, so called, are very wicked. The masses are called non-professors, and take the term as a license, or rather a premium, for sin, and therefore seem to feel under no obligations to God or man. The church proper is divided and subdivided. Each party, professing to expose the errors of the rest, convinces the non-professors of the error of all. Even ministers of the gospel regard each other as ignorant of the truth, and laboring to promote error. If ministers so regard each other, which cannot be denied, of course non-professors, whether conscious of it or not, follow the example of contempt for which they have so respectable authority, and the church, as a consequence, being feeble, is unable to command the respect of the world, and the great effort is to capture the worldly minded by

worldliness, by external pomp, glitter, and show. Churches, knowing that they have ceased to be respected for Christianity's sake, vie with each other in providing entertainment for worldly minds by rich apparel, costly temples, and high steeples. In this condition the church is as Samson lying in the lap of Delilah shorn of his strength, and will soon have her eyes of faith put out, and be compelled to "make sport" for the Philistines; and God will take his kingdom from us and give it to others who will render its fruits. Out of this sad state there is but one avenue, and that is the path of TRUTH and love. We must rally around Jesus and the Word of God in earnest work.

1. Found purely biblical churches.
2. Be followers of Christ alone.
3. Rally as rapidly as possible under his "*one management.*"
4. Cease to contend for unscriptural traditions and opinions.
5. Fellowship every follower of Jesus.
6. Wear alone the name of the Master.
7. Unite in every good word and work.
8. Cultivate extraordinary righteousness.
9. Pray much for holiness, and even more for a fervent spirit and working faith.
10. Have the spirit of Caleb and Joshua. Work every hour, study, strike; be bold, earnest, determined; read longer, pray harder, preach oftener, talk more about Jesus; talk of reform and religion; look to God for help.

GOD.

A stream cannot rise higher than its fountain. A people are seldom better than their laws. As is a man's conception of God, so is he in his best thoughts. To adore the perfect is an approach to perfection. In this the ancient Hebrews were long the light of the world.

"The theology of Judaism was pure, sublime, and devotional. The belief of one supreme, self-existent, and all-perfect being, the creator of the heavens and the earth, was the basis of all the religious institutions of the Israelites, the sole object of their hopes, fears, and worship." (*Horne*, Vol. I., p. 143.)

This beautiful extract is a noble tribute to a race of men whom Christians have been educated to hate, and it may therefore be received as just praise.

Jesus was not ashamed to present these celestial views of God as the first and highest principle of the Christian religion. This is presented with wonderful accuracy in that dialogue (Mark 12), wherein Jesus put to silence the crafty lawyer.

THE DIALOGUE.

'And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him,

Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

Indeed, these words of Jesus are a test of truth in the heart. If a man have an inward love of idolatry, he avoids reading these words of Jesus, nor can he bear to hear them read. Yet who more than he, whom St. Paul declares is "the image of the invisible God, the firstborn of every creature," can make known to his creatures the fullness of the divine glory? Jesus must in all things have the pre-eminence and foremost place, not simply as the way to God, but as a teacher of the saving nature of truth in relation to God. It was Jesus who said, "My Father is greater than I," "My Father is greater than all," and in his memorable prayer, declared that he had glorified, and would still glorify God.

"THE PRAYER" OF GLORY.

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me

where I am; that they may behold my glory, which thou hast given me."

St. Paul, foremost as a follower of the blessed Jesus, would not be left far behind in asserting the glory of his Savior's great Father.

ST. PAUL'S VIEW.

"There is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge."

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

There is nothing in the divine precepts of Moses superior to this. Jesus, who is himself the brightness of God's glory and the express image of his person, upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, and is the only one fully capable of "shewing us the Father." The beloved John, who delighted to write his Master's words, says:

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 30, 31.)

John closes his epistles, when nearly a hundred years old, with this beautiful apostolic exhortation: "Little children, keep yourselves from idols. Amen."

THE CLOSE.

This heavenly doctrine, the basis of all true religion, is too often made subservient to a spirit the opposite of the doctrine. Let those who handle the subject remember that it is sacred, and that they are to prove it in no contentious spirit, but ever remember its ever-present truth uttered by Jesus in the next breath—our equal love to our neighbor (Mark 12: 31). On these two commandments hang all the law and the prophets, and neither can be held in truth and righteousness by any person while he neglects the other.

In *Herald of Gospel Liberty* of January 20, 1877:

CHRISTIAN MINISTERS.

DEAR BRETHREN: Yours is a noble calling. You are pre-eminently ministers of the gospel of God—ministers of the New Testament. You are sent forth to preach not the doctrine of men but the com-

mandments of God. You who are elders, permit a word from me, who also am an elder. Help one another. There are none so strong that they can afford to decline help. There are few so weak that they may not be made strong by help. While we have many learned and experienced men, we have others who are young and uneducated. These need help. While young, the bloom of youth will so far compensate for lack of cultivation that they can float along comparatively well, but with the first autumnal winds of ripening age they will feel that they are prematurely old and worn out, so to speak, just when they should be becoming strong. With more education, the most useful part of their ministry might be in middle life and old age, just when without education they will naturally retire from the pulpit. The work, the great work of the Christian Church, is in the fast-coming future, and we cannot afford to lose these from future usefulness. Therefore, we advise all this class to pursue their studies by all means. To preach without the preparation of education is like guiding a ship without a compass or working without tools. You must always work to a disadvantage. Therefore, by all means, pursue your studies. If you can possibly do so, go to school. Nearly every neighborhood has a school good enough. Do not be too humble or too proud to attend it. It is not essential that you have a good education to command respect, if you are studying. Every good student is respected without reference to his class. The very fact of your going to school will lift you to a higher grade in public opinion. If you can leave home, then the Christian school nearest may be best for you—Merom, or Starkey, or the Biblical School, or Proctor. By all means avoid commercial schools. They are to education what “vanity fair” is to the church. Take the regular course, even if you do it at home, or on horseback, with your saddle-bags for your desk. But wherever you are, spend no time in idleness. Study as you go; and as you go, preach. The most useful tools for a carpenter are the hammer, saw, and plane; the indispensable weapon for a preacher is the Bible. Therefore, study language, that you may understand the Bible. And aside from the Bible, let language be the first great study. Every time you speak you use this. Understand it. Study it day and night. Study it from the beginning up. Study it by system. Have a lesson daily. Pass on from lesson to lesson persistently. When you have become well acquainted with language, you are master of the situation. Every archive of knowledge is open to you, and none who hear you will despise your education.

To another class I now speak, even to those who are able ministers in spite of the want of a liberal education. There are able men who have little learning. These are nature's noblemen—men who seize by genius what others toil to obtain. Such were Franklin, Washington, Bunyan, Henry, and a host like Walter and Plummer. To this class I say, despise not yourselves, or your own power. Think not

little of your own gift, but study to be strong in what you have. *First* of all, remember that your calling gives dignity to your character, unless you let your character disgrace your calling. *Second*, become superior in your knowledge of the Bible. Do not study it by course, chapter by chapter, simply, but study its doctrines, precepts, and principles. Note down every subject of religion—God, Christ, Spirit, conversion, baptism, faith, prayer, promises, communion, holiness, charity, atonement, etc., and study them thoroughly. Be able to go from chapter to chapter and text to text. *Third*, be religious! Avoid all unbecoming practices and conversation, idle talk, idle habits. Keep to the subject of religion! Get your Bible out on every occasion. Study it every opportunity. Preach and pray, so to speak, all the time. *Fourth*, give some attention to controversy. Learn the sharp arguments *pro* and *con*, and be able to give a quick answer or a home thrust when attacked, but do not stand to contend. *Fifth*, do not speak or think of what you lack, but *use* what you have boldly. Are you uneducated? So are others. The world is full of uneducated lawyers. Nine-tenths of the physicians are men of little learning. Many ministers are like yourself. Many of the educated are men of little or no natural genius or spiritual gifts, and therefore little superior to others. Fear not, but put your trust in God, and go forth like David with his sling and pebble. The tallest Goliaths fall before the man of faith. Only be earnest, and trust in God, and you cannot fail. Some of these men, through mistaken modesty, shun cities, avoid villages, fear professional men. This is all uncalled for. Great men are not peculiar to cities or professions. Be bold! Preach wherever a door opens. Moody is a man of inferior education, yet he moves the world. With Christ and his gospel, religion, and a knowledge of the Bible, you may go anywhere, preach to anybody! Every man may be great in his own way. "Act well your part, there all the honor lies." Application is more than accomplishment. Truth will not be denied. Remember that more rust out than wear out. Wesley converted thousands while other priests were sleeping. Go not too far to preach. Souls are just as precious at your door. It is a hazard of health to travel too far. Try openings nearer home. A traveler in the dark supposed that he was falling over a precipice. He caught the limb of a tree and hung for hours, as he supposed, over a gulf. His strength being exhausted, he committed his soul to God and let go. He fell twelve inches, and soon found his path again. Cast yourself on God. Do not hang trembling. Leave an appointment anywhere. If you fail, try another opening. A general, reporting to Napoleon that his forces were in retreat before superior numbers, said, "What shall I do?" Napoleon answered, "It is but three o'clock; there is time enough to regain the day. Charge on the enemy!" The order inspired courage. The charge surprised the enemy, and the day was won. Charge on the army of sin. Seek

every opening. Try to convert one, then another. Preach more, pray more, exhort more earnestly. Charge once more all along the line. Hold the fort.

In *Herald of Gospel Liberty* of January 27, 1877:

PRAYER.

“Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.”

The first prayer probably saved the life of Cain.

“And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.”

The answer:

“And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.” (Gen. 4:13-16.)

The second place where prayer is named is:

“Then began men to call upon the name of the Lord.” (Gen. 4:26.)

Prayer supplicates help from God; prayer implores divine protection; prayer secures salvation. (Acts 2:21.) Prayer obtains grace and mercy:

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” (Heb. 4:16.)

Prayer is becoming in a professor; prayer neglected is hypocritical; prayer prevents backsliding; prayer introduces religion; prayer softens the heart; prayer makes atonement.

“Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.” (Ex. 32:30-32.)

Prayer moves the arm that moves the world; prayer prevents sin; prayer brings revival; prayer gives you influence; prayer keeps you in the love of God.

Come, ye disconsolate, where 'er ye languish—
 Come to the mercy-seat, fervently kneel;
 Here bring your wounded hearts, here tell your anguish;
 Earth has no sorrow that heaven cannot heal."

Prayer is the common communion of all saints.

"There is a scene where spirits blend,
 Where friend holds fellowship with friend;
 Though sundered far, by faith they meet
 Around one common mercy-seat."

Prayer has the first promise.

"Whosoever shall call on the name of the Lord shall be saved."
 (Acts 2:21.)

"Prayer is the contrite sinner's voice,
 Returning from his ways,
 While angels in their songs rejoice,
 And cry, 'Behold, he prays.'"

Prayer answers the question, "Is he a Christian?"

"And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth." (Acts 9:11.)

"Prayer is the Christian's vital breath,
 The Christian's native air,
 His watchword at the gates of death;
 He enters heaven with prayer."

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." (Luke 23:46, 47.)

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." (Acts 7:59.)

Christ and the Spirit both pray.

"The Holy Spirit pleads,
 And Jesus, on th' eternal throne
 For sinners intercedes.

"O Thou, by whom we come to God,—
 The life, the truth, the way,—
 The path of prayer thyself hast trod;
 Lord, teach us how to pray."

"The Spirit, because he maketh intercession for the saints according to the will of God." (Rom. 8:27.)

Every good being, God excepted, prays; therefore, "to him shall all flesh come."

"Come, let us pray: 'tis sweet to feel
That God himself is near;
That, while we at his footstool kneel,
His mercy deigns to hear."

Pray in faith.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Jesus.)

JESUS AND HIS GLORY.

St. John, the beloved disciple, says:

"The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The great need of the world was a divine mediator between God and man—one who could take of the things of the Father, and show them unto us. Not one in heaven or earth could do this except Jesus. St. John says:

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne." (Rev. 5:1-7.)

1. Jesus is the Son of God—the only-begotten Son.
2. The well-beloved Son.
3. The Father's delight.
4. The Son in whom the Father declares he is well pleased.
5. Jesus is the "image of God."
6. The brightness of his glory.
7. The express image of his person.
8. All things that the Father hath are his.
9. His name is "above every name."
10. He is worshiped with the Father by all the holy angels. See the following example from Rev. 5:13, 14, 11, 12:

JESUS WORSHIPED IN HEAVEN.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

And we respond:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him—Lord of all."

11. Jesus sits with his Father in his throne.

12. The Father's throne he will continue to occupy till he has converted or destroyed the last enemy. St. Paul declares this in the following language:

CHRIST'S TRIUMPH OVER ALL.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he . . . shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (I. Cor. 15:23-28.)

13. Jesus desires glory, and prayed for it. (John 17.)

14. He endured the cross to bring many unto glory.

15. He suffered that he might enter into his glory.

16. He rejoiced that he could come again—"in the glory of the Father, and of the angels."

17. He prayed for us that we might gain heaven, there to behold his glory. St. John, the beloved disciple, saw him in the glory of his resurrected state, and thus describes him. No person in the universe has answered to this celestial portrait but Jesus the Son of God.

JESUS' APPEARANCE IN GLORY.

"And I turned to see the voice that spake with me. And being turned I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength." (Rev. 1:12-16.)

18. What a glory to be the son of a great king! But Jesus is the Son of the King Eternal. He is the only Son of the first and final King, the Creator and Judge of all other kings. "In his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." (I. Tim. 6:15, 16.) Consider what a glory it is to have such a divine Savior, and how we should delight in working for him! Consider what a wonder it is that this great Son of God is the one who loved us and gave himself for us! Consider, ye who have talent, and learning, and eloquence, your duty to work for him! Consider, you who have wealth, your duty to use it for his glory, who, though he was rich, for our sakes became poor, that we, through his poverty, might be made rich!*

19. Consider what a glory it is to us that this most glorious One of all the hosts of heaven is

THE SINNER'S FRIEND,

His Savior, his Counselor, his Lawyer, his Advocate, his Mediator, his Captain, his King, his Redeemer, his Ransom, his Priest, his Sacrifice.

20. Yet how humiliating to consider that Jesus, in all his glory (and the half has not been told), is the only one of all the heaven-born who bears the marks of sin and the scars of suffering in glory. There still, for us

"Five bleeding wounds he bears,
Received on Calvary."

St. John says:

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."

Come, dear reader, covenant with God and with your brethren to do more for "this same Jesus" than you have ever done before.

*The rich could send money to print tracts for the poor.

In the *Herald of Gospel Liberty* of February 17, 1877:

The average age of Baptist ministers is given as sixty-six years. Baptizing does not kill them.

REVIEW—ITS NAME WAS CHRISTIAN.

The following is from the *Church Advocate*:

"In a recent article of the *Herald of Gospel Liberty* on 'The Primitive Church,' the first characteristic is given in the language which we have here quoted. We should be very much gratified if the same writer, or the editor of the *Herald of Gospel Liberty*, would give us the proof of this proposition. Where, in the whole Word of God, can we find a text to prove that the primitive church was called the Christian church?"

REPLY.

The *Advocate* is a paper of marked ability and discriminating fairness. We prize it highly, and read it carefully among the first of our exchanges.

If I understand its position, it prefers the name "church" as the name by which the followers of Christ were at first, and should now be, generally known. The objection is that the *Herald* stated of the primitive church that "its name was Christian."

The *Church Advocate* says, "Give us the proof." The proof demanded is, of course, proof of the accuracy of the statement, "Its name was Christian." "Its" is a substitute for church, and the meaning is, "The name of the church was Christian." I was speaking of the primitive church, therefore the meaning was, "The name of the primitive church was Christian."

The word "church" is a collective noun, as assembly or congregation, but does not of itself designate character. It may be evil or it may be good. In Psalm 26: 5 it is evil. David says, "I have hated the congregation (church) of evil-doers; and will not sit with the wicked."

Here the original (Septuagint) word is *ecclesia*—the original word in every text where we have the word *church* in the common translation in the New Testament. In Acts 19: 32, 39, the word is applied to a pagan mob:

"32. Some therefore cried one thing, and some another: for the assembly [church, *ecclesia*] was confused."

"39. But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly" (*ecclesia*, church).

That is, it shall be determined, not in an unlawful church, but in a lawful church—a church of pagan magistrates, for the town clerk had no knowledge of any church of Christians. In neither of these four cases does the word "church" (*ecclesia*) have any sacred meaning. In Acts 7: 38, we read:

“This is he that was in the church” (*ecclesia*).

Here the word has a religious meaning, but still not necessarily a Christian meaning. What then is the conclusion? It is this: That the word “church,” in primitive times, depended for its character upon some explanatory or modifying word, without which we could not know whether it were a church of evil-doers to be hated, as in Psalm 26: 5, or a pagan mob, as in Acts 19: 32-41, or as in Acts 7: 38, a caravan of Hebrew pilgrims, traveling or camping in the wilderness of Arabia.

I used the word “church” not as the name of a hierarchy, council, or corporation. Christ established no such empire, but condemned it, saying, “The Gentiles exercise lordship, and they that are great exercise authority, but it shall not be so among you.” I used the word simply as signifying a brotherhood of disciples of Christ, and said its name was Christian, thus signifying a truth so universally known and acknowledged that proof seems superfluous. “If any man suffer as a Christian,” “Almost thou persuadest me to be a Christian,”—signifying not only that the individuals were Christians, but that they as a people were a Christian people. And in this the wisdom of God appears in giving his people a name which designates. The name “Christian,” and this name only, is universal in its application. It covers all the ground, and is alone universally beloved, accepted, and applicable. No other word does fully designate the Christian character, or include all the followers of Jesus.

The catechism of the Council of Trent, “Catholic” authority (and the Romans are strong for the term “church”), uses the following language, which confirms my position, as what they confess against their own position may be believed:

“The word *ecclesia* (church) means a calling forth, but writers afterward used it to signify a council or assembly. Nor does it matter whether the word is used of a true or a false religion.” (Page 71, Baltimore, Lucas Brothers.)

Therefore, even in the Word of God, the word “church” usually has some modifying prefix or suffix, as “my church”: Matt. 16: 18, “my church” (congregation); Acts 20: 28, “church [congregation] of God”; I. Cor. 11: 16, “churches [congregations] of God”; I. Cor. 14: 33, “churches [congregations] of the saints”; I. Tim. 3: 15, “church [congregation] of the living God”; Heb. 12: 23, “church [congregation] of the firstborn.”

Now, each one of these names, as “my church,” “church of God,” “churches of God,” “churches of the saints,” “church of the living God,” and “church of the first-born,” illustrate what I have said; namely, that the word “church” does not, of itself, designate; and unless understood by its connection, requires some modifying word to fix its meaning.

Therefore, speaking of the church as now understood, I said its name was Christian. This name is found in Acts 11: 26, which reads thus: "The disciples were called Christians." But the English of our common version does not convey the full force. The original conveys the idea of a divine influence, and should be rendered thus: "The disciples were called of God, Christians." The word *chrematizo*, in the text in Matt. 2: 12 is translated, "Being warned of God." In Matt. 2: 22 it is again translated, "Being warned of God." Luke 2: 26, "And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." The word is translated here "was revealed," but that it meant "was revealed of God" is probable, although the words "of God" are left out on account of the necessary presence of the words "by the Holy Ghost"; for the expression, "Was revealed of God by the Holy Ghost," could have no greater force than the expression, "Was revealed by the Holy Ghost."

In this view great and learned men are agreed. Jacobus says on Acts 11: 26: "It was doubtless also by the divine ordainment that this should come to be their name; and the word signifying 'called,' elsewhere means 'called by God, or by divine direction.'"

Dr. Clarke says: "The word *chrematisai* in our common text, which we translate 'were called,' signifies, in the New Testament, 'to appoint, warn, or nominate by divine direction.'"

But was the church of Christ thus called? The church of Christ was composed of disciples of Christ, and St. Luke says, Acts 11: 26, "The disciples were called Christians."

The disciples were the church; *ergo*, the church was called Christian. This was well understood in primitive times. Agrippa, just from Rome, said to St. Paul, "Almost thou persuadest me to be a Christian."

Peter said: "If ye be reproached for the name of Christ, happy are ye. . . . Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

"House of God" here signifies the church, and the word "Christian" going before signifies the name of the individuals or collective body of believers who comprised the church, or "house of God."

Yet in my article I did not use the phrase, "Christian church," neither did I say that the church was called Christian in the Bible, but, "Its primitive name was Christian." In Eusebius, the oldest church historian extant, the word "Christian" is common in the second chapter, relating to the followers of Christ in the first century. But I will not multiply proofs of what you have no disposition, probably, to deny.

An elegant writer says: "Christians is also a name of union. Who will refuse it? Who does not claim it? It levels. Being the name of all the followers of Jesus, it leaves no room for higher appellations. The preacher can come no nearer Jesus than to be a Christian. The eminent doctor can come no nearer Jesus than to be a Christian. That is the highest title. It is a name of equality, of union, and of love. Therefore, I defend it."

Dr. Adam Clarke says: "*Christians* was the first general appellation of the followers of our blessed Lord; and there is presumptive evidence, as we have seen, that this appellative came by divine appointment. How very few of those who profess this religion are satisfied with this title! When all return to the spirit of the gospel, they will probably resume the appellative of *Christians*."

Pardon the length of my article. I await your reply.

In *Herald of Gospel Liberty* of February 24, 1877:

HOLD THE FORT.

The Christians are identical with the New Testament disciples of Christ, and are the church created by Christ. If we found in history two thousand years old, a society called Masons, or Methodists, or Quakers, answering in all the main features to those, so called, in the present day, and if we knew that through all the ages there had been no time when true members of those societies, or, at most, when true men of those principles did not exist, but, on the contrary, that men true to the principles had lived in every generation, notwithstanding the severest persecutions, we would not deny that the Masons, Methodists, or Quakers were identical with those ancient societies. So should we not deny that the Christians of 1833, 1843, or 1877 are identical with those of A.D. 33, or A.D. 43, or A.D. 77, since no one will dispute that the Christians continued through all the ages, notwithstanding the cruel persecutions. Even the accusations against us fall on these first Christians. They had no creed but the Bible, no leader but Christ, no discipline but the words of Jesus, no names but those in the Bible. The Christians now are identical with them. We have—

1. The same name.
2. The same creed.
3. The same discipline.
4. The same leader.
5. The same fellowship.
6. The same government.

7. The same lack of everything pertaining to sectarianism. In every accusation they are liable to the same reproaches, so that in us the scripture is fulfilled, "The reproaches of them that reproached thee fell on me." (Rom. 15:3.)

Are we confined to the Scriptures? So were they. Have we no leader but Christ? So had they. Are we imposed on by false brethren? So were they. Are we overshadowed by worldly sects and state religions? So were they. Every word spoken against the Christians now is a reproach upon the Christians then. Yea, more—it is a reproach upon Christ, for we take the church as he founded it; we rejoice in it as he gave it unto us. Nothing is added, and nothing is taken away. We have—

1. The same God, the Father.
2. The same Christ, the Son.
3. The same sacred books.
4. The same spirit.
5. The same union. (Eph. 4.)
6. The same commandments. (Mark 7:1-13.)
7. The same names for religion.
8. The same charity.

That we want in goodness, in zeal, in faith, in virtue, in personal graces of character, in coming up to our divine principles, we deny not. Over these shortcomings we mourn, in common with others; but this is no reason for abandoning the divine principles, and going back to the human philosophies which in former ages divided the church, burned the saints, quenched the spirit, did away with Christ's name, stamped out charity, and gave us a Roman Church instead of a Christian, sects instead of unity, and persecutions instead of charity. The only safety is to strengthen the things that remain. The whole Christian world is advancing to the Bible position.

SUCCESS.

All desire success, but great success is not possible for all. Sometimes one great preacher will lead all, as Luther, Knox, Calvin, Wesley, Whitfield, Spurgeon, Beecher, and Talmage. In the world great sects lead—in western Europe, the Latin Church; in Russia, the Greek Church; in England, the Episcopal; in Prussia, the Lutheran ("Evangelical"); in northeast Prussia, the Congregational Church; in Scotland and the North of Ireland, the Presbyterian Church. It is no sign of truth or soundness of church polity that some succeed above others, for others will have the same faith, and the same polity, and yet dwindle. Some are and must be foremost. It is just so with fortune. A man said, "Until last year I labored all my life, and could hardly pay my bills; now I have my thousands, and do not do half the work; neither did I obtain the position by any wise management of my affairs."

Most denominations have a strength by natural descent. They inherit the wealth, learning, churches, and families of former generations. There are no prominent sects now in the world that have no such inheritance. Catholics come of Catholic parents; Episcopalians,

by natural descent from the English Church; Methodists likewise. All their great, leading men were educated there, and the strength of the church is from there. The Presbyterians are largely of Scotch and Irish descent; the Lutherans, German. What of the Christians? The Christians came out from all. They were a nation born in a day, adopting nothing this side of the apostles; they cut loose from pedigree. Their consolation is that, though the numbers and strength of their churches have not increased as they desired, yet, what is far more desirable, aside from our selfishness and personal ambition, the principles have taken the world. Once we alone spake of "the Christian Church"; now many denominations call theirs by no other name in receiving members. Once we alone professed to receive members on the Bible; now most popular churches use no other book in receiving members. Once we alone invited all to communion; now it is common to do so. Once the Christians alone ordained women; now it is common. Shall we not rejoice in this? Most assuredly! These other churches and ministers are our brethren, and we must rejoice in their success.

Suppose we do not accomplish all that we desire, yet let us labor on, trusting all to God. Our great work should be to save souls and cultivate goodness.

In Herald of Gospel Liberty of March 3, 1877:

Love gilds over with charity a brother's failings.

The ivy of affection covers the homely house with life and beauty.

Love is a duty angels love, demons dare not deery, nor bigots ape.

Professing a creed you cannot swallow is journeying to heaven with a lie in your mouth.

He is most orthodox who is most godlike, most evangelical who is most Christlike, nearest to heaven who is nearest to Jesus.

THE GOSPEL.

The gospel is glad tidings.

Its message is to all people.

It emanates from the love of God.

It was announced by a chorus of angels.

It comprehends the birth, life, death, and resurrection of the Lord Jesus Christ as God's remedy for sin.

The gospels are recorded by Matthew, Mark, Luke, and John, who record each only his own brief account of the Savior.

The account is only designed to give a view of the earthly manifestations of Jesus.

What John says: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these

are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

The common word for naming the congregations of Jesus was "multitudes." or "great multitudes." Jesus was the Lord from heaven, and spake of things which he had seen in heaven.

The Gospels are the only true account of a purely celestial life which was ever written of Jesus. Too many read about the Gospels in books of their favorite guides. These are strangers to the Gospels.

A careful reading of the Gospels tends to convert the soul, to comfort the heart, to strengthen faith, to eradicate bigotry and unbelief, and to make the reader Christlike.

Our own thoughts have a natural tendency to conceit and bigotry, which a sincere study of the gospel tends to dispel.

The Gospels have a wonderful repelling power against selfishness, sectism, superstition, and narrowness. One word from Jesus dispels the darkest gloom of the bigot.

Does Calvin announce that God loves only the elect? Jesus answers, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Does popery propound the faith that unbaptized infants are lost? Jesus answers, "Of such is the kingdom of heaven." "It is not the will of your Father which is in heaven, that one of these little ones should perish." "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." (Matt. 18 and 19.)

Does the zealot desire to call for fire to destroy? Jesus answers, "Ye know not what manner of spirit ye are of."

Does the Jew despise the people of Shechem? Jesus answers by the parable of the good Samaritan.

Do we suppose faith is confined to the church? Jesus answers us by the faith of the Syrophenician woman.

Would we doubt the duty of pardon? Jesus extends the virtue of repentance to seventy times seven recoveries in one day.

Do we doubt his grace for the despised penitent? He pardons the sinner in the midst of her accusers.

Does faith stagger before the tottering steps of the aged sinner? Jesus gives us the parable of the laborers in his vineyard, and the happy reward, even at the eleventh hour.

Do we fear the fate of the dying penitent? Jesus pardons the dying criminal, and if our faith is confined to ordinances, the hands and feet of a sinner nailed to the cross prevent the superstition of belief that he found favor through baptism, and teach us that "this is the work of God, that ye believe on him whom he hath sent; and

not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

A thorough study of the Gospels will enrich the mind and enlarge the heart.

Jesus was born as no other person was ever born!

Jesus lived as no other person ever lived — without fault!

Jesus prayed as no other person ever prayed — not once for pardon or grace.

Jesus spake as no other ever spake.

Jesus ate, increasing the loaves to feed all, as no other ever ate.

Jesus suffered as no other ever suffered — for sin!

Jesus died as none other ever died — that is, he laid down his life and took it back at his pleasure.

His Gospels are the best code of Christian duty, and his life the best incentive to virtue. The Gospels contain the only true religion.

To the Christians especially I commend the close and devout study of the Gospels. We should aim to surpass in likeness to Christ! Even pure faith is only profitable as it works by love and purifies the heart. We should labor to surpass in love and good works: not only in pure faith but in purity. We should be more devout than the Catholic, more zealous than the Methodist, more persevering than the Calvinist, purer than the Puritan, and more obedient to all Christ's laws than the "Disciples." The very name Christian (to the exclusion of all other names) should be a constant reminder to us of the Christ-life, and that life in the Gospels should be our constant study, and to imitate it our unremitting aim.

GOLDEN GRAINS.

The Christians, by professing the Bible as their rule of life, are under obligations to study its precepts, and, by obedience to them, illustrate its benefits. Take one. Here follow several. Take one and study it: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness: considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:1, 2.) "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise." (Eph. 6:1, 2.) "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. 5:25.) "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body." (Eph. 5:22, 23.) "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) "Swear not at all" is a precept of Jesus. (Read Matt. 23:18-22.) James says, "But

above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." (James 5:12.)

Avoid all intoxicating drink. "Thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (I. Cor. 6:10.) The works of the flesh are "envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:21.)

Assist your ministers. St. Paul says, "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6:6.) You cannot sow to the Spirit by carnal things. As the apostle says, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not." (Gal. 6:8, 9.)

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (I. Cor. 13:13.)

"Little children, keep yourselves from idols. Amen." (I. John 5:21.)

PRECEPTS.

Avoid "security"; it is only a fashionable mode of gambling, where the innocent looker-on pays the bills. Solomon says, "Be not thou one of them that strike hands, or of them that are sureties for debts." (Prov. 22:26.)

Beware of anger without cause, and guard against its fruit with cause. It is dangerous even where it is not sinful. See Eph. 4:3; Col. 3:8.

Avoid debt! Better eat a dry crust and sleep on the bare floor than have your blood made of food not paid for. St. Paul says, "Owe no man any thing." (Rom. 13:8.)

Be industrious! Labor is an institution older than sin. It comes from Eden and the sinless state. "Six days shalt thou labour," is part of one of the ten commandments. (Ex. 20:9.)

Be just! All fraud is theft. When you put money where you owe it, you make the best deposit. If you speculate on another man's money without his consent, you owe him all that you make; if you eat bread purchased with his money, the blood made by the bread is his. Settle soon or you may be in debt through all eternity.

In *Herald of Gospel Liberty* of March 10, 1877:

TO WHAT GOOD, OR CUI BONO?

What advantage will result as the end of all our earthly care? Who will show us the great good to make our hearts

glad? Men of learning and erudition, cultivation and capacity, wealth and position; influence and power, are all subject to the humblest cares and calls of nature—the aches and pains of the humblest citizen. Kings and conquerors, empresses and queens, princes and nobles, popes and sultans, are all subject to like passions with the poorest people. Queenly temples ache under the jeweled diadem. State cares cause kings to groan under the weight of government. The head that one moment is adorned with a brilliant crown, the envy of millions, the next moment seeks relief in solitary retreat, or rest in retirement. Magnificent robes cover many a heavy heart. The noble and the serf have the same nature, wants, and weaknesses—the same calls and duties, the same headaches and heartaches. There are no depths of learning, or attainments in science, or natural ability, or acquired knowledge, or innate wisdom, or gold, or greatness, or power, that will free a man from temptations, trials, and troubles. Hunger and thirst, sickness and sin, pains of body and pains of mind, care and anxiety, are the common inheritance of mortals. What can guide us to perfect good? Will wisdom do it? Can power do it? Shall science secure it? Can conquerors claim it? Loud and long the reply comes from Alexanders, and Hannibals, and Napoleons, No! no! no! Can brilliancy, and fame, and popularity do it? From Cæsar and Byron, Voltaire and Volney, comes the answer, No! Generations come and go, empires rise and fall, fortunes are made and lost, sects flourish and decay, learning elevates society, science opens new empires of thought and conquers all possibilities, still there remains the same care among the great as among the lowly. The mother bends mourning over the sick babe in palace and hovel alike. Crime creeps in through gilded gates, leaps in over towered walls; sickness floats in with any wind, and death comes unsought, uncalled. What is the hope? It is Christ alone. We are shut up to this. Christ is the hope, and the only hope, of a dying world. We want standing armies of Christian soldiers to battle against sin. We want crusades, led on by many Peters, to recover, not the Holy

Land, but holy hearts. We need gold consecrated to God, learning leaning on Jesus' breast, and science surrounding sin's secret sources with ditches and trenches of righteousness. The only captain who can lead us to victory is King Jesus. Hear him call all the forces of head, and heart, and fame, and fortune. Come, ye rich, with your gold; come, ye poor, with your prayers; come, ye leaders, with your learning, and ye sinners with your sins. He has a work for every man to do. He can take your sins away. He has fields of labor for all, and his ways are ways of pleasantness, and all his paths are peace.

THE POPULAR PULPIT.

There is in no department of nature such a waste of material as in theological teachers. We have, perhaps, one hundred educated ministers to each college or university professor; and yet on any question requiring perception of philosophy, science, or mental labor, the few professors outweigh all the reading reverends, though being not a hundredth their number, and not possessing a tithe of their advantages. Now, why is this? Why do theological graduates sink out of sight so soon, except as theologians and pastors? Some suppose that it is because of devotion to the work of the ministry; others because of hierarchal tyranny, by which McCunes are promptly hunted down by Skinners, or Swings by Potters. Some account for the intellectual imbecility of the popular ministry by the supposition that men of little intellect seek the pulpit for easy honor and cheap indulgence. Whatever may be the cause, it is undeniably true that there is either a great rusting out of latent pulpit talent, or a great want of natural capacity in the educated men in the ministry. Others assert that these men of immense learning and unlimited erudition require all their time for pulpit preparation and parochial visiting. It is true that learning has monopolized the pulpits of some denominations; but the success of lay preaching proves the inutility of this. Collegiate preachers have driven undergraduates and women from the pulpit; yet two hundred of these learned divines attend in mute astonishment the more successful labors of Brother Moody and Sister Smiley, and go home to write what has already been written over for the ten thousandth time for the past fifteen hundred years — learned essays on antiquated questions of scholastic theology. When Darwin throws a bombshell into the study, they awake as from a trance, and wait "further evidence of evolution." Tyndall proposes Elijah's mode of prayer, and they are petrified at his audacity. Draper assails their system, and is beneath their notice. Huxley speaks, and they pause to consider. Of course

there are a few noble exceptions, but the multitudes of learned shepherds are busy on questions of baptism and close communion, and have no time to lead the learned world in scientific investigation.

CHRISTOLOGY.

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” (John 20: 30, 31.) Who was he? The Son of God. Where was his home? In heaven. When was he there? In the eternal morning. Whom was he with? God. In what state? He had glory with God before the world was. What was his appearance? He was the brightness of God’s glory and the express image of his person. What was his work? He laid the foundation of the earth, and the heavens are the work of his hands (Heb. 1); by him God made the worlds. How was he honored? With the name of God, and all the angels of God worshiped him. What is his power? All power in heaven and in the earth is given unto him. Where did he come from? He came down from heaven. What change took place? Being in the form of God, he took upon him the form of a servant, and was made in fashion as a man, and humbled himself, and became obedient to death. Was it the same Jesus? He was made a little lower than the angels, and a body was prepared for him for the suffering of death. Can it be! Can it be! No words can describe his beauty. When he spake, all eyes were fixed upon him. Never man spake as this man. The celestial Spirit in the flesh was as light in a dark cloud, as caloric in glowing iron, as a brilliant sun flung into the primeval darkness of infinite space. The Son of God in the flesh! What a thought. Were the brightest rays of ten thousand suns, intensified in beauty and brilliancy by their number, woven into garments of pure light, it were a fabric too coarse for his celestial soul; yet that pure Spirit was clothed in mortal flesh! Men saw him and wondered; fiends saw him and trembled; blind men opened their eyes to see him; deaf ears were opened to hear him; the dead arose to meet him; Moses came down from his mount in the skies to see him; Elijah returned with his chariot to hear him; the doctors of learning in the temple were astonished at his wisdom; angels shouted from the skies, “Christ the Lord!” and God spake from heaven, saying, “This is my beloved Son, in whom I am well pleased.” The beloved disciple, omitting any account of an earthly birth, opens the history of his Lord with this statement: “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” And closes it with warning to the reader: “There are also

many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

THE WHOLE FAMILY.

A pleasant natural relation is the family—father, mother, sisters, and brothers. Yet this relationship is not so dear as that of the church of God. When they said to Jesus. "Thy mother and thy brethren seek thee," he answered, "Who is my mother, and who is my sister or my brother? Whosoever knoweth the will of God, and doeth it, the same is my mother, and my sister, and my brother." Thus he placed the human below the divine relation. This same Jesus called the disciples his children, saying, "I and the children whom thou hast given me." It is presumable that the angels are reckoned in this family, since it is called the whole family in heaven. God, the great Father of the whole family, combines both the fatherly and motherly characters, sustaining both relations in love to his children. Jesus is the eldest Son. Angels are servants, and perhaps sons. The human family are all God's children by creation, being made in the image of God, especially in moral and intellectual powers; but they are peculiarly the children of God by the new birth. In this they are made partakers of the divine nature. God owns them for his children, and Jesus teaches us to say in prayer, "Our Father which art in heaven," etc.; and again, "Call no man father, for one is your Father which is in heaven." Another thought is precious to the saints: that the good of all ages and all climes belong to the brethren. The prophets and apostles are our brethren; the Miriams, and Marys, and Marthas are our sisters. Our names stand in the family record with theirs. To this family belong also kings and queens, earls and princes, and great ministers, scholars, poets, historians, and eminent men, saints, commanders, teachers, artists, and certain of all the great worthies of the world. Not least in the catalogue are the patriots, but still more precious are the martyrs—those who willingly laid down their lives to bear witness to the truth. Let these thoughts comfort the children of God. They belong to a great family, and have a heavenly home prepared, where they expect to meet in celestial mansions, to enjoy their Father's smiles and their Savior's grace, and the society of all the fathers and mothers, and sisters and brothers, forever and ever.

In *Herald of Gospel Liberty* of March 24, 1877:

THE WORLD.

It is gratifying to the Christians that the whole world is now lawfully open to the gospel; and almost equally gratifying that the Christian nations are not only dominant in power but equally in

advance in intelligence, and commensurately in advance in education, science, the arts, and benevolence. Nowhere in the world have such wonderful efforts ever been made to prevent suffering, as are now made in Christian lands. The suffering and death from starvation the past year in India, in the neighborhood of Hindostan, which abounds in wealth, and at present in China, should forever put to silence the idle boast of those who speak of the ethics of Buddha, the political economy of Confucius, or the sagacity of Mohammed. All know that no such suffering from want could possibly take place in any country blessed with Bible reading and Protestant intelligence.

Yet we acknowledge the peculiar merit of these religions, and have no disposition to make them less. Buddhism makes men gentle and human only in proportion as it enervates and enfeebles the spirit; Mohammedanism makes men honest and just only to men of "like precious faith"; Confucianism makes men obedient to law only as it makes them servile. The whole history of the vast empires governed by these principles, or religions, proves this. We claim superior virtue for every form of the Christian faith. We acknowledge the faults of Christian nations, but plead that those who committed them were not friends, but foes to the faith. Christ-force is as leaven hid in meal: not all is at once leavened; the unleavened meal was bitter from the dominance of the tares. The wheel, the dungeon, the rack, the thumb-screw, were relics of paganism. Fifty thousand butchered to honor "St. Bartholomew's eve," was the work of a Roman hierarchy, which drank of streams never sweetened by any Christian Elisha. The Roman Church has its sanguinary spirit, not from Jesus, but from Tarquin. But that power is broken; and, bad as it is, Catholicism is better than paganism. And now that all the world is open to the gospel, we hope that faith, and prayer, and active work may never rest till the field is sown plentifully with the good seed. Let the "sick man" of Turkey be sent to the hospital; let the inhabitants of China, Japan, and Corea be educated in Christianity; let Soudan be inundated with the Christian spirit, as well as baptized in water; let Christian education reach every child.

Listen not to discouragements: Once the proud Frederick of Prussia was certain that the Christian religion was crucified. Voltaire cried, "Crush the wretch!" and supposed Christ not able to resist; but these are dead, and Christ lives. Caiaphas is dead, and Pilate is dead; Celsus is dead, and Nero is dead; and soon those who oppose Jesus now will, like them, be dead; but the life-spirit with which Christ animated his church nearly two thousand years ago, can never die. It rises upon the loftiest waves of science in Copernicus, Kepler, Locke, Newton, Hitchcock, and Agassiz; it fills the valleys of humanity with asylums, homes, infirmaries, and multitudinous charities; it ornaments the mind with science, and builds its

schools and colleges on the high places of the earth. The Sunday school is Christianizing the sects; Christian woman is humanizing the heart; art and science are eliminating bigotry; millions of influences are at work purifying the faith, and visible and invisible forces are separating the man's superstition from Christ's religion. If home illustration were needed, we have it in the multitudes sent from China and Japan to be educated in America; in the progressive power of science, as illustrated by Prof. Maury in meteorological science; in the successful teaching of the fine arts, as well as classical learning in the common schools of Massachusetts, and in a thousand forms meeting us in every-day life.

The work before us is first to purify our lives by the Spirit, then to purify our faith by the Bible, then purge away the latent dregs of pagan ignorance, superstition, and bigotry, and in the near time, by hearty, united effort, endeavor to Christianize every city, village, and community. The work must be bold, aggressive, persistent, and thorough. Work for God and men; work for Jesus and for humanity; work zealously, faithfully, lovingly, hopefully, perseveringly; work for Jesus and his cause now and forever!

HOME.

The chief object of a great portion of the people, and these of the best class, is to secure homes. This they do usually by many years of industry and economy, frequently extending through a large portion of their lives. Why do they thus toil and deny themselves? Because of the blessedness of home—a place which they can call their own, from which no landlord can drive them when sick, or old, or disabled; that they may provide for their children, and that they may be secure from want, and in no case become paupers or a burden to their friends. The object is laudable, and the effort should be encouraged. The very effort is *prima facie* proof of worth, especially as compared with others who live “from hand to mouth,” and the superior virtue of the former class is demonstrated by their freedom from criminal charges. Not only do the efforts of these toilers challenge our approval, but the toilers merit our sympathy. On these and other grounds, chiefly of political economy, nearly all legislators, formerly, have made the home title very sacred. When once a man secured a home there was little danger of losing it. With our modern legislators this is not so. Enormous taxes are levied, and the home, secured by the toil and self-denial of a long life, is sold for the delinquent tax. Yes, the home of the poor man, the old man, the sick man, or the poor widow, or orphan children, is sold by the very laws which should protect them and the men who were chosen to defend them! Thus the guardians of the people enact laws to dispossess them, and the servants of the people sell out their employers. These things should be remedied by wise and timely legislation.

SCRIPTURE EXPOSITION.

EVIL SPIRITS.

"BROTHER SUMMERBELL: Will you please to give the true explanation of Luke 11: 24, 25: 'When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished.'

"HANNAH BINER."

Answer. As the most wicked spirits are fallen angels, and a man's most bitter enemies his apostate friends, so fallen saints are the worst infidels. Pilate, the pagan, was not half so cruel as Caiaphas, the priest; and the boldest sinner is less savage than the boasting bigot. These Jews were once the people of God—comparatively pure, but now fallen. They were under the worst influence of the evil one. Evil spirits in the body or out of the body afflict men. They find a congenial home in the wicked hearts and corrupt imaginations of men. When cast out they find no rest. They are as cattle walking in dry places, where there is no water or food. Then they seek to return, and, finding the heart purified, assault it in concert again and again, just as tipplers combine to destroy a sober man. If the righteous man yields to temptation, then Satan has a firmer hold than before. Of the Jews Jesus said, "Their house is left unto them desolate." So the last state of the apostate is worse than before. He will now yield fully to the control of Satan, and perhaps be a bold blasphemer or an infidel.

"REV. N. SUMMERBELL: In my Bible reading not long since I came to the eighth and ninth verses of the second chapter of Zechariah. In those two verses *two* persons are called Lord of hosts. The two verses read thus: 'For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.' The last clause of the ninth verse apparently means, 'And ye shall know that the Lord of hosts hath sent the Lord of hosts.' Please explain through the *Herald*, and oblige a seeker after truth.

"OLIVER B. KIPP.

"BURNT HILLS, N. Y., February 14, 1877."

Reply. Nearly all commentators fall into the error you name, but get out by admitting two *Lords of hosts*. This was the true reading: The whole of verse 8 is the word of the messenger:

"For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you, toucheth the apple of his eye."

The Lord does not say a word of this, but is spoken of as "he sent me," and "his eye," etc. The first two lines of verse 9 are what the Lord says. Now read God's words:

"For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants." (Verse 9.)

Now that is all the Lord says. The last two lines are the words of the messenger again. Read them:

"And ye shall know that the Lord of hosts hath sent me."

See the words. He speaks of the Lord—"the Lord hath"; and tells what the Lord did—he "sent me."

WOMEN.

* Please explain I. Cor. 14:34, 35, and oblige a seeker for truth: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

HANNAH BIER.

SPENCERVILLE, OHIO.

Reply. This was eighteen hundred years ago, when they did not preach in seated churches and have things so favorable to order as we have them now. Then the preacher stood upon the floor and the people stood around much as they do at auction sales now, and the women, clustering together, are reprov'd for disturbing the meetings by asking questions of their husbands. The law alluded to was not the law of God but the law of the land. I will give a few human authorities, men of eminence of other denominations, that you may see that I am not desirous of thrusting my own opinions upon you:

"The apostle refers here to asking questions." (Dr. Adam Clarke, Methodist.)

"By no means intimated that when a woman received any particular influence from God to enable her to teach, that she should not obey that influence; on the contrary, she was to obey it, and the apostle lays down directions in chapter 11 for regulating her personal appearance when thus employed. What the apostle opposes here is questioning and finding fault." (Dr. A. Clarke, Methodist.)

St. Paul, still better authority, commends many women as ministers, and directs the proper dress and personal appearance of women when they speak in church. The men are to take off their hats, but the women are to wear them, for says St. Paul:

"Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head. . . . For this cause ought the woman to have power on her head because of the angels." (I. Cor. 11:5-10.)

God has commanded woman to speak, and to forbid her is to set ourselves up against God. This neither St. Paul nor any other inspired person could do. But he or they may command men, or

women, or boys to keep silence and not disturb the meetings. No church compels women to keep silence. They sing, and pray, and teach, and are useful in church and Sunday school, and are in many places preaching.

In *Herald of Gospel Liberty* of April 14, 1877:

SECTS AND DIVISIONS.

The Catholic regards Protestant sects with loathing. He counts Protestantism intolerable on account of its divisions. His boast is, that Catholics are a unit; they are all under one management, and all submit to one head. This looks well enough from an American point of view, but quite changed from an Asiatic standpoint. A young missionary of learning and ability encountered a priest in Paris who pressed the argument of the unity of the papal church and Protestant division, until the Protestant felt annoyed. The same priest had been years in Calcutta, and soon returned to his church there. He had learned to respect the learning of the Brahmins, though he despised their religion. In Hindostan the Brahmin, boasting in a religion a millennium older than the Catholic, meets the priest with the objection that Christians are not agreed among themselves. "How," says the reader of the Sanscrit, "am I to know which of the great sects is correct? The English or Anglican church seems to have a monopoly of civilization; the Latin church seems to have the most abject servitude to the hierarchy, but little moral influence; while the Greek claims antiquity and superior adherence to the primitive customs of the church. And yet these three great sects do not hold the scepter of power, but a multitude of seemingly inferior divisions—Lutherans, Presbyterians, Baptists, and Methodists—seem foremost in Christian work and missionary effort; while another class, almost lost sight of for number,—the Unitarians,—sit as princes of literature." In vain the priest pleads that these are all heretics, or that there is no dispute. "How does it come that the heretics are the older sects, or the purer, or the most enlightened, while the chief priest of the Catholic Church seems powerless in the Vatican, except to fulminate curses upon great nations and communities, and to pronounce blessings upon isolated travelers and flatterers? You claim yourselves that he is a prisoner among his children, and he delights in excommunicating his own princes. Where, in such divisions, is the truth to be found? Have you no common head, no bond of union, no common law, no superior power to appeal to? Settle among yourselves what is truth, then we will listen to you."

The Catholic, confronted with the weapons which he has so often wielded against the Protestant, is at first confounded; but rallying, he pays little attention to the detail of the argument of his adversary,

being intent upon the best mode of defense. Gradually he brings himself to a right-about-face, and advocates divisions. "Jehovah himself gave us the example," he says, "in the confusion of tongues. The people had union. Jehovah sent division; he confounded their language and scattered the people. These divisions among Christians may serve a wise purpose. Since the rise of Protestantism, the light of science is brighter and learning is becoming universal; besides, we have a common head in Jesus and the Scriptures as a common center, loved and revered alike by Protestant and Catholic." "Bravo! bravo!" exclaimed the Brahmin. "Now give me your hand. But will not, then, those schismatical sects be lost?" "God forbid!" said the pliant priest. "They are numbered by many hundred millions, and hold the cardinal doctrines." The Hindoo turban was removed, and the priest recognized a European in disguise—a man whom he had met in Paris two years before, who had just returned from Thibet; a member of the Anglican church, and one whom the priest, when in Paris, had annoyed with the very same arguments which he had parried now. The Protestant gave the priest his hand and said: "My friend, I congratulate you upon your confession of a more catholic creed, but fear that a change of fortune may make an adverse change of faith. Go to the bishop and be confirmed before you backslide, and remember that God confounds all tower builders who would reach heaven by their own religions which God has not given. The cause for confounding Babel builders on the Euphrates was the same that scattered the power of the babel on the Tiber. You say well that it was Jehovah; but Jehovah will never scatter his children while they live in obedience to his laws. Avoid the errors of your argument, but cherish the charity of your forced confession. Farewell; we meet again in Nekron."

BROTHER SUMMERBELL: Please answer through your columns: 1. What the word *dancing* means, as spoken of in the Bible? 2. Who preached the first sermon? Trusting to see these questions and many others in your valuable paper, I remain your brother,

JAMES H. OSBORN

PILOT, ILLINOIS.

Dancing, in the Bible, means "capering, leaping in a rejoicing manner." "Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp." (Psalm 149: 3.) Dancing, in the Bible, never means what we mean by promiscuous, sexual ball dancing, but natural dancing. Sometimes it meant running, jumping, and capering; and sometimes a motion resembling jigs, and was counted foolish. "And David danced before the Lord with all his might. . . . And Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart. . . . And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of

Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! And David said unto Michal, It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord. And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour." (II. Sam. 6: 14-22.)

Sermon is not a Bible word. The Greek word is *homileo*, and is translated "talked" (Luke 24: 14), "communed" (Luke 24: 15), "talked" (Acts 20: 11), "communed" (Acts 24: 26). From this we have *homily* ("a sermon") and *homiletics* ("the science of sermonizing"); but a *sermon* means "talk." The first Bible preacher was God. "In the beginning was the Word, and the Word was with God, and the Word was God." The word became appropriated to clergymen's talking in the ninth century, by the Catholic king, Charlemagne, compelling the ignorant priests to learn by heart the Latin *sermones* of former bishops, and repeat them to the people as boys speak pieces in our schools. Three things are indispensable to a good sermon: *First*, a man of God for the speaker; *second*, a message from God to the people; *third*, the salvation of men for the object.

DEAR BROTHER SUMMERBELL: I send to you some passages of Scripture, which I desire you to explain. Announce through the *Herald*, and oblige an unworthy brother. W. H. JAMES.

PHILO, ILLINOIS, March 22, 1877.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Such texts, contrasted with passages which speak of seeing God, teach us that those passages are to be explained to mean that they did not see God personally, or literally; but saw manifestations of him, or saw him in vision, by spiritual vision.

Job 7: 9, 10, As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more.

Reply. Is not this just the way that we all talk? We say that such and such an one is gone forever; he will return no more. Then we say, like Job again (14: 14, 15), "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." And Job 19: 26, 27, "And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold,

and not another." * These verbal contradictions occur in all life's conversations: we say that the sun never sets, and make almanacs to tell at what hour it sets; we say the cars are confined to the rail, but tell how they run off the track; we say that the iron remains hard, but tell how the kettle boils. A great book without them has never been written, because it would destroy the euphony of the story to stop and explain everything. Roman Catholics deprive the common people of the Bible, for say the priests, "A common man reading, 'No man, having put his hand to the plow, and looking back, is fit for the kingdom of God,' would think that he must plow right on, north or south, in the way he first started, forever and ever." There are some things that, after one or two thousand years investigation, become settled. One of these is the truth of the Scriptures. The shrewdest men who have ever doubted—hundreds of men of learning, wealth, and position—have presented these verbal contradictions from age to age, and they have been as often answered; and many of these men have become ministers, and died Christians. And the Bible stands as a rock in the ocean—eternal. My advice to you is to cultivate faith, and to study the Bible prayerfully for salvation, remembering that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned"; and that God has left something to try our faith in him, and if we are inclined to doubt, we can find an excuse; but if we desire faith, he will lead us into all truth.

BROTHER SUMMERBELL: Brother George McCullough wishes me to write you a few lines, requesting you to give your views on sanctification.

S. OVERTON.

CHRISTIANSBURG, OHIO, March 31, 1877.

Reply. *Sanctify* signifies "to set apart to a holy or religious use." "God blessed the seventh day, and sanctified it." (Gen. 2: 3.) "And the Lord spake unto Moses, saying, Sanctify unto me all the first-born." (Ex. 13: 1, 2.) It does not necessarily mean moral perfection, as the sanctuary, snuffers, altar, and almost all things were sanctified. We are to sanctify the Lord of hosts (Isa. 8: 13), and Christ sanctifies himself (John 7: 19); but surely he did not make himself holy, for he was always holy. We are sanctified when converted. (I. Pet. 1: 2.) Sanctification is a progressive work by the Spirit, by the Word, to be desired "wholly" (I. Thess. 5: 23), which includes our body, soul, and spirit—all set apart to God's work. The last text implies Christian perfection by the word *wholly*, and it is to be the aim of every true disciple. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48.)

DR. SUMMERBELL: Will you please answer the following questions: 1. Do not the entire attributes of any being constitute the entire being to whom those attributes belong? 2. If God, our

Father, is infinitely perfect in all his attributes, and if the Son of God is like him,—of the same spirit and nature as God,—will it not follow that the Son of God must be infinitely perfect in all his attributes? and, furthermore, a distinct God from God the Father?

Reply. No, not unless the Son is infinite also.

3. If the Holy Ghost is of the same divine nature as God and the Son, then does he not possess all the attributes of God and the Son? and does it not therefore follow that he is God, distinct from God the Father, and God the Son? Consequently, are we not obliged to acknowledge that there are three Gods, while the Bible says there is but one?

Reply. No, unless the Spirit is a distinct and separate person from God the Father, instead of his Spirit, which it is. The Bible teaches three: *First*, God, the Father of all, who gives life to all: *second*, the Son, who is ever the Son, partaker, mediator, and communicator of the great unseen Father's glory; *third*, the wonderful Spirit of God, which is made manifest to us in forms (as though the rays of the sun should assume forms), as a dove, fire, tongues, seven lamps, or seven angels; but still we are to remember that these are only manifestations, but the Spirit in person is God himself. The argument about the personality, and always calling the person "he," is good to be avoided, as this will show you:— A church union paper has just come, from which I clip the following: "Because he was actually poured out." How much better to say, "It was poured out!"

I desire light on Genesis 1: 26, 27: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Compare with Genesis 2: 5-8: "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. . . . And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."

Is *created* the same as *formed*? If so, how then was there not a man to till the ground? and how is it that in Genesis, first chapter, all is finished, yet man is formed afterward? J. M. THOMPSON.

COLUMBUS, INDIANA.

I. *Reply.* Genesis contains the first records in the world; they have the authority of Moses, but were written long before Moses was born. In that early day, writing was hardly known, but the story was told by making signs and pictures on wood or stone. The first book was probably written by Adam; this includes Genesis 1

and three verses in the beginning of Genesis 2. That made one book—very large then; perhaps larger than one man could carry.

II. and III. From Genesis 2: 4 to the end of Chapter 3 we have another book, perhaps written by Seth.

IV. The fourth chapter is another book, by some other author—probably Enoch.

V. The fifth chapter commences back and gives us the story from creation to Noah—perhaps by Noah himself, or more probably by his son Shem. These four accounts are all true, but a family record of the same events, just as Matthew, Mark, Luke, and John narrate the life of Jesus. Each one goes back, as it were, to the beginning, and tells the story in his own way. They differ just as the four evangelists do, and agree just as they do. There is no contradiction. The proof of many authors is this:

1. They relate the same events, and go over the same story.

2. The first calls God, "God," and nothing else. The second calls God, "the Lord God." The third chapter, or writer, calls God, simply "God" again. The fourth writer, Chapter 4, calls God, "the Lord," and Chapter 5 restores the name "God" again. These uniform variations, with many others, convince me that the book has many authors, and that Moses gave it to us much as he found it.

3. Therefore, your seeming contradiction is only a corroborating account by several witnesses.

BROTHER SUMMERBELL: Please explain in the *Herald* I. Kings 19: 11, 12.

OWEN WOOD.

Reply. The verses are as follows:

11. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord: but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

12. And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

11. Elijah was told to stand where his great predecessor stood (Ex. 19: 9-16), with whom he came to see Jesus. (Matt. 17: 3.)

12. The verse teaches us that we are not to regard every great power as the presence of God. Wind may rend rocks and mountains, earthquakes swallow up cities, fire devour wealth, habitation, and people; but we are not to look to these as the presence of God. Nothing is more common than to attribute every extraordinary event to God. "If there is evil in the city, the Lord hath done it"; "if there is a fire, the Lord kindled it"; "if a wind, the Lord

kindled it"; "if an earthquake, the Lord sent it"; "if a child died, the Lord killed it." Preachers teach that the Lord comes in the wind, the earthquake and the fire. Elijah found that it was not so. The Lord was not in the wind, the Lord was not in the earthquake, the Lord was not in the fire.

While the many regard all great outward events, too few listen to the "still small voice."

13. But Elijah wrapped his face,—that is, to the outward world,—to be alone with God. The first great revelation of God is to the soul of man.

"There is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32: 8.)

"That was the true Light, which lighteth every man that cometh into the world." (John 1: 9.)

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I. Cor. 2: 14.)

And this was the lesson to Elijah. "What doest thou here?" Listen, and God will speak to you.

In *Herald of Gospel Liberty* of April 28, 1877:

MERCY ON THE PEOPLE.

Have mercy on the people. Our papers, our government, our officers, our judges, our presidents, all have mercy on the defaulters, and forgers, and whisky-ring robbers, and rumsellers, and mail robbers, and bank robbers, and counterfeiters, and bankrupts, and wife killers, and murderers, and thieves; but none have mercy on the people who are robbed, and swindled, and murdered. Tweeds may steal millions, and a tear excites sympathy, while a hundred thousand people work years to pay his stealings. Property is unsafe, life is unsafe, but all the pity is for the guilty. "He had formerly a good character" covers the guilt of years of secret stealing. We pray you, dear press, divide your pity with the people. Crime must be made odious, and criminals be made examples, or you will let loose upon us in multitudes men more savage than tigers, more dangerous than serpents. Have mercy on criminals! This misplaced sympathy for the guilty increases the number and leads thousands to ruin. Nothing deters crime like adequate punishment—not cruel but certain. "Let no guilty man escape" would thin out our State prisons more than the pardoning power, and make property and life secure. It is a mercy to the maniac to bind him; to the thief to imprison him; to the murderer to let him die. It is death to the community to be constantly interfering with the laws, for the escape of the guilty. Those who do so become participants with criminals and tear down society. Let the laws be just, even merciful; let them

be known and the penalty certain. Then pity the criminal, but chain him; pity the murderer, but punish him so that he may kill no more. Then you will have mercy upon the people, the good as well as the evil.

COOK'S LECTURE.

We publish this week Cook's great effort to prove the trinity, and certainly feel humiliated to think that ten thousand men of learning rejoice with joy exceeding and full of glory to have found for them in the traditions of the prehistoric age of the church one or two doubtful proofs that some of the "fathers" (not the grandfathers) are said to have said "trinity"—a word which the Lord, or the great divine Teacher, or the prophets or apostles have never—it is admitted—never said. Why not be satisfied with the Bible? Are the fathers better than the Great Father? Is tradition more sacred than Scripture? Are the fathers better than Jesus? When Brother Cook words his trinity in Bible language—that is, as God, and Christ, and inspired prophets, and apostles word it, then we will all believe it, for we all believe in the Father, Son, and Holy Spirit, and all that the Bible says of them. But Brother Cook's new-found proof he will find false I fear. Were the fathers to speak they would pronounce it as new to themselves as to us, except, perhaps, in some modified form agreeing with the Scriptures. It is not at all wonderful for Pliny to say, "They worshiped Christ as God" (a deity). He would say so of us were he to read our hymns or hear our songs of praise. Pliny had little idea of the true glory which they, or we, give to Christ. He was a Roman, and with the Romans worshiped even dead emperors as gods. How natural, therefore, to say that the Christians worship Christ as a deity! We do more; we worship him as the Son of God—as greater far than all their deities, dead emperors, and pagan gods; nay, more than all men or angels combined, and yet do not give him half the glory due his name divine.

Do you ask me why I publish the lecture if I do not approve of all the proofs? I answer, because it does contain many descriptions of the glory and divinity of our dear Savior which are true and in accordance with the Bible, and not at all antagonistical in their character; and I desire all our readers to possess every true view of our blessed Lord. Every true word descriptive of his divinity, every illustration of the glory of Christ, is precious, and in Cook's lecture there are many. What if there be manifold chaff to the few corns of wheat? The wind will blow the chaff away, while hungry souls gather up the golden grains. Remember every word that adds lustre to the Savior's crown; brush aside the leaves and cherish the beautiful flowers. Oh, that the Christian world would cease to combat, and all confine their defense to the plain word of God! Then we could all worship together, each echoing the notes of praise

lifted by the other to our Great Jehovah and his Son divine, our precious Savior.

S. B. O. writes, "Please to give us your views on endless misery."

Reply. That is another unscriptural phrase. Why cannot we, a Bible people, be satisfied with Bible language. The nearest text to this is, "And these shall go away into everlasting punishment" (Matt. 25:46), which is just as truly expressed by St. Paul (II. Thes. 1:9) as "everlasting destruction from the presence of the Lord, and from the glory of his power." Jesus' word, *kolasis*, means, "cutting off." It is everlasting (that is, *aionios*) punishment in Matt. 25:46.

Second Question. Is it right to reason on theology?

Reply. Yes. God says, "Let us reason together."

Third Question. Would the dear Father work in any way that would be a failure?

Reply. We must not judge God too closely by our limited knowledge. A main enterprise may be a grand success, though the waste may make it appear to us a failure. God desires not the death of the sinner, yet he dies. All evil is contrary to God, yet it exists.

Fourth Question. God made man to suit himself, a free agent, and man made himself miserable, etc. Does this leave ground for extolling the Maker?

Reply. Yes, if there is more glory than shame and more happiness than misery, which is the case.

Fifth Question. I now propose a plan which, if carried out, will give another chance. He has provided a remedy for man in this world and that to come, and now the only remaining question is, Will this remedy be made as effectual as the disease, or will it be cured? And now, brother, you must see right here a question, the answer to which is momentous beyond the power of thought. Brother, strip your mind of everything but this question and answer it.

Reply. A remedy which in a reasonable time conquers a disease is superior to the disease, though corrupt portions of the diseased members may slough off. To contend that there must be no loss in chaff, or briars, or thorns, or tares, or stubble, or diseased limbs, or soul, or body, is contrary to reason, to observation, to the Bible. Everywhere we find waste. To prevent loss medicine must not only cure but prevent. God did not prevent sin. That is what your logic calls for. Explain why he let it come and you will explain why he lets it kill. It is contrary to all that we know that such a monstrous rebellion against God and man should exist and no loss accrue. Do not dodge off out of sight into eternity, but try your logic here. Show that the "remedy is as effectual as the disease"; that all

thieves are made honest, all drunkards sober, all murderers humane. Do not put off the time, for souls are suffering. Apply your logic to present evil, to a world in disobedience and ruin, to millions ages in slavery, to millions oppressed, to millions in prisons and dungeons, to martyrs, to the sick, to all the suffering, and ask your question, "Is the remedy as effectual as the disease?" That is, is it a catholicon, a cure-all, a universal preventive of evil, so that no enemy sows tares, no branches in the vine wither, no trees are cut down and cast into the fire, no chaff, no stubble? Then you will have answered your own question, and if you answer in the affirmative, as you appear to think, you may change nature, and reform God, and correct Jesus' preaching, and make a new Bible and a new world. Here God desires all to come to the knowledge of the truth. Do they do it? This is the will of God, even our sanctification "wholly." Is it done? Or shall we judge God and call his work a failure? Just as certainly as you live, my brother, God will work in his own way, and his work will be no failure, even if you and I are lost. The farmer's work is no failure because he throws out the cheat, nor the smith's because he casts out the cinders, nor the potter's because he casts aside a marred vessel, nor the horticulturist's because he leaves out the rotten fruit, and it is just as wise to require the horticulturist to give the rotten apples a chance next year, or the gardener to save the bad weeds for another trial in his garden, or the father to give the rabid dog another trial at his children, as it is to contend that God must preserve sinners in their sins to all eternity. Then you could say, "Go on killing, murderer; there is no danger; you shall have another chance in eternity; God is bound not to make any failure, and must bear with you in eternity till you get ready, one thousand years, ten thousand, one hundred thousand, one hundred million, and millions of millions. God must wait your time here and hereafter." God has, indeed, made a failure if you are right. God is put upon his honor! He is the guilty one. He is to be judged, and if he fails to save one, to make the remedy as effectual as the disease, he is not the good Father. "Your words have been stout against me, saith the Lord!"

The truth is this. A dreadful punishment awaits the wicked. There is no hope out of Christ. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Precisely how long one may be punished, or what everlasting punishment, or destruction, or to "utterly perish" may mean, we may not know. But this we do know, that Jesus taught a present salvation of "to-day" and "now," and warned us that some would be "thrust out" too late. A certain minister of your persuasion preached that men could not be lost, but that all would repent and be saved in eternity. At the close a man of very questionable character ex-

pressed his thanks for the sermon. It fully met his wants. He desired to live in "the pleasures of sin," but had been in fear. (He had lived with his wife and provided for his family.) "But now," said he, "the fear is gone. I can sin as long as I want to, repent here or hereafter, and be saved whenever I want to. That is all I want. I want the experience and enjoyment of sin, and shall seek it." He went astray. He did not continue with his family. His wife supports herself. His children are scattered. Let us preach the gospel and aim at the conversion of souls now, and not destroy all our warnings by assuring sinners that they can be saved in distant eternity just as well. God gave us no such commission.

In Herald of Gospel Liberty of May 5, 1877:

"Ah, ha!" said the farmer. "Oh, hoe!" said the corn.

Drunken wine should be banished from the communion.

Too drunk to find home, but still hoping to find heaven.

Hypocrites shun crosses to whine over losses.

Three English bishops have become total abstinence men. Can the Catholics equal this?

LEARN WAR NO MORE.

Yet this may not be till men learn to sin no more; till the few cease to oppress the many, and the strong the weak. Never has so much been done to avert a war as in the case of the Turko-Russian war. Years of negotiation, mediation of nations, councils of statesmen, imploring of kings, emperors pleading for mercy for the people, but the proud Turk scorned to limit the lawless violence of his ministers, and was exasperated at the suggestion of treating Christians like men. God grant that right may win, and the oppressors of our brethren no longer wield a scepter in Europe. Yet it is terrible to think of half a million of men, all skilled butchers, armed with the most effective machinery to kill, advancing to deadly conflict, with the intention of spending days, weeks, months, and, perhaps, years in slaughtering each other, the places of the slain to be filled by new candidates for death. No outward form or similarity of construction can prove the beastly origin of man if his savage nature cannot. We have yet some faint hope for a congress of nations, and the time when the police of the world shall be the only armies, and questions of oppression or imposition shall be settled in an imperial court, where monarchs may be the juries.

SINNERS.

Sinners are not the inoffensive unfortunates which many regard them, but determined villains, pursuing their victims adroitly and relentlessly as the wolf its prey. There a pirate throws to the breeze

his black flag to rob the passengers, abuse their persons, and destroy their lives. Here a rumseller opens his shop, labeling his poisons and placing them attractively to destroy the souls and bodies of his neighbors and inflict untold evils upon their families. There strong men seize their victims and place chains upon them and sell them to perpetuate slavery; and there pope and bishops build inquisition dungeons to rob the people of religious freedom, afflict their bodies with torture at which fallen angels would blush, and finally burn them to ashes. In the Netherlands Catholic nations burn, pillage, outrage, and assassinate for forty years, and Geneva men gloat over the agonies of Servetus roasting over a slow fire of green wood. No, no! Sin's works are willful.

CALENDAR, A. D. 30.

March 23 — Friday, before the full moon, Christ arrived at Bethany. (Matt. 26:6; Mark 14:3.)

March 24 — Saturday, they made him a supper. (John 12:2.)

March 25 — Sunday, his triumphant entry into Jerusalem. (Mark 11:1-10.)

March 26 — Monday, he destroyed the fig-tree. (Mark 11:12-15.)

March 27 — Tuesday, the conversation about the fig-tree. (Mark 11:20.)

March 28 — Wednesday, sermon. (Matt. 24:25; Mark 13:2.)

March 29 — Thursday, Jesus established the supper. (Matt. 26:26.)

March 30 — Friday, he was crucified.

March 31 — Saturday, he remained with the dead.

April 1 — Sunday, he arose, and for forty days appeared to his disciples; and on

May 10 — Thursday, forty days from the time of the supper, he ascended. (Acts 1:9.)

May 20 — Sunday, fulfilled the promise of the Spirit (Acts 1:4), it being Pentecost — that is, fiftieth day.

[I am uncertain concerning the correctness of some points in the foregoing "calendar."—J. J. S.]

CATEGORICAL ANSWERS.

Owing to the crowds of communications, I will answer some questions in the following brief manner to save room. I withhold names lest in my brevity I may not present the writer's view. Each will know his own question.

1. Can a man believe or disbelieve at pleasure? No; but passion and prejudice affect the power and cause some to disbelieve, though they have good evidence.

2. Is there virtue in the acts of the creature? Yes, or one would not be preferred before another.

3. Can a man die before his time? Yes; the wicked shall **not** live out half their days, and Hezekiah had 6,475 added to his.

4. Can a man be saved without baptism? Most likely, but it will hardly *pay* to try the experiment.

5. Does the name make any difference? Perhaps not much, therefore it is best to call things as God does.

6. Is it right to get a divorce? If wedded to yourself and your own opinions, yes; if to a woman, no.

7. Do you allow ministers of the Christian Church to baptize by sprinkling? The Christians have no rule to prevent a man's baptizing as he and the church and candidate desire. Our people in this country at first came principally from the Presbyterians and Methodists, and sprinkled. Gradually they learned the Bible way, and now practice true baptism of choice and not by compulsion. *We will* have liberty, therefore *must* grant it.

8. Was the eunuch a converted man before Philip preached to him? Yes, he was converted to God but not to the Christian religion, just as Nathaniel (John 1:47) and thousands of "devout Jews" and some gentiles yet are. (Rom. 2:14.)

PREDESTINARIAN AND FREE GRACE.

Free Grace.—Well, Brother Predestinarian, what is the best thing emanating from the sovereign will?

Predestinarian.—God, from all eternity, did unchangeably ordain and predestinate whatsoever comes to pass for his own glory.

F. G.—Wherein does grace appear?

P.—In this, that God, having decreed and caused all the things which exist, and the sufferings involved, did, in his sovereign grace, pity a very few, and elect them to life, leaving the apparently undiminished millions to suffer to all eternity for their crimes.

F. G.—Are they criminals any further than God decreed that they should be?

P.—No; God did unchangeably predestinate all their actions, and the thoughts and causes thereto, so that they were unavoidable.

F. G.—If I understand you, then, the choice or will is not free.

P.—Oh, yes! The mind is free. The sinner desires to sin.

F. G.—But who decreed before he was born that he should be so constituted as irresistibly to have those desires?

P.—The Sovereign Will. "Is there evil in the city, and the Lord hath not done it?"

F. G.—Then all is of God?

P.—All is of God. He predestinates all.

F. G.—One thing is plain. You have no room for a devil.

P.—Satan does the will of the predestinating sovereign power.

In *Herald of Gospel Liberty* of May 12, 1877:

SELF-EVIDENT.

Will sects ever cease? Not while we build up sects.

Is the Bible a sufficient rule of faith? It is, for those who are satisfied with the Bible.

Who are most orthodox? Those who abide by the Bible.

Who is the greatest man? The one who is most Godlike.

Who are the truest Christians? Those most Christlike.

If God foreordains all, what does he foreordain? All the sin and evil of the world; which is untrue.

How can God be proved three by the Bible? By reversing its meaning.

What were the people astonished at in Jesus? "At his doctrine."

At what are they now astonished? That some have no doctrine.

In *Herald of Gospel Liberty* of May 19, 1877:

WATCHMAN, WHAT OF THE NIGHT?

The present state of the world, as compared with the past, has much in it to encourage, and some things to depress. The righteousness of the common people is very little superior to former ages, but it is more general. No one can candidly read the life of Jesus without seeing that the common people then were about like good people now, their Pharisees much like our Pharisees, and even their sinners were very much like ours. The great difference was not so much in quality as in quantity. We have more Marys, and Marthas, and Nathaniels, and Johns now. The worldly church has more Pharisees and the world more sinners. But there is great difference in governments, kings, and treatment of the guilty and oppressed. Herein the world is much improved, as well as in science and the general diffusion of the Christian religion. Of the morality of the pagan nations, I do not speak. The fashionable society in Greece and Rome so nearly resembled our worst society that a woman of strict virtue became remarkable, and is noted in history as a prodigy. When Christianity spread, it encountered licentiousness everywhere, and exterminated cruelty; but after the full establishment of the state religion, in the sixth century, all the cruelties of paganism were turned in upon dissenting Christians, and for twelve hundred years the Catholic church practiced cruelties at which pagans would blush. The reform in morals, however, increased, and toward the dawn of the Reformation learning revived. Colleges and universities were founded, and the cultivation of letters was common. The Reformation was itself rather the effect than the cause of this revival of learning. Indeed, neither were the morals of the common people immediately improved, nor their happiness increased, by the Refor-

mation; and could the reformers have reformed the common religion by expunging Romanism and retaining the general church, it had been infinitely better than the work of schism and separation which they feared, and to which they were driven by Romanists. England made the effort in the right direction. She sought to preserve the church without the pope, but her success was limited, and indeed it should have been, when she proceeded to inflict upon the world a new creed. The Reformation, as such, was confined to the *first* efforts. The sectarianized crustations were lapses into their former fate. The next great effort began a hundred years ago, being an effort for biblical religion, personal piety, charity, and common sense. Luther began the Reformation as a gospeler, a Bible Christian; but timid Melancthon molded a sect. Wesley again began, a Bible man—a man of one book. He refused to make a schism or found a sect. He lived and died in the English Church. But Melancthon's again spoiled his work, and Methodists, instead of reforming the church, formed a new church and a new creed. Thus every sect, instead of reforming the whole, deforms itself. But the tide which swept the first from popery sweeps on, taking others from them as it took them from popery.

The greatest reformation is now going on. We Christians boast of being the first to organize upon the Bible alone; but we ourselves were not factors, but effects, and the cause still works in many thousands who bow not to the image of Baal. The Bible Society, the Sunday school, the Young Men's Christian Association, liberal press with papers of Christian union and church union, and a thousand agencies, modify the mighty powers of craft and creed. There are to-day thousands of ministers in what are called sectarian pulpits, who are at heart pure Bible Christians. They preach the Bible, they love the Bible, they love the Christian name, and use it incomparably oftener and with more affection than any other. They love union; they approve of whatever is excellent. In the village where I live, the Presbyterian minister, an excellent man, receives members into the "Christian Church" (his church), and takes their confession to believe the Bible; and the Methodist minister is as liberal as I am, and I believe loves the Bible as well. And these men are not alone. The whole Christian world is moving forward to an advanced position in faith and purity, the word of God is growing, charity is spreading, purity is deepening, reason is welcomed, bigotry is despised, Christianity is welcomed to the remotest parts of the earth, and a thousand signs speak the progress of Jesus' own truth. What, then, shall the Christians do? Move forward; preach purity without partyism; plant churches everywhere, but do not build houses in debt, or in doubtful places. Others will soon begin to build Christian churches where we do not. God's work does not depend upon us alone. Only our own happiness and salvation may depend

upon our working heartily, zealously, truthfully for the true religion — giving less grudgingly, sowing less sparingly. The good day is coming. We hail the coming age as full of Christian principles. We see its signs in every sect; we read it in every press; we feel it in a growing union, truthful, loving spirit that is possessing the whole church.

SCRIPTURE EXPOSITIONS.

BROTHER SUMMERBELL: Explain Hebrews 4:12, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

W. H.

Explanation. The word of God is not a dead letter. Jesus says, "My words, they are spirit and they are life." St. Paul says, "The power of God." It is living and effectual, its truths cutting like a sword that cuts either way, and pierces between the soul, or animal passions, and spirit, or religious emotions. As a sword (knife) between the joints opens to view, so the Word exposes to a man his inward character, and shows him the source of his secret devices.

SERMON.

- I. Living power of the word.
- II. Analogy of its efficiency, as compared to a knife used, etc.
- III. The proper power, or glass, in which a man may see himself.
- IV. The wonders it has accomplished.

QUESTIONS.

BROTHER SUMMERBELL: What style of preaching is most productive of conversions?

J. T.

Reply. Direct address to sinners to cease to put off the time, and seek God.

What causes the almost entire absence of conversions with many?

J. T.

Reply. Some preach to instruct, some to attract admiration, some to establish in doctrine, some for so much (\$) per year, some to exhibit themselves.

Should we expect conversions during the summer, and when there is no special effort?

J. T.

Reply. Yes! A good minister should labor to have every sermon affect some one, and expect some to be converted constantly.

Brother Jones, of the Fort Wayne paper, advises our people to "put the Publishing House business in the hands of an experienced, judicious man." They had Brother Jones himself here once, and why he left we never could divine.—*Herald of Gospel Liberty.*

Plain enough, Doctor, why he left; he was not the man we have allusion to. Dr. Summerbell *is*, probably, *the* man. If he can beg \$22,000 from the people these hard times, that will prove it.—*Christian Age*.

Thank you, Brother Jones, but we need not beg \$22,000. We have already paid \$3,000, only \$1,000 of which was begged. We are confident that if \$5,000 were paid, such confidence would be felt that many donations and legacies would be received without begging. We desire, by industry, economy, and strict business honesty, to save the house, and then we hope that no debts will ever be permitted to accumulate against it. There is nothing worse for the poor and the honest than running in debt.

RESURRECTION.—*The Christian Union*, page 344, says that “St. Paul repudiates the resurrection of the body, and that it is unscriptural and opposed to common sense. What are we to think of this?”—*I. Kierson*.

Reply. Believe in St. Paul where he says, “There shall be a resurrection of the dead, both of the just and unjust.” (Acts 24: 15.) “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual.” (I. Cor. 15: 42-44.) Remember that it is a resurrection of the dead, and nothing is dead except the body.

BROTHER SUMMERBELL: Please explain I. John 5: 7 and St. John 14: 7, through the *Herald*, and oblige
A FRIEND.

Reply. I. John 5: 7, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one,” signifies that the three—God, and God’s Son, and God’s Spirit—are *one*; that is, that the three perfectly agree in the testimony that Jesus Christ is the Son of God.

1. God stated it at the baptism in an audible voice: “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

2. The Spirit confirmed it: “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.” (Matt. 3: 16.)

So John understood it and said: “He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.” (John 1: 33, 34.)

3. Jesus also bore witness, saying, "I said, I am the Son of God." (John 10: 36.)

Therefore John adds: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son."

The text is sometimes used to support the Roman trinity. When thus used, God must be added or understood at the end; as, "one God." However, it is generally repudiated by trinitarian writers now. Dr. Clarke (Methodist) and Barnes (Presbyterian) write much against it. [See "Clarke's Commentary" and "Barnes's Notes." My explanation, however, furnishes the heads for a Christian sermon of doctrine which is true, and safe, and saving.

In John 14: 7, "Seen him," is not to be understood so as to contradict, but to agree with John 1: 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." We see God in his Son. Jesus speaks in like manner of us. Read carefully the following words: "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." (John 13: 12.) So also he confirmed this spiritual identity: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17: 21.) We must be careful not to take these texts out of their loving relations, designed for love and union, and use them to promote bigotry and division.

BROTHER SUMMERBELL: Please answer, through the columns of the *Herald*, first, what is the meaning of "poor" in Luke 4: 18? Does it have reference to poor in spirit, or worldly goods? JOHN J. LAMON.

Reply. Luke 4: 18, 19, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The word "poor" has the common meaning, as poverty. It may be applied also to the poor in spirit, by inference, as in Matthew 5: 3, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." But it literally refers to the indigent—to those of little worldly means. Christ always spake kindly of the poor. Jesus, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." There is no greater work on earth than ministering to the poor. Such is the work of Bradley, the philanthropist, of Boston.

Second, also explain II. Cor. 5: 21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him"; that is, he hath made him to be sin for us.

JOHN J. LAMON.

Reply. The word "sin" is, in the original, *amartia*, which also signifies "sin-offering," as Hebrews 9:28. Without sin means without a sin-offering. He came the first time without sin. Things in the Bible are called, for just what they represent or stand for; as, seven lean kine are seven years of famine, three baskets are three days, that rock was Christ, the word was God, the seven golden candlesticks are the seven churches, this (bread) is my body, this cup is my blood. Jesus came as our lawyer, to take, as it were, our place, to stand for us, to answer in court when the prisoner's name is called, our advocate, our counsellor, and in this sense stands for us and bears our griefs, carries our infirmities, etc. (Isa. 53.); so that we have redemption in his blood.

BROTHER SUMMERBELL: You will please explain "vicarious atonement," as pertaining to the death and suffering of our Savior for our sins, through the *Herald*.

HIGGINSPOORT, April 23, 1877.

Reply. *Vicarious* is an unscriptural word, and unscriptural words mark unscriptural doctrines. It means "in place of another," as a vicar in the pulpits of Europe is one who preaches for, or in place of, another. *Atone* means "at one"; that is, agreed. *Atonement* means "agreement, concord, reconciliation." So if Christ made "vicarious atonement," he substituted himself to become reconciled to God and saved, instead of us. Most men-made doctrines are without sense, reason, or revelation.

The atonement (Rom 5:11) is a leading doctrine of the Bible, but it is the very opposite of vicarious atonement. Vicarious atonement God receives; atonement we receive. (Rom. 5:11.) Vicarious atonement reconciles God; in atonement we are reconciled to God.

The following texts express the true atonement: "By his stripes we are healed"; His blood "cleanseth us from all sin"; "Made nigh by the blood of Christ." And the following hymns sing the true atonement:

"There is a fountain filled," etc.

"Behold the love, the grace of God,
Displayed in Jesus' Precious blood."

Philosophy of Atonement.—The atonement by Christ is God's way of reconciliation.

Sin is a mortal evil, resulting in death; therefore. God, in granting pardon or deliverance from death, demands the sign of death for many reasons.

1. It humbles the sinner.
2. It keeps him ever in mind that he holds his life by grace.
3. The blood of Christ (not the drops literal) affects the consciences of men.
4. It is God's chosen remedy for sin, by which he moved a world

to repentance, and by which he may be just while he pardons the penitent. "Christ and his cross are all our theme."

BROTHER N. SUMMERBELL: Please give me your views of Eccl. 12: 7. And if the spirit returns to God at death, shall it then be judged and take its final home or not? Please give your views through the *Herald*, and thus interest its readers through this part of the country, as it has become a question here.

DAVID HALL.

JOHNSON CITY, MISSOURI, April 6, 1877.

Reply. The verse reads as follows: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." This is an emphatic phrase, full of plain Bible allusion. Dust to dust, spirit to spirit—"as it was." Now see how it was in the beginning: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.) "Breath" here is from *ruach*, and your text (Eccl. 12: 7) says "*the* spirit," but the original is more emphatic. It says that *ruach* (that is, that spirit breathed into man by God) returns to God who gave it. The sentence was, "Dust to dust." "Dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) For, as St. Paul says, "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (I. Cor. 15: 50.) "Shall it then be judged?" No. St. Peter says, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6.) There is no hurry about the judgment; it takes place at the last day. Jesus says, "The word that I have spoken, the same shall judge him in the last day." (John 12: 48.) This is not the last day of life, for St. Paul says, "After this the judgment." It cannot mean the first day of eternity except to those who are alive at Christ's coming. It must, therefore, be the final judgment. In confirmation of this we are taught that the dead are yet to come to judgment, which were not true if every man were judged immediately after death. "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." (Matt. 10: 15.) So of Tyre and Sidon and the Queen of the South, etc. There is a set time for judgment. "He hath appointed a day, in the which he will judge the world." (Acts 17: 31.) "The time of the dead, that they should be judged." (Rev. 11: 18.) "Final home." Yes, when the spirit returns to God, it has gone to its final home. The "gulf" cannot be passed. Yet Lazarus may ascend to higher glory, and Dives be cast into the "second death" in that day when we receive the adoption, to wit: the redemption of the body. Prepare! prepare! prepare!

In *Herald of Gospel Liberty* of May 26, 1877:

THE OUTLOOK.

The whole world is in commotion, Two of the mightiest empires in the world are in deadly conflict, and five others are liable to be involved. Russia and Turkey are so equally matched that no person can tell which will conquer. In available population Turkey has the advantage, Russia only in government. The advantage of territory is all on the side of Turkey. Russia is long, cold, scattered inland, costly for transportation, much of it sterile, barren, distant, and unavailable, with no adequate coast or harbor. She is hemmed in and crippled in ocean privileges. Turkey is close, compact, central, with plenteous water privilege, the grandest empire in the world. The old Roman Empire had the Mediterranean Sea for its center, and so much of Europe, Asia, and Africa as were within a few hundred or a thousand miles bordering it. The reader will comprehend the magnitude of the Turkish Empire when we tell him that it comprises the capital, with nearly all of the eastern Roman Empire, taking the eastern end of the Mediterranean for a center, and all the countries north, east, and south, not only in Europe but also in Asia and Africa. The Turkish Empire is bounded west by the Adriatic Sea and Italy, north by Austria and Russia, east by Persia, west and south by the Sahara Desert in Africa, embracing nearly all of eastern Europe, southwestern Asia, and much of northern Africa, including most of ancient Greece, all of Asia Minor, Palestine, and Syria east to Persia, and south including Egypt and much of the best territory in North Africa, altogether enough empire for twenty kingdoms. And all this immense and highly cultivated territory, cursed by half a millennium of misrule, is not scattered like the British Empire, nor inland, cold, desert, and remote like Russia, but its countries are the ancient gardens of the world, the centers of ancient science and civilization, the sacred scenes of the birth of religion, the home of all prophets, the land of history, poetry, and the arts, navigation and architecture, the very bosom and center of religion and civilization, the heart of the world. The Mohammedans, who abhor Christians, were enabled to conquer this immense territory from three causes:

1. The Roman state had adopted a doubtful creed, and outlawed all who refused to sign it. These, thus persecuted, welcomed Mohammed as a deliverer.
2. The Mohammedans were skillful, brave, and earnest.
3. The Latin Christians were jealous of the Greeks, and glad to see these ancient "heretics" subdued.

This bigotry and jealousy has enabled the worst government in the world to hold the best of Europe, Asia, and Africa for hundreds of years, and unjustifiable jealousies of Russia caused English Protestants and French Catholics to fight side by side with the Mohammed-

dan infidels to maintain the barbarous Turks in their oppression of the ancient Christians and the devastation of Bible lands, and now would rejoice to see single-handed Russia slaughtered, though the effect of such misguided jealousy might be the union of Mohammedan powers, the conquest of western Europe, the further destruction of Christ's religion, and the permanent establishment of Mohammedan empire over the world. But the cry is, Russia absorbed Poland! Well, who absorbed Scotland, and subdued Ireland, and gobbled up India, and even lately seized, without a blow, all that beautiful country of Beloochistan directly north on the Indian Ocean. The cry is, Russia wants an outlet south, and would seize Constantinople! Of this there is no proof, except that all can see that she ought to have it. Her religion is the same as that of the native Christians there, and they prefer her protection; therefore, they should have it. Also, one of the most unjust measures in the world is the conspiracy of other powers to keep the Russian Empire and eighty millions of people shut in from the sea in order to pet the keepers of seraglios and the worst carpet-bag government in the world by protecting them in Constantinople, and thus depriving the civilized world of the united advantages which would accrue to all were the Turkish Empire brought under Christian civilization, and thus opened to enlightened commercial relations with the world.

MANNER OF PRAYER.

CHRIST TEACHETH TO PRAY.

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. (Luke 11:1-4.)

By this we learn, first, that John taught his disciples how to pray; and, second, that the early disciples felt the need of instruction in prayer; third, that Jesus taught them the correct manner of prayer. We have several accounts of the lesson. That they do not verbally agree signifies that only the substance of what Jesus said is given. Matthew's form is considered the best. It is as follows:

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (Matt. 6:9-15.)

President Craig once said :

The "Lord's Prayer," in the Greek of Griesbach's revision of Matthew's gospel, contains fifty-eight words, represented by the following fifty-eight single and hyphenated English words. As a matter of fancy, the English words are here given in the very order of the Greek words, and in capitals after the manner of the ancient manuscripts. The words printed in *ITALIC* capitals represent meaning *implied* in the Greek, but having no word wholly appropriate to its expression. The bracketed words [father] and [bread] are not *expressed* in the Greek, but *indicated* by the structure of the sentences. The Greek word corresponding to the last is of the singular number and masculine gender, and, having the definite article connected with it, should be understood to refer to an evil personality rather than to abstract evil or badness, as in Matt. 13 : 19, 38, "the wicked one"; I. Cor. 5:13, "that wicked person," and in other passages, where in the Greek the same words are used as are translated.

Griesbach rejects the "doxology" of the "Lord's Prayer" from the text of his revision of the Greek New Testament. With most other critics he regards the "doxology" as having formed no part of the prayer originally taught the disciples by the Master:

FATHER *OF-US*—THE [FATHER] IN THE HEAVENS! SANCTIFIED-BE THE NAME *OF-THEE*; COME THE KINGDOM *OF-THEE*; BE-DONE THE WILL *OF-THEE* AS IN HEAVEN AND UPON THE EARTH; THE BREAD *OF-US*—THE FORE-BEING [BREAD] GIVE US TODAY; AND REMIT US THE DEBTEDNESS *OF-US* AS AND WE REMIT *TO-THE* DEBTORS *OF-US*; AND NOT MAY-*THOU*-IN BRING US INTO TEMPTATION, BUT RESCUE US FROM THE EVIL-ONE. (Matt. 6:9-13.)

The common rendering as found in our translation is, however, the best form for use. It can hardly be used too often, and is certainly the best form of prayer known. I commend its use, especially where a person desires a form or where he feels incompetent to frame words acceptable. Let it often be heard in the closing of the Sunday schools.

THE HOLY SPIRIT AND ITS WORK.

1. First named: "The Spirit of God moved upon the face of the waters." (Gen. 1:2.)

2. A striving spirit from the first: "And the Lord said, My Spirit shall not always strive with man." (Gen. 6:3.)

3. It caused men to prophesy: "When the spirit rested upon them, they prophesied . . . But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp." (Num. 11:25, 26.)

4. It is promised to all flesh: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit."

5. Even to all afar off: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 38, 39.)

6. It may precede baptism: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10: 47.)

7. It is given in answer to prayer: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13.)

8. By prayer the apostles imparted it: "They were baptized, both men and women. . . . Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." (Acts 8: 12-17.)

9. "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3: 2.)

10. It may be grieved: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4: 30.)

11. "Quench not the Spirit."

BROTHER SUMMERBELL: Please explain the following through the *Herald*: "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." (Acts 7: 59.) S. G. FRANCIS.
GIRARD, ERIE COUNTY, PA.

Reply. There is no part of this requiring explanation, except that Stephen prayed to Christ, and that we Christians approve of his prayer. We do! Jesus represented Dives as praying to Abraham, and two-thirds of all the trinitarians in the world (Greek and Roman) pray to the Virgin Mary. Now, if these, with all their learning, pray to a dead woman, they should not reproach us when once or twice they find a short prayer addressed to the divine Savior, though Jesus did say, "In that day ye shall ask me nothing." (John 16: 23.)

Did he call Jesus God?

Reply. I will refer a whole list of this class of texts to trinitarians for reply. Any you choose. Dr. Clarke? Very well; he is a Methodist. Dr. Clarke says of these texts as follows:

Acts 7: 59: "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." "The word God is not found," etc., "not genuine, and should not be inserted." (*Dr. Adam Clarke.*)

Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." "We grant that the greater evidence appears to be in favor of—feed the church of the Lord." (*Dr. Adam Clarke.*)

I. Tim. 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "We are perplexed by various readings on 'God was manifest in the flesh.' Several MSS. and versions and fathers have it *which* or *who*—as '*which* was manifest in the flesh.'" (*Dr. Adam Clarke.*)

The Catholic Bible omits the word "God."

I. John 5:7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." "It stands on no authority sufficient to authenticate any part of a revelation professing to have come from God." (*Dr. Adam Clarke.*)

Rev. 1:11: "Saying, I am Alpha and Omega, the first and the last." "This whole clause is wanting in A B C, thirty-one others, etc., etc. Griesbach has left it out of the text." (*Dr. Adam Clarke.*)

I quote Clarke because he is orthodox and known, and his comments on these texts can be found in any Methodist minister's library. Can you find another doctrine that all of its peculiar texts are confessed forgeries? I desire to add only this, that it is a little remarkable that every single proof-text that can, with the least force, be adduced against the Christians, is a confessed forgery. We name it with pain, yet with a hoping faith that God protects his own truth. Only this we plead, that those who build upon such texts confess that they are building on sand, and should not quote them against us who build upon the Rock. A good answer for Christian ministers to give is, "Let us see what Clarke, or Barnes, or your own authors say about it."

BAPTISM.

BROTHER SUMMERBELL: There is quite a furor here about what you said at the water last Sunday. Will you please give me the truth of it? Some of the people report that you challenged our minister to go into the water as you did and not be baptized.

J. DYKES, JR.

Reply. I meant to say nothing offensive. I said not one word about your minister; I respect him. What I said was this:

No minister can do what the people did in the New Testament and not be baptized. (1) They went out (2) to the river "Jordan," (3) to where "there was much water." They "went down . . . into the water"; they were "buried with him by baptism"; their "bodies washed with pure water"; "they were raised up again"; they "went up straightway out of the water"; they were then "brought into his house." This is not Greek or Latin, but plain English. It tells just

what they did. All we ask of any minister is to do it. Let him go out to the river, etc., and go through all these motions and steps, and if he is not baptized, we will not ask him to be. Let him try it. If he only gets sprinkled it will not hurt him. That is what I said. Has your minister done it? If not, let him try it before all the people! Of what is he afraid?

“GODS” OR “GOD.”

DR. SUMMERBELL: I am not a member of your church, but I am a trinitarian, yet I confess that I am not clear as to how many persons I worship. I try to worship God the Father, and God the Son, and God the Holy Ghost, and the very man Christ Jesus. Will you explain whether these four are all one God or whether only the first three are one God; and if only the three are God, then is it right to worship the man Christ Jesus? Please answer through the *Herald*.

JOHN A. YOUNG.

Reply. I refer the writer to Rev. Joseph Cook, of Boston, who has taken this whole subject under scientific investigation.

In *Herald of Gospel Liberty* of June 2, 1877:

RELIGIOUS SENTIMENT.

The *Episcopal Homilist* prefers that only such pagans may be converted as unite—that pagans may remain pagans rather than that they be converted to other churches than the Episcopal. Baptists, in receiving Methodist ministers, reordain them, because they have not belonged to a New Testament church, and were ordained also before they were baptized. Presbyterians excommunicate Mr. Miller because, though he believes that Christ is God, yet he, like Luther and Stuart, is opposed to a plurality of persons as God, and also because he thinks that the soul perishes with the body, or may perish. Baptists reject other Christians from communion. Disciples deny that unbaptized believers are pardoned; also, that any but the Disciples is the true church, or really preaches the gospel. Catholics say that out of their church there is no ordinary possibility of salvation, and suppress free churches and schools where they have the power. Current conversation says that the “Episcopal Church is as bad as the Roman;” and many hate Russia and prefer the sanguinary Turk, because it is falsely reported that Russia does not tolerate the sects; and, worse than all, many are prejudiced against the Greek Christians because they hear that they are not as prosperous and intelligent as Protestants after being oppressed, robbed, and murdered over four hundred years—not sympathizing with them in their sufferings or admiring them for retaining the Christian faith and name during a martyrdom of centuries. Swing is brought before the inquisition in Chicago, McCune in Cincinnati, and Miller in Princeton, and Porters and Skinners show what they would do had they the power. What shall we say, then—that ignorance and

bigotry are in the ascendant? By no means! In all these churches the multitudes of ministers are true-hearted men—men who love God, and endeavor to be true followers of Jesus, and labor to do good in the spirit of the blessed Redeemer; but the bigots are fossils of former ages—mere vestiges of the dark ages. The true ministers of these monopolies of grace may not govern in ecclesiastical courts, but that is not because they are in the minority, but because the heavy wheels of the hierarchy sink deep in the old legal ruts of church legislation. But they do conquer by character, and will reign in the long run. Communities are converted slowly. It was a great while before the Roman Church found out that she had always been the friend of the negro slave. A great while elapsed before pro-slavery pulpits discovered that they had always been persecuted for abolitionism. It was a long time before the majority of men found that they could live without intoxicating drinks, but it is coming around. So truth will triumph, and the widely diffused spirit of love and union which crops out in union papers, Young Men's Christian Associations, and union meetings of sects, and meetings of ministers, and unions for revivals, and union Sabbath-school work, and in thousands of forms, must triumph. Christian ministers must persevere. Have faith, and fear not. The Lord is on our side. Our path is named Progress. To leave it is to go back; to go forward is the way of all reform, and the end is heaven. Better eat a dry crust, and sleep on the bare floor, and fight the good fight of faith than to mar the beautiful picture of progress by turning back to the flesh-pots of Egypt or to dance around Aaron's golden calves.

BROTHER SUMMERBELL: Please answer the following questions:

Do trinitarians try to answer the following question: How could Christ distinguish between sinning against the Son and sinning against the Holy Ghost? If so, what is their answer? A. L. FERGASON.

Reply. No! On the common theory there are three divine spirits—God, and the “very God” part of the Son, and the third person. One is as much a spirit as the other, and equally holy. The point made is this: Sin against the Holy Ghost consists in so resisting the Spirit and grieving it as to go ourselves beyond the bounds of its operation and be left in spiritual darkness and death.

BROTHER SUMMERBELL: What do you think of Mr. Miller's deposition from the Presbyterian ministry? J. B.

“*Resolved*, That Mr. Miller be, and hereby is, suspended from the ministry of the Presbyterian Church until such time as he shall make manifest to the satisfaction of the presbytery his renunciation of the errors he holds and his solemn purpose no longer to promulgate them.”

Reply. Mr. Miller is charged with teaching that “the soul is not immortal; that at the death of the body it dies and becomes extinct until the resurrection; that there is but one person in the Godhead.”

Mr. Miller gave notice of an appeal to the synod. I think that Mr. Miller, like those who deposed him, is in error. Though the Bible does not state that the soul is immortal, it does teach that men cannot kill the soul. (Matt. 10:28.) Also, if Godhead expresses the divine nature, as manhood does the human nature, then, as the Son of God is in the spirit of the same nature as the Father, he may be said to partake of the Godhead, or God nature. The presbytery did right in deposing Mr. Miller. The only wrong is that they did not exclude others who are unsound. It was seventy heads that Jehu had laid in two heaps, but Swing, McCune, and Miller hardly make one heap, and only the last was fully decapitated.

BROTHER SUMMERBELL: Can a true follower of Christ ever be lost? In your answer please take into consideration the following verses: John 17:11, 15, 17, 20.

A. L. FERGASON.

Reply. These verses prove the danger of being lost; for if there had been no danger then Jesus would not have prayed for them. Prayer for salvation implies danger of loss. Also, prayer does not insure. Jesus prayed three times for the cup to be removed. Yet a true follower (remaining true) cannot be lost. But some are as those, John 15:2-6; some are like those, I. Cor. 10:2-6, 11; or like those, Rom. 11:17, and take heed to Rom. 11:21. Wherefore (see I. Cor. 10:12), if "once in grace, always in grace" were true, all were holy, for all were once in grace. Jesus answered correctly Matt. 4:6, 7. We must not try the angels unnecessarily.

BROTHER SUMMERBELL: I like the *Herald*; I find in it many things interesting and instructive, and am sure that nothing will do more good in spreading the influence of the religion of the Bible than a kind and loving way of seeking after truth. Many illustrations drawn out by inquirers are very helpful. There is one thing in regard to the doctrine of the atonement that mystifies many persons, notwithstanding all that has been written and said of it. It is this: In man's sin and fall he knowingly disobeyed God's law, and God, dealing with him as accountable for what he did, promised to inflict the penalty. All must see that, in a legal sense, something happened to man. Hitherto he was in a state of justification and that of works. The reward had been reckoned of debt. He had obeyed and lived by obedience. But now all is changed. As a subject he is guilty of contempt. What is necessary, according to God's government, to purge him of this contempt? Just here seems the most interesting part of the inquiry. Was the covenant entered into between the Father and Son in relation to man's redemption of such a nature as to require some stroke of the sword, which seems to be recognized as the symbol of the integrity and stability of all governments, to fall on him who undertook the work? The Bible seems to teach something of this kind. Something like an equivalent of what the sinner deserves has fallen on Jesus. This point is pivotal and vital to the whole system of salvation by grace. And is this inconsistent with the harmony of the divine attributes?

Give us the true light. When I can span it I will respond on the Delhi plan.

G. HAINES.

Reply. Your article is good enough without reply. Conceive yourself to have a knowledge of God's nature and man's sin, and disgrace, and ruined state. Then conceive yourself learning that God will send his Son to feel our sorrows, experience our mortality and weakness, share our sorrows and disgrace, and die to bring us to God, and there is not a term of atonement used in the Bible which you would not feel falls short of expressing the great love and sacrifice. We must magnify, not diminish, if we would be benefited and blest.

In *Herald of Gospel Liberty*, June 9, 1877:

THE CONFLICT.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. (Gen 1: 1, 2.)

Some scientists have sadly mistaken their mission, and insisted that there is a conflict between religion and science. The conflict is between science and her two preceptors—nature and religion. These both teach the same thing, but science has been long in learning their lesson. Revelation taught years ago that in the dateless beginning God created all things. Nature taught the same, but science thought that it understood the date. It thought that it found the same date in rocks and hills. But nature taught no such lesson; neither did revelation. And there is not a mistake made by scientists of past ages in revelation but that they have made the self-same blunder in the study of the book of nature.

Science signifies "knowledge," and *par excellence* "classified knowledge." Classified knowledge now recognizes the following order of nature:

1. Matter—gaseous, dark, and uniform.
2. Creative factors—of internal fires, volcanoes, earthquakes, and floods.
3. The deep animated with infusoria and life.
4. Light.
5. The separating or assorting of matter into clouds, and seas, and dry land.
6. Vegetation.
7. The sun, moon, and stars in the heavens.
8. Birds and fishes.
9. Animals and men.

But science was long in learning this lesson, though it is the order of Genesis 1, and fully revealed in the book of nature. There is an infancy of our race just as there is an infancy of our persons, and no revelation can impart more knowledge than man's capacity by science can receive.

Jesus constantly told his disciples that he would rise from the dead, yet they could not perceive the truth, nor realize it at first. So all the lessons of creation are in nature and revelation; but men are slow to learn.

The Bible taught that man has existed about six thousand years; science could trace his history about that period, and so concluded that to be the age of the world or matter. The Bible called it a *sphere* or ball; but it looked flat. That is what science used to say! Nature, it thought, taught this. The great trouble with science was that it read nature wrong, and then attributed its lessons to revelation. Nature and revelation proceed from the same creation, and these must agree in true science, for they are *one* in fact, and one with perfect science, one with celestial science, one with science as existing in God. The only conflict is with crude science, as it exists in Draper, whereby he, as seeing through a glass darkly, sees a conflict between the knowledge of nature and the knowledge of revelation, the fault in both cases being, not in nature or in revelation, but in our unscientific knowledge of them; that is, the fault is in our knowledge of the Bible and nature.

I state this as reasonable: It is reasonable that the fault is not in nature. As well may the artist who fails to produce a true likeness say the fault is not in the *picture*, but the original; that is, that the man is wrong in not looking like the picture; that the fault is in the form, and not the profile; in the model, and not the statue; in the landscape, and not the painting; in nature and revelation, and not in erring science. We know that nature and revelation are perfect, and we *know as well* that human knowledge, that is, *our* science, is imperfect. We see through a glass darkly. We know in part, and we prophesy in part.

The Bible is equal to the highest science, and science, as it becomes perfect, comes back to the Bible, as shown by the following illustrations:

Science has now learned that all things living had an origin, genesis. Revelation told that six thousand years ago.

Science now finds a first cause, a force, or God. Revelation told us that six thousand years ago. It said, "In the beginning God created the heaven and the earth." (Gen. 1:1.)

Science now says that the earth was at first in a gaseous state, formless and crude. Revelation said six thousand years ago, "the earth was without form, and void." (Gen. 1:2.) Nature and revelation always taught this; but science misunderstood both.

Science now teaches that the rocks and hills were once in a molten state. Revelation says that "the hills melted like wax." (Ps. 97:5.) This nature and revelation agreed in long ago, and science now sees it.

Science now says that some rocks were formed in the water, and that the mountains were upheaved from the sea. Revelation taught

thousands of years ago that the earth was at first a "deep," and that darkness was upon the face of the deep. (Gen. 1:2.) "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good." And Psalm 104:5-7: "Who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away."

Science *now* teaches that darkness was first, and that light became. Revelation six thousand years ago said that. "God said, Let there be light: and there was light." (Gen. 1:3.)

Science now teaches that the first forms of life were in the water. Revelation said six thousand years ago that the spirit of God brooded; that is, life-giving power from God was upon the face of the waters. This word "brooded," in the Hebrew pronounced *rachaph*, our translators translated *moved*, and more learned men traced in it the first *life*, ages before scientists, without the Bible, had that knowledge.

Nature now teaches scientists that at first all was in a gaseous, complicated state, air and earth and water mixed, and that these became assorted and separated. Revelation says that "God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day." Nature and revelation agree, as science is coming to see.

Nature now teaches scientists that in the formation of the earth, volcano, fire, earthquake, etc., were the great factors, and the mountains of rock were melted. Revelation taught four thousand years ago that "the hills melted like wax." (Ps. 97:5.)

Nature now teaches science that the earth's center is fire. Job said four thousand years ago, Under it is turned up as it were fire. "As for the earth, out of it cometh bread: and under it is turned up as it were fire." (Job 28:5.)

Infidels sing peans of praise to La Place and others, that nature teaches that light existed before the sun. In revelation we read, "The morning stars sang together, and all the sons of God shouted for joy." These sung praises to God, who said, "Let there be light" the first day, and formed the sun in the heavens the fourth day.

For a long time science contended that the Bible asserted falsely, that the earth was under water by the flood, but Peter said, "For this they willingly are ignorant of, that by the word of God the

heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The revelation is that the world of the antediluvians was *destroyed by water*, but our earth or part of the earth is to be destroyed by fire, the fire of the day of judgment and perdition of ungodly men, when the great survival of the fittest will be manifest.

Science now claims the order of creation to have been:

1. Existence of *matter* in a gaseous state, earth, water, etc. So the Bible taught six thousand years ago.
2. Sea-life was first developed. This the Bible taught six thousand years ago.
3. Light; and this the Bible said six thousand years ago.
4. The atmosphere was separated from the waters, and the waters divided between flood and cloud. This the Bible taught six thousand years ago.

Science now says that the stars are "innumerable." The Bible said so thousands of years ago.

From the beginning science taught apparent truth. Illustration: The earth appeared to be *flat*, and for four thousand years scientists thought so. But the Bible said of God, "He sitteth upon the *sphere of the earth*." (Isa. 40:22. *Gesenius*.) "He set a compass upon the face of the depth." (Prov. 8:27.) If our translation made "sphere" to read *circle* or *compass*, that was the fault of science not revelation.

Science long taught that the earth rested upon elephants, serpents, or turtles; the Bible said of God, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." (Job 26:7.)

The Bible said four thousand years ago of the sun, "His going forth is from the end of the heaven, and his circuit unto the ends of it." (Ps. 19:6.) Men once thought this was a mistake; that the sun stands still, but science now teaches that the sun is thousands of years in his journey around the center of his circuit.

The Bible had lessons, but men did not understand them. Its words are in letters, but to read, the man must learn the letters. The Bible said long ago that God gave to the air its weight. Now science discovers that the air has weight.

Four thousand years ago revelation said, "Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" (Job 38:31.) But science had to learn that the Pleiades's influences bind millions of suns like ours, with their attendant worlds.

The difficulty is that men learned untrue lessons apparently from the book of nature, and by these erroneous lessons interpreted revelation. The conflict was not between religion and science really, but between religion and ignorance. The science of past ages was comparative ignorance at war with the lessons of nature, and doing violence to revelation. The same mistakes occurred in the understanding of the one book as the other. Those certain that the Bible taught that the earth is flat, were just as sure that nature taught it. Both were errors which the men of science of past ages fell into ignorantly. The scientists of the present day, who see by the light of religious culture, should apologize for the ignorance of their fathers, and speak modestly of a conflict in which for ages they were equally arrayed against nature and revelation.

The foregoing article was replied to in the issue of June 30, Dr. Summerbell interjecting comments into the body of the reply, which was unmannerly, justifying the inserted passages.

In *Herald of Gospel Liberty* of June 9, 1877:

BROTHER SUMMERBELL: Please explain, through the *Herald*, Mark 5: 9-14.

A. S. TEVERBAUGH.

VERMILION COUNTY, ILLINOIS.

Reply. "And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many." We read of good angels and of bad. They are invisible, but so are some of the greatest powers of the world, as electricity, magnetism, etc. The spirit. Jesus spake to one, and Legion answered. Luke 8: 30 says the man was called Legion because many devils (demons, or half gods) had entered into him. Verse 10, "And he besought him much that he would not send them away out of the country." These demons had fear of punishment, but preferred the country of unbelievers. Verse 12, "And all the devils besought him, saying, Send us into the swine, that we may enter into them." They, as they could no longer hold possession of a man, were satisfied to do as well for themselves as they could, and go to the swine. Jesus gave them leave. The swine were probably held by Jews contrary to law. They were unclean, and should not have been kept. They in the Eastern country breed and spread leprosy. After the return of the French army of Napoleon from Asia, the leprosy spread among the swine so that they were compelled to exterminate them before they could get the leprosy out of the country. Jesus, in mercy, let these destroy themselves, as you would if you knew that they were diseased with smallpox. "And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine." Jesus permitted them to leave the man for the swine.

Some who have no pity for the man sympathize with the swine; for "the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea." If evil spirits can thus madden swine, how much more men! We should pity men! "And they began to pray him to depart out of their coasts." But the people, like sinners now, thought more of property than of souls, and desired to be let alone. Will there ever be a time when demons may torment us, or when our souls may be demons? May we pray fervently now.

Also, what were the four beasts? (Rev. 6: 4.)

A. S. TEVERBAUGH.

Reply. The living creatures (see Ezekiel 1: 5) are called beasts (Rev. 6: 4), probably because they have not moral volition of their own. God's will influences their actions the same as our will influences our hands. They cannot sin or merit reward, but act as machinery, governed by the will of God. The machinery of heaven is not dead, but living. (See Ezek. 1: 5-30.) Spirits are chariots; spirits are messengers, as telegraphs. These four living creatures are nearest to God and his Son in the midst of the throne, or before the throne. These mysterious creatures are wonderful in every respect. Their faces, their wheels, their velocity, their words, their nearness to God, their whole aspect is wonderful. They may be referred to as cherubim, and belong to the most powerful spirits, but are not at all to be compared to Michael or Gabriel.

BROTHER N. SUMMERBELL: Please answer the following questions:

1. Is it right for Christian ministers to practice sprinkling or pouring for baptism in the Christian Church?

Reply. I think not; but we must exercise patience. The worldly church has so long taught error that the people must have time to see.

2. Is it right for some Christian ministers to preach three modes of baptism while others preach only one?

Reply. I think not. We have but one Savior, and he was baptized but once, and of course in but one way. (See Matt. 3: 19.) Yet some good men see double, etc.

3. Should not Christian ministers all preach the same things on points of faith and doctrine?

Reply. Yes, as nearly as they can; but we have no hope to decide on these nice points, and charity covers some faults.

4. Believing in immersion as a denomination, and not considering any other mode baptism, should any minister of the Christian denomination be allowed to sprinkle or pour for baptism?

Reply. Immersion is a question of learning and judgment upon which we have never made any human discipline. We must be careful not to encourage a feeling of depriving others of the liberty which we demand for ourselves. None of our first ministers, West or South, were at first immersed. They enjoyed their liberty.

5. If they are allowed to sprinkle and pour for baptism, why do the Christians hold annual conferences, and appoint examining committees to examine men on doctrinal points before they ordain them? Please answer through the *Herald*, and oblige an inquirer after right.

J. W. DENNEN.

PINE GROVE, GALLIA COUNTY, OHIO.

Reply. We do not examine young ministers with a view to rejecting true Christians, but rather with a view to their being truly converted and qualified to preach. We also refuse to ordain those who persist in attachment to opinions which they cannot read in the Bible; but remember, the word "immersion" is not there. It is much better to study mercy than judgment. Let us be gentle to all men. Convince by argument, but do not force self-assumed authority.

CONFUCIUS.

Confucius was the Chinese philosopher, the founder of Chinese civilization. His writings are many, and constitute a Chinese bible. He lived about five hundred years before Christ, and was a wonderful man. He has six hundred descendants who claim natural relationship to him, and four hundred millions who revere his memory. His descendants are exempt from taxes. His precepts have the authority of law. His lessons are on virtue, integrity, obedience to parents and the laws. He teaches gravity, honesty, generosity, sincerity, earnestness; and, in short, he points to the road of "honesty as the best policy," and insures large personal gains for all efforts for improvement, but ignores virtue as its own reward, ostracises the elevation of woman, and leaves his followers far short of the attainments of a convert to Christianity. Yet Confucius did good.

BIBLE BILL OF FARE.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." (Ps. 23: 5.)

As everything of God is interesting, the following description of the Lord's table will not be an exception. May God ever feed us with the bread of heaven, and Jesus give us the living water.

"Spread a cloth of blue,"

With "dishes, and the spoons," (Num. 4: 7.)

And bread in the basket, (Lev. 8: 31.)

And bowls not a few. (Num. 4: 7.)
 Salt in the cruse, (Ezra 7:22.)
 And spoons for use. (Num. 4:7.)
 God gives all for comfort, but not for abuse.
 Tell them that are bidden,
 My dinner is ready. (Matt. 22: 4.)
 So "eat, and be merry"; (Luke 15: 23.)
 For appetite strong (Isa. 56: 11.)
 Should to Christians belong;
 For the earth is the Lord's,
 And the fullness thereof.

GRACE.

"Give us this day
 Our daily bread." (Matt. 6: 11.)
 If we ask evil,
 Give us good instead.
 Thou "satisfiest the desire
 Of every living thing." (Ps. 145: 16.)
 To thee our wants we bring.

THE DINNER.

"Pour out the broth" (Judg. 6: 20.)
 Enough for both;
 Feed me with pottage—
 Nothing loth. (Gen. 25: 30.)
 The bread from heaven
 Thou canst give.
 We eat and drink—
 On thee we live. (John 6: 57.)
 Next, broiled fish
 And honey-comb— (Luke 24:42.)
 A savory dish—
 And all may come.
 A hare, (?) (Lev. 11: 6.)

 And "fatted fowl." (I. Kings 4: 23.)
 "Butter in a lordly dish," (Judges 5:25.)
 And a "golden bowl." (Eccl. 12:6.)
 Olives, water, and bakemeats. (Mic. 6: 15;
 Judg. 4: 19; Gen. 40: 17.)
 The roe buck, wild goat,
 And wild ox. (Deut. 12: 15; 14: 5.)
 Wheat, lentiles, and millet. (Ezek. 4: 9.)
 "Parched corn, and beans." (II. Sam. 17: 28.)
 And manna as coriander seed. (Num. 11: 7.)
 Cheeses and quails. (I. Sam. 17:18; Ps. 105: 40.)
 Patridges and pigeons. (Jer. 17: 11; Lev. 5: 7.)
 Enough and to spare
 Of things choice and rare.
 With dessert of "almonds," (Gen. 43: 11.)
 And "melons," (Num. 11: 5.)
 And "raisins," (I. Chron. 12: 40.)
 And grapes to our fill. (Deut. 23: 24.)
 Pomegranates and figs. (Num. 13: 23.)
 "Summer fruit," (Amos 8: 1.)
 "Apples," (Solomon's Song 2: 5.)
 And dates. (II. Chron. 31: 5.)

"Every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat." (Gen. 1: 29, 30.)

"Blessings" at the table should not be prayers, but simply words for grace upon the present provisions.

"Abstain from meats offered to idols, and from blood, and from things strangled." (Acts 15: 29.)

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22: 17.)

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine."

Last words at night: "Lord, keep me while I sleep."

First words at morn: "Lord, I thank thee that I live."

Dying words: "Lord Jesus, receive my spirit."

Man is a prism; but God is the light. The beauties of grace are his attributes of light.

In *Herald of Gospel Liberty* of June 30, 1877:

SANCTIFICATION.

Sanctification is a blessed doctrine. There may be errors preached with it, but these do not prevent its benefits. Every effort for sanctification makes the heart better. The word primarily means "set apart," and does not always mean to make holy. The first thing sanctified was the seventh day. Then Aaron and his sons, and even his garments, and the tabernacle, and the altar, and even the furniture were all sanctified. Moses sanctified all the people. But these were not all made perfectly holy, but they were set apart to religion and to a holy use. God says, "I will sanctify myself." Jesus says, for their sakes "I sanctify myself"; "whom the Father hath sanctified and sent into the world." But Jesus was holy before, yet he was set apart to the great work of salvation. We are first sanctified when we are converted—"through the sanctification of the Spirit." Then we are sanctified through the truth (John 17). Also, we are sanctified by prayer and faith and our own efforts after holiness. We should be sanctified, soul, spirit, and body, the soul with all its affections, the spirit with all its powers, the body with all its obedience. Our thoughts, our words, our desires, our works, our property, our time, should all be sanctified to God. Every day we should work for Jesus. We should grow in grace and in the knowledge of the truth.

EXCOMMUNICATIONS.

Hark, hark, the bigot bugle blast!
 The heads of priests are falling fast;
 Swing and McCune are not the last.

The blows fall heavily.
 Miller, of learning, rich and rare,
 Takes Christ for God, but will not swear,
 The wicked all immortal are,
 To burn eternally.

McCune, the worst of all the three,
 Yet did not doubt depravity
 Of infants, but if they should be
 Held in depravity.
 Blauvelt in scholarship abounds,
 So on his scent they put the hounds.
 Denying standards were the grounds
 For that decree.

And Roger Williams, though long dead,
 Could not rest in his lowly bed,
 But Cook cuts off the Baptist's head
 Rhetorically.
 Such is the prudent polity
 To save a sect we all agree;
 To banish truth eternally
 With once loved liberty.

Rev. Augustus Blauvelt was convicted on Saturday in New York by a church tribunal on the charge of heresy.

As was expected, the General Synod of the Reformed (Dutch) Church confirmed the action of the Kingston Classis, and Dr. Blauvelt is suspended from the ministry. His offer to demonstrate to the Synod that he had not "betrayed the cause of Christ to his enemies," as charged by the Kingston Classis, was not accepted, for had it been he would have put the dogmas of the Confession of Faith, from which he dissents, on trial, and this was not thought desirable.

MISREPRESENTATION

The Herald and Presbyter says:

These remarks Dr. Van Dyke made during the discussion of the report on publication. They illustrated the value of our publication work. He referred to the book, "The Great Supper," as "the best popular exposition of our theology on this subject, and the best answer to that miserable lie that is repeated all over this land about the Presbyterian belief that there are infants in hell not a span long." In concluding he expressed a conviction that if "the board had published no other book, it would be worth all the money it cost, provided the people of this land—including the reporters of the Chicago press—would just devote one

evening to the reading of it." We recommend it to our non-Calvinistic brethren, especially to such as are disposed to controversy. They will save ammunition by studying Calvinistic authors, at least enough to understand what Calvinism is. To set up a straw man and riddle him is lost labor.

I would like to know how, if all infants are elect, grown people are reprobates, if none can fall from grace? But speaking of the "man of straw" reminds me how, for fifty years, sects have been fighting the Christians by first charging us with holding Christ as a mere man, and then pelting away at this "man of straw." The Christians have never believed or taught that Christ is a mere or "very man." Yet it is ever over into this foreign field sects go to fight us, while we lean upon the cross and listen to their shouts of victory. Why cannot the *Herald and Presbyterian* assist us in saving them all this trouble?

In *Herald of Gospel Liberty* of July 7, 1877:

ASSIST THE MINISTERS.

There are many ways. One is to pray for him; another, to encourage him. Do not criticise him. Speak kindly of him. Lend a hand to help him. If he is forgetful, remember for him; if he is poor, make up provisions, donations for him. Start out subscriptions often. Take such things as you can spare to him. Elder B. F. S. arose on Monday morning, while preaching at Medway, feeling ill. He walked out to "do his chores" with difficulty. "Open the gate," was called. Looking, he saw a cow driven. He opened the gate, and two brethren drove her in, and informed him that the cow (worth nearly \$100 then) was a donation. He smiled, and his face assumed a happy expression. "How do you do this morning?" one said. "Better," answered he; "better!" and he published the recipe. Said he, "I speak from experience. If you feel unwell, take a cow, and you will *feel* better." Other things may answer, if you have not a cow to give to your preacher, give something!

OUR POSITION.

The position of the Christians is wonderfully true, sublime, and Scriptural, and must succeed. Churches may rise or fall, ministers may come or go, colleges may be lost or won, papers may be born or die, but the great principles of truth and reason which the Christians have nailed to the mast must triumph. Preach them. Insist upon Christian union, the sufficiency of the Bible, the beauty of the Christian name, the one leadership of Christ, the atonement for all, the open communion, the end of sins, and triumphs of "everlasting righteousness." Define your position, not only by warning others, but by bringing your own views out clearly.

When young Dr. Fifield, of Conneaut, Ohio, visiting New Orleans, was asked, in a company of doctors, of his church, he replied, "My

parents belong to the Christian Church." "Ah! What is their peculiar faith?" said one. "I do not know as I can tell you," said the modest disciple of Æsculapius, "but they are *great believers in God*." This was "bringing certain strange things to their ears." "Great believers in God!" several remarked, then looked thoughtful and were silent. They had never heard of any church after that fashion. Be great believers in God, in the Bible, in truth, in righteousness, and have as little faith as possible in sects, and creeds, and things not approved in God's word.

DEAR BROTHER SUMMERBELL: I desire an explanation, or an answer, through the *Herald*, on the following: In the *Herald* of June 16 there is an extract of a sermon preached by you in Cincinnati, in which you say that the whole of the decalogue is to-day binding on Christians (in substance you say so), which embraces, of course, the fourth precept, which, to all intents and purposes, makes Saturday the sabbath. You, in your Church History, charge the Roman Church with putting Sunday for the sabbath instead of Saturday. You say in a former number of the *Herald* that the Scriptures nowhere call the first day of the week sabbath. German, Acts 20:7, and other places in that translation do, I think. You know, of course, but perhaps you repudiate that version. Now, what I want to know is this: If the decalogue sabbath, it being or occurring on Saturday, is binding; if the Catholics, and not Christ or his apostles, changed it to the first day, and there is no authority to change it to the first day of the week (that is, divine authority, the only authority being the Roman Church), I want to know why Dr. Summerbell worships an institution of papacy?

W. A. DOFFLEMYER.

INGLEWOOD, VA., June 19, 1877.

Reply. Brother Dofflemeyer is an able man, and makes quite a strong case against me. And he does right; that is, it is right to stand for principles, not for men. I will answer.

1. The ten commandments were never done away.
2. They include the fourth commandment.
3. The sabbath article in my "History" is on pages 151, 152, and 153, and shows how both days were originally kept—Saturday as a sabbath and Sunday as the new Christian day. The paragraph you refer to is on changing the law so as to do away the sabbath of any day and substitute Sunday as a holiday, leaving no sabbath.
4. I have nothing to do with the German version. I neither adopt nor repudiate it.
5. Saturday fell into disuse and Sunday took its place prior to the Roman Catholic Church. It was about this way: The Gentile churches began early to manifest less regard for the law than the Jewish churches. See Acts 15; Gal. 1; Rom. 2:14-29. It was considered by the apostles that they were accepted if they kept the spirit of the law, even without the form. (Rom. 2:25-28.)
6. Sunday was the day dedicated to the sun, and widely honored in all the Roman Empire—all the civilized world. God created light on that day. (Gen. 1:3.) Christ, the true light, rose on that day. The Christians from the time of the resurrection gave some new

respect to the day. Tertullian, in the second century, applied the sabbath view to that day. By Barnabas, A.D. 60, Sunday is called a jubilee or "joyful day." Justin, A.D. 140, speaks of it as a time of general meeting, and refers to Genesis 1:3. Other testimony proves that the Christians kept it from the beginning, but not as a sabbath. The Jewish Christians were noted for continuing the seventh-day sabbath, but after the fall of Jerusalem Gentile Christians began to shake them off, and gave prominence to things which distinguished them from the disgraced Jews. And so Sunday was magnified.

One of the first laws of Constantine, when converted, was to free his subjects from labor on "the day of the sun, noted for its worship." This released all (Christians with the rest) from labor on Sunday. Rome then meant the civilized world, and the law has been continued from that day (perhaps 315) to this, making Sunday a rest-day. Soon nearly all Christians conformed to it, and the seventh day fell into disuse as a sabbath.

1. First day dates with light from Genesis 1:3, and from the resurrection. No people can be called a biblical people who neglect Sunday, though in the Bible it is not called a sabbath.

2. True, it was established by law, by Constantine, but that was long prior to the Roman Catholic Church. I keep it because the spirit of the fourth commandment is better kept by keeping this day with all Christian nations than it could be by keeping Saturday, while all around men are at work, thus rendering both days secular. Also, it would be wrong to unite with the small sects which keep Saturday, as they entirely neglect the first day, and even argue against meeting on that day, though they very well know that the early Christians did meet on the first day. Sunday is not therefore a Roman Catholic day, but a Christian day. Yet, were I traveling, I would keep sabbath with those keeping it in whatever place and on whatever day the people kept. In passing one way around the world we would gain a day, another way we would lose a day. I would not, on landing, stick to my seventh day, but adopt the day of the people at home. And while I would not split, rend, and divide the church about the day, neither would I deny the truth that Saturday is the original sabbath and Sunday the peculiar Christian sabbath.

BROTHER SUMMERBELL: I read your article on the sabbath in a late number of the *Herald*. I take no exceptions to your article now, but ask a few questions on the sabbath:

1. Is there any evidence, historical or traditional, that the sabbath was kept from Genesis 2:3 to Exodus 20:8-11 and Exodus 31:1-17 by any people?

Reply. Not much. Exodus 16:22, they gathered manna on the sixth for the seventh, because the morrow was the sabbath.

2. Are we to understand the sabbath law as a seventh part of time or as some particular seventh day?

Reply. It is the seventh day; but the revolutions of the earth are such that, worry as we will, we cannot all keep it at the precise time, and I think that we should be more careful to *keep* the seventh day, counting from the last one kept, and to keep it in harmony with those who are keeping it, than to split straws on the time.

3. And if some particular sabbath-day, have we now that particular day? This is asked in the light of the facts of history, of apostacies, darkness, ignorance, indifference, and deadness to God's will, periods that covered many wars and many forgettings. I write this in kindness, and for use to others. R. I. W.

Reply. We can ascertain the day, as it comes one day before the first day. First day was observed by the early Christians; also, it was the Roman "Lord's day," dedicated to the "Lord the sun." Constantine, in the fourth century, relieved his subjects of labor that first day, and all Christian nations have done so ever since. The Jews have also kept the seventh day. Concerning the exact time, we should not seek to divide the church, for in dividing the church we divide the time, and in dividing the time we secularize and destroy the sacredness of every day. Every individual Christian cannot start a new church on his own opinion; but we should work in harmony. The day is made for us, and we are not to destroy ourselves and the church, and the day also, on the difficult question of time, but worship in harmony as each succeeding seventh day rolls around.

BROTHER SUMMERBELL: If Adam's death was a spiritual death, then are not all made spiritually alive? (I. Cor. 15:22.)

JAMES G. GORDON.

Reply. Yes; "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end." (I. Cor. 15:22-24.) These stubborn texts make the Universalist interpretation difficult. If it be true, then Christ is the first to be redeemed from spiritual death! And no others can be made spiritually alive till Christ comes again; then they that are his will be converted! "Dust to dust" was the death of Adam; and "since by man came death, by man came also the resurrection of the dead," is the how of the "even so in Christ shall all be made alive." (I. Cor. 15:21, 22.)

BROTHER SUMMERBELL: Please give your views of the following scriptures: "The law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17.) I do not find the words "grace of God" in the Old Testament. Was grace in exercise before Christ? If grace was given before Christ, why do we find such expressions in the New Testament as the above?

G. T. RIDLON.

Reply. "For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17.)

The truth came by Jesus Christ. The law was given through Moses; the favor and the truth came through Jesus Christ. For euphony, perhaps, our translators omitted the articles before grace and truth, thus making the grace and truth general instead of special. God gave the law, system, the first lessons of religion — the foundation rocks to build obedience upon — through Moses, the servant of Christ; but the superstructure of the building, the final lessons of truth and grace, called the gospel, he gave by his Son. It does not signify that the law without gospel came by Moses, nor yet that the gospel without law came by Christ. Grace is favor, and the Old Testament says:

“For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.” (Ps. 84:11.)

“Grace hath been shewed from the Lord our God.” (Ez. 9:8.)

BROTHER SUMMERBELL: Please explain, through the *Herald*, Malachi 4:1, “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” J. H. M.

Reply. John the Baptist explains it in Matt. 3:11, 12: “He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” And Jesus explains it in John 15:6, “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” And Matt. 25:41, “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” And St. Paul explains it, “Whose end is to be burned.” And St. Peter explains it in II. Peter 3:10, “The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” And St. John explains it in Rev. 20:15, “And whosoever was not found written in the book of life, was cast into the lake of fire.”

Some do not like the Bible explanations, but they substitute conscience for the fire, which they say “is just as bad!” If so, why change God’s word? If not, why change it?

BROTHER SUMMERBELL: Please give us an exposition of your explanation. If the *logos* (word) was the voice of God, what was it that was made flesh in the fourteenth verse? Was it the voice of God that was “clothed in a vesture dipped in blood?” By giving us your exegesis of John 1:14 and Rev. 19:13 you will much oblige your friend,

I. MOONEY.

‘In the beginning was the Word, and the Word was with God, and the Word was God.’ (John 1:1.)

"And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten." (John 1:14.)

"And he was clothed with a vesture dipped in blood: and his name is called The Word of God." (Rev. 19:13.)

Reply. Voice. "Heard the voice of the Lord God walking." (Gen. 3:8.) John said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." (John 1:23.)

The meaning is not that the voice (Gen. 3:8) was the *logos*, but that the *logos* (word) stands in the same relation to God in John 1:1 that voice does in Gen. 3:8, or that John (John 1:23) did to Elijah. For as the voice was God, thus Elijah was John.

"I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. 4:5.)

"I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." (Matt. 17:12, 13.) And John's voice was John, yet in neither case literally so. So God was the *logos*—the word. Also the word (*logos*) in John 1:1 was not only or simply a voice, but God spake by his Son, saying, "Let us make man." That Son was spirit, but to come near to us was made flesh. See the following history of Christ:

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:5-11.)

Yet, after all, he is still the Word of God to us. See Rev. 19:13. When in the scripture one thing is called another, it is never to be understood literally.

Examples: Three baskets are three days; seven lean kine are seven years; seven candlesticks are seven churches; that rock was Christ; the word was God; seven stars are seven angels; this is my body; this is Elias. Christ represents God to us in the glory of his person, the greatness of his power, the divinity of his spirit, in his word and authority, and power to save, and in his throne, and will represent him in the judgment.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule

and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (I. Cor. 15:24-28.)

BROTHER SUMMERBELL: Give an explanation of I. John 3:9 for the readers of the *Herald* in this part of the West. L. HELPHREY.

Reply. The text, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God," signifies, doth not commit sin habitually, for the word of God, by which the new life commenced, remaineth in his heart, and prevents habitual sin. This word is the seed, as Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (I. Pet. 1:23.)

The word "cannot" signifies not physical but moral disability; as when "Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the Lord." (Josh. 24:19-21.)

He cannot because he purifieth himself. (I. John 3:3.) If he had no sin he would not have to "purify himself."

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." (I. John 1:8-10.)

Therefore John says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I. John 2:1.)

Perfection is commanded. God calls some men perfect. No saint in the Bible ever called himself perfect. Christians should be perfect; they have a perfect God, a perfect Savior, a perfect rule of faith, a perfect religion. They should be perfect in faith, in spirit, in love, in virtue, in word, in charity, in honesty, in truth, in patience, in humility—in every virtue.

BROTHER SUMMERBELL: Please explain through the *Herald* these passages of scripture found in St. Luke 16:15-18:

"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is

preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery."

JAYSVILLE, OHIO.

LYDIA A. M. FORD.

Reply. "Justify yourselves" signifies that such people make light of God's religion, adapting it to their own minds, and so reframing it as to justify their own opinions or inclinations. See this treated upon more fully in Mark 7:9:

"This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men. . . . And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." (Mark 7:6-9.)

"God knoweth your hearts" means God knows why you do it! God knows that you change his rules through lust or pride. Matthew writes it, "hardness of your hearts" (read Matt. 19:3-9), and says that Moses suffered men to put away their wives because of their hard hearts; that is, as if he had said, "Divorce was not right; still, where men hated their wives they would so abuse them that divorce was preferable." But this was not so in the beginning. In Eden (Gen. 2:23, 24) they were made "one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:6.) The question, Why did Moses permit it? See Mark 10:4; that is, Why does God suffer any deviation from the right? St. Paul, in Gal. 3:19, says, "The law . . . was added because of transgressions."

So God suffered his people in those times to slay in wars, to lay waste, spoil, destroy, lead captives, become masters, own concubines, because of what civilians term a second law of nature, or which rustics term, "Of two evils choose the least." It was better to send a wife away with a dowry than to drive her off, or to kill her, or even treat her as an enemy in the house. Jesus refers to Eden for the true law. They are made one, married of God; therefore, not to be put asunder, except for incontinence; then the guilty ones are not to marry; if they do they live in a state abominable to God. The law, etc., was till John; but now Jesus refers us back to God's own ordinances in Eden—the higher law of God. Verses 17 and 18 are very plain, and need no comment.

Note. The bogus divorce law of the Mormons, on which Satan's lawyers in Chicago obtain fraudulent divorces, is condemned as inapplicable out of Utah, and consequently the lawyers are criminals, and the men procuring such divorces are legal as well as moral criminals. The binding law of marriage is adapted to the nature of the union, the restraint of men, the protection of women, the necessity

ties of society, the respectability of the family, the wants of the children, the safety of life, and all acts to the contrary are rebellion against God and mortal thrusts against the life of society. The very knowledge of probable divorce produces the disposition to it, and unsettles the family relations. The family is the first and model union, type of all government, and last symbol of heaven. Divorce is the contrary and opposite; yet mischievously disposed persons are not to meddle with families thus reformed, with the legal sanctions of human law. We may disapprove a law, and labor for its repeal, yet when parties interested have its sanctions, it is not ours to interfere to disturb their lawful life. We must be law-abiding also.

If you have lost churches, think of Protestants losing Austria, Poland, Bavaria, and France. If you want encouragement, consider, if Christ comes, where will he find the church as he left it, except with the Christians? If you want hope, look now to six great newspapers in New York advocating union, and every advance movement being up toward our line. If you want strength, look to God in prayer. To cure despondency, consider:

Look back to Father Abraham,
 In Canaan not his own;
 See how he lived a life with God,
 And worshiped all alone.
 Or see Elijah flying from
 The wicked Jezebel;
 Or Jesus going from the cross
 Among the dead to dwell.
 God lives, and seven thousand men
 Who have not bowed to Baal,
 Shall triumph (though the tribes be lost),
 And live their King to hail.
 Think how the Bible now is king,
 And creeds live by excuse,
 And bigotry the gauntlet runs,
 The victim of abuse.
 Run, tell the Christians all to come,
 Thrust in the sickle bold;
 The harvest of the world is ripe;
 Work as in days of old.
 The darkest hour, they always say,
 Is just before the break of day.

BROTHER SUMMERBELL: Please tell us through the *Herald* how God repents. N. G. S.

Reply. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Gen. 6:6.) It is remarkable that in the Old Testament the word "repent" usually

refers to God, but in the New Testament it refers to man. We do not know God to perfection. We speak of God's perfections, but in our low estate we cannot fully comprehend them. We speak of infinite wisdom, and wonder how to reconcile it with the existence of sin; but we may not know the philosophy of heaven. There may be things which it is right for God to do, which he does because they are right, irrespective of consequences, seen or unforeseen, and which, for aught that we know, he may be loth to do, yet does because they are right, and because it would be wrong not to do them. Thus we may suppose —

1. It was right to make man.
2. Any consequences could not make it right to prevent man's existence.
3. God makes man, with sorrow for the foreseen evils, because it is right to create man.
4. As God feels sorrow in creating man, in view of the foreseen evils, so these evils, in fact, may revive this sorrow, so far that men may write, "It repented the Lord that he had made man on the earth, and it grieved him at his heart," without meaning that God did wrong, or that he would not do it again.

The word repent is from *re* and *pœna* — pain. It means pain or sorrow in God over man's bad development; so that God felt pained that he had created man. Men explain that "God is unchangeable, and not capable of repentance or grief; but the sins of men were so *provoking* as to determine their Creator to destroy." (Catholic Bible.)

None of the explanations of men have satisfied my mind. I understand it this way: God cannot repent in the sense of a feeling of guilt, but he can feel sorrow. You say, As God is all-wise, why does he do that which he must foresee will cause sorrow — that is, why create man when he foresaw that he would be compelled by his love to pity man, and be under the painful necessity of giving his own Son to die for him? Why? Answer: Because more good results in the end than could be accomplished in any other way, and as for sorrow, it would come in either case. We cannot give liberty without grief at the libertinism, nor withhold liberty without pain to see men deprived of the free use of their faculties. Language is human, and as men speak of things in their apparent light — as the sun rises, the trees run around, the town approaches, the future advances — so men speak of God's apparent ways. With sinners he is angry; with the righteous he is well pleased; he pities our low estate; he is moved by prayer; he felt for us, suffered, so loved the world as to give his Son. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy,

and he fought against them." (Isa. 63: 9, 10.) If we let criticism clip the wings of our faith we will fall into the mire. We must allow the same latitude in language in the Bible as elsewhere.

BROTHER SUMMERBELL: Please answer the following questions, and oblige your readers: Rom. 12:3, "According as God hath dealt to every man the measure of faith." Does God deal out faith, some more, some less? Is faith the gift of God?
W. H. HUMPHREY.

Reply. Consider the following scriptures:

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12:3.) "For to one is given by the Spirit word of wisdom; to another the word of knowledge by the same Spirit; to another faith." (I. Cor. 12: 8, 9.) "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." (Eph. 4: 7, 8.)

In Romans 12: 3, which you refer to, "grace" is given in the first line and "faith" in the last. The apostles prayed, "Lord, increase our faith;" "help our unbelief." And Jesus said, "I have prayed for thee that thy faith fail not." Even repentance is given (Acts 5: 31; 11: 18, and II. Tim. 2: 25.) "Does God deal out faith?" Yes; he helps our unbelief. Also, "faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." (Rom. 10: 17.) But of many it could not be said as it was of the woman in Acts 16: 14 or the men in Luke 24: 45. The promise is this: To those who seek the Lord he gives grace and glory, assisting and blessing them in every good thing; and "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

In *Herald of Gospel Liberty* of July 14, 1877:

REVIEW—WHO IS RIGHT?

A young preacher, being taught that his people alone occupy the Bible platform, finds three other churches claiming the same, and writes to his editor. The editor uses some hard words concerning the Christians (most of which we omit), and Brother J. B. Merrit asks us to reply. He writes:

BROTHER SUMMERBELL: Inclosed you will find part of a letter, etc., etc., and the reply. The reply is so full of misrepresentation of the Christians that I wish you to review it in the *Herald*. We are putting forth a strong effort to make Le Grand a success. G. B. Fuller is in the field as agent, and Prof. Evans will start as soon as the school closes, July 3.
J. B. MERRIT.

Elder P. S. Rhodes, sent to Shenandoah Valley, Virginia, to preach for the Disciples, reports to his paper, the *Recorder and Evangelist*, that he finds three other churches, all alike professing to be founded on the Bible, yet each propagating its own peculiar theory, and each opposing "us," the Disciples. The four churches are:

1. The Dunkards, with trine immersion, their peculiar dress, the holy kiss in church, and feet-washing.
2. The old Christians, like the Methodists, except in discipline and name.
3. The Southern Christians, with their "declaration of principles"; and,
4. "Us," by which he means the Disciples, with their peculiar views.

THE EVIL OF SUCH VARIETY.

The evil presented in this report is, that professing the same Bible creed does not insure union or harmony, but that sects can be multiplied on the one Bible creed as well as on the many human creeds. And of course the question is, "How can this evil of sects be remedied?" The Roman Church tried creeds, and they failed. Now, we have tried the Bible, and it fails; for, lo! we have four churches, peculiar and antagonistic, all professing to be founded on the Bible, yet all fighting us. What is the origin of the evil? Where is the remedy?

The editor, instead of looking the question thus squarely in the face, and with charity for all, looking for the evil, commences boasting of "Us" and "We," and opposition to the others, illustrating just what Elder Rhodes had written.

The editor says:

Forty years ago the old Christians were a numerous people, but wherever they have come in contact with *us*, they have been mostly absorbed by us. This would argue that they are possessed of a *weakness* that renders them unable to stand before our rapid march. The very considerable consolidation, or rather absorption, that we have made of these people, especially of the first mentioned, is no mean argument for our plea for a union on God's Word alone. Certainly, the fact shows our superiority as an aggressive people.

Our reply. The argument is this: The old Christians had a weakness of charity, hospitality, brotherly kindness, and too much faith in our honesty, which caused them to let us into their houses and hearts, when we, "on a plea of union," were able to divide their congregations, scatter their churches, and seize their property, they being unable to stand before our rapid march. We absorbed them, which is proof of our superiority as an aggressive people.

I will not now speak of the Christians, but of the Dunkards, whom you count as one of the people to be absorbed, and propose that it had been much more in harmony with the spirit of Jesus had you

replied: Treat them kindly. He that is not against us is on our side. No man can take the Word of God for his guide and speak lightly of it. The four peoples should consider that the things they agree in are the absolutely essential things. What we differ in are the opinions of men; namely, trine immersion, the kiss, the dress, etc. You could have said, Though we may not practice the kiss, we cannot condemn it, as we take the Word, and it is there in many a "thus saith the Lord" in precept, example, and reproof.

Jesus said in reproach, "Thou gavest me no kiss," and told us how the loving father of the prodigal "fell on his neck and kissed him." Kissing Jesus is often spoken of; as, "Hath not ceased to kiss my feet." So, also, they "fell on Paul's neck, and kissed him." And it is written, "Salute one another with an holy kiss," in Rom. 16: 16; "Greet ye one another with an holy kiss," in I. Cor. 16: 20, and II. Cor. 13: 12; "Greet all the brethren with an holy kiss," in I. Thess. 5: 26; "Greet ye one another with a kiss of charity," in I. Peter 5: 14. How easy it would have been to have said, We must be consistent. These people have a "thus saith the Lord," which we have not for many of our customs; as, "Immerse in order to remission," "Breaking bread every first day," "Excluding all the unimmersed," "Calling the first day the Lord's day." While we neglect the promise to prayer made by Peter upon the day of Pentecost, "Whosoever shall call on the name of the Lord shall be saved," and add to the one on baptism in the thirty-eighth verse, we deny that the Holy Ghost comes before baptism, as it did (Acts 10: 44), and reject St. Paul's answer to the question of the sinner, "What must I do to be saved?" (Acts 16: 31), and smuggle in part of Peter's answer to the Jews (Acts 2: 38) in its place. We pick out what we like, or what our fathers gave us, and reject the rest. If some Disciple brother gave us a kiss, we would not reject him; then why reject them? If some Disciple church dressed plain, we would not reject them; then why reject the Dunkards? If some Disciple preacher baptized a rich convert by ~~trine~~ immersion, we would not reject him; then why reject the Dunkard brethren? Here is where the Christian or Bible platform is superior. It has charity and toleration, and fellowships all here that we expect to fellowship in heaven.

The editor says:

They (the old Christians) are possessed of a weakness that renders them unable to stand before our rapid march.

Reply. Do not apologize for your rapid march, or go slow on account of our weakness. Consider, if you will, our weakness, but march on as rapidly as you can, since you have the only gospel of pardon, and fourteen hundred perishing millions of people sinking to endless ruin before you, whom in the past eighteen hundred years

you have not overtaken with your remedy — yes, that long, for Jesus would not wait eighteen hundred years for Mr. C. to start his church; therefore the only true church dates back to Matt. 16: 19, three hundred years before the Catholics and seventeen hundred years before the Methodists. How came the Catholics to get so far ahead of you — five hundred to your one? Had the true church a weakness that rendered it unable to stand before the rapid march of the Catholics? Consider the need of haste. Before you are these three hundred millions of Catholics, forty millions of Lutherans, twenty millions of Episcopalians, and thirty-four millions of Presbyterians, besides Quakers, Methodists, and others, over fifty millions of Christians all ahead of you, — eight hundred to one, — and all perishing for want of your gospel of immersion for remission. Then, also, the Mohammedans, two hundred millions, and pagans, six hundred millions, altogether nearly fourteen hundred millions, or more than fourteen hundred to your one, that you have not reached after having the gospel nearly two thousand years. Do not apologize for being rapid. If you are the only true church, you have been very patient to let Catholics, Presbyterians, and Methodists get so far ahead of you.

The editor says:

The fact shows our superiority as an aggressive people.

Here you mean not aggression against sin, but what Jesus named in Matt. 23: 15. If you are superior, we are glad to know it; if aggressive against Christians, we are glad that you confess it, for one step more brings you to the promise in I. John 1: 9. Yes, we had a weakness of charity I will confess with you. The "old Christians," full of Christian love, opened their houses to men who came to them "on the plea of union," who professed that we were all one, but who endeavored to create a party; then by a bad spirit, drive off the peaceful members, divide the congregation; then denounce the Christians as not one with them at all, and having scattered the sheep, seize the property, and boast that "on the plea of union, they had absorbed the 'old Christians.'" Let us not boast of our aggressive spirit; it is the spirit of evil — the spirit of the Nimrods, Tamerlanes, Alexanders, and Neros. The wolf is an aggressor, and absorbs the lamb; the serpent, by its charming plea of union, absorbs the dove. A proper self-respect has taught the Christians to remember the Savior's words in John 10: 10.

The editor says:

The old Christians make Christian character, not Bible requirements, their avowed test of fellowship.

Reply. Christian character is Christlike character, and requires us to do as Christ did. He was the Son of God before baptism, and

prayed for the forgiveness of sinners, and pardoned the unbaptized, and so fulfilled the Bible requirements. (See Matt. 9: 2 and 23: 34; Luke 7: 47.) But the implication is that you fill the Bible requirements. Well, what does the Bible require? Read and see the gospel order!

"Repent ye, and believe the gospel." (Mark 1: 15.)

"Ye must be born again." (John 3: 7.)

"Born again"—"not . . . of the will of man." (John 1: 13.)

"Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3: 19.)

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18: 3.)

"Bring forth therefore fruits meet for repentance." (Matt. 3: 8.)

"The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8: 16.)

Now do you, as well as the Christians, require these things, or are St. Paul's words fulfilled that "when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God"—repentance from dead works and of faith toward God? "Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. 5: 12; 6: 2.)

The editor proceeds as follows:

If there were half a dozen claimants to a large estate left by will, the court would order that said claimants should prove their identity. The one succeeding in this task would be adjudged the estate. So it is in the case in hand—we are anxious for the test of identity as described in the will of our heavenly Father."

Reply. Now we come to the identity. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "If any man speak, let him speak as the oracles of God." "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 35.) "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (II. Cor. 13: 5.) "Every one that loveth is born of God, and knoweth God." (I. John 4: 7.)

These are the documents for our identity, and "the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8: 16, 17.) I hope that you have all these tests of identity. Remember the last one is, If we have suffered with him, not if we have been aggressive, and done as those of Matt. 24: 49.

The editor proceeds to say:

The fact shows our superiority.

Reply. Does success show Catholic superiority? Be modest; let us confess that "immersion-remission" is a gospel adapted to but a small portion of the world. It cannot reach the frozen zone, or sandy desert, or inner prison, or parched battle-field, or those ignorant of the Disciples' system, or who are not certain that *eis* in Matt. 3: 11 means "unto," but in Rom. 6: 4 it means "into," yet in Acts 2: 38 it means "in order to," or who cannot trust your opinion; but as it is the only hope you have, hold on to it! Love your little theory, cling to your little creed, exalt your exclusive fellowship, cherish your shrunken charity, love your limited salvation. I should, were it all that I had. If honest, you may be saved by it, as it is the best you know. God is good, and "there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (II. Cor. 8: 12.) But do not expose it to criticism by contrasting it with that better gospel which says, "Whosoever will, let him take the water of life freely."

The editor well says:

Let it be our mission to unfalteringly plead for the absolute authority of God's word. Where the Scriptures speak, we speak; where they are silent, we are silent.

Reply. Well said! These are mine precisely. So we will preach Peter's words at Pentecost (Acts 2: 21), and to Cornelius (Acts 10: 43), and St. Paul's (Acts 13: 39 and 16: 31), and be silent as the Scriptures are about "gospel order being faith, repentance, and baptism," "born meaning baptism," "immersion in order to remission," "breaking bread every Lord's day," because the Scriptures never say such things.

You say again:

Agreeing to disagree in a toleration of error is not Christian unity.

Reply. So you repudiate toleration for what seems to you to be error, and of course what seems to you to be truth needs no toleration from you. So you declare yourself void of toleration or charity! Now read your character in I. Cor. 13. Let me pray you to take that back. It is too much like Rome. "Who art thou that judgest?" (Rom. 14: 4.) Take it back and cultivate forbearance. Speaking of error and "thus saith the Lord," let me tell you you have not one precept or doctrine that you can word in Scripture language or give a "thus saith the Lord" for which we do not preach! Not one! All that is peculiar to you is your own "opinion." Let opinion go and unite with me in preaching the Word.

"Come, my Christian friends and brethren,
Bound for Canaan's happy land,
Come, unite and walk together,—
Christ, our leader, gives command."

We will not bind a brother's conscience. Say to your aggressive spirit, "Get thee behind me," and cultivate humility and charity, and live in love.

In *Herald of Gospel Liberty* of July 21, 1877:

ORTHODOX—EVANGELICAL.

While constantly hearing popular denominations called orthodox and evangelical, as distinguishing features, few realize that the Christians, who say but little about these terms, are perhaps the only truly orthodox and evangelical church, in many respects, in the world. We do not say this boastingly, or invidiously, or with pleasure, but sadly; for we would that all were orthodox and evangelical, and could wish that the Christians were heretical and wrong, and their opinions soon to become obsolete, if that would make all the others orthodox and evangelical. Nor would we allude to the subject at all were it not that the constant claim, honestly put forth we doubt not, of our dear brethren of other churches that they are orthodox, is calculated to deceive the people and cultivate in the uninformed the suspicion that perhaps the Christians are not orthodox. Such, however, is not the case. The reason why we do not use the words orthodox and evangelical as much as others is, first, that they are not, strictly speaking, Scripture words; and, second, because the calling of one's self orthodox, unless in self-defense, savors of such egotism and spiritual pride, if not of pharisaical impudence, as is well calculated to prove the contrary. It is only as a matter of justice, or in self-defense, which is the character of this paragraph, that it can be in good taste to speak of one's self as orthodox, as distinguished from the great mass of believers, who all, as we may charitably hope, suppose themselves orthodox, and indeed in some things are so.

Evangelical is from the Greek word signifying gospel, and signifies simply "according to the gospel." Therefore, the Christians, who hold the normal and apostolic form of doctrine ("Hold fast the form of sound words.") just as it was given from heaven by the Son of God, and who, with the exactness of verbal accuracy, word every doctrine in Bible language, and hold and practice every principle in the exact gospel form, are, beyond any reasonable question, strictly, truly, and plainly orthodox and evangelical.

The word "heterodox" is not the opposite of the word "orthodox," as some suppose, but means simply "other" opinions than those held by the speaker, whatever his may be. Of course the suffix *dox* is the same (opinion) as in the word "*orthodox*," but the prefix *heter* simply signifies "other," "another," etc. So that every varying sect is heterodox to every other sect, whether right or wrong. Yet, because dissenters from the state religions or popular creeds have been christened *heterodox*, it has come to signify error as a secondary

meaning, Therefore, there is force and truth as well as wit in the saying, "Orthodoxy is my doxy and heterodoxy is your doxy." For each honest Christian supposes his own faith right, and speaks of what he does not hold as "other" opinions.

The words are, however, applied very differently in various parts of the world. In New England the old Congregational Church, that once drowned witches, hung Quakers, exiled Episcopalians, and banished Baptists, is the "orthodox" church, so called. At Princeton orthodoxy signifies Presbyterianism; in London, Protestantism; in Paris, Catholicism; in Italy, papal infallibility; in Moscow, the Greek Church; in Constantinople, the Mohammedan; that is, the uppermost or dominant sect calls itself orthodox. This is wrong. Only are any orthodox as they are biblical. The Christians are orthodox only because they are biblical and conform their church polity, their doctrine, and obedience to the gospel of the Son of God. That makes their church and their faith and practice evangelical. Denominations who add to God, and add to his names and religion, are liable to error just as far as they deviate from the Word, and unevangelical just as far as they deviate from the written gospel. We do not desire to condemn others, but must insist that, whatever may be their position, the Christians are, beyond question, certainly orthodox and evangelical in faith. In illustration of this, we give below a few items of the Christian faith and principles. If any think that any other faith, precept, or practice is more orthodox or evangelical, let them place their own in an opposite column, and then examine which accords the nearest with the Bible statement—the plain "thus saith the Lord." The Christians hold that:

1. There is one God. That is orthodox.
2. One Lord Jesus Christ. That is orthodox.
3. Jesus Christ is the Son of the living God. That is orthodox.
4. The Holy Ghost is the Spirit of God. That is orthodox.
5. We must repent, believe, and be converted. That is orthodox.
6. Our creed is the Bible. That is orthodox.
7. We trust in Christ. That is orthodox.
8. We trust in Christ and his atonement. This is orthodox.
9. We fellowship all Christians. That is evangelical.
10. We preach love and union. That is evangelical.
11. We contend for all the Word of God, and nothing more.

That is orthodox as it was in the beginning, is now, and ever shall be—world without end.

This is written not to condemn others, but because those who have changed Christ's religion sometimes assert that they are, and that the Christians are not, orthodox. Of course, they do it ignorantly, and therefore I desire to make the undoubted orthodoxy of the Christians plain, that it may be understood. Yet we are glad to say that each sect is biblical, therefore orthodox in some leading feature, as the

Baptist in baptism, the Presbyterian on perseverance, the Methodist on grace, etc. And while the standards of all denominations are pervaded with a dominating Christian spirit, the people in the main, careless of the standards, accept the Bible just as do the Christians, and are, in spite of the creed dogmas, sufficiently orthodox in faith and evangelical in practice to warrant reasonable hope of the salvation of all who sincerely practice the Christian precepts.

In your issue of June 9, on the question, "What are the four beasts?" (Rev. 4:8), I do not see how you make it out that they have no moral volition of their own. See Rev. 5:9, where they, with the twenty-four elders, sang a new song, saying to the "Lamb," "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." See also tenth verse. Did they not once live on the earth? If not, how could the "blood" redeem them, as above stated? If they did, were they all translated, as Enoch and Elijah, such worthies as Melchisedek and Moses? Please examine this subject further, and oblige,
S. CUMMINGS.

Reply. You prefer to call these four beasts men—that is, men who had lived upon the earth, because they sang the song of redemption. Others take the same view. Charles Walmesley (Catholic) calls them Isaiah, Daniel, Jeremiah, and Ezekiel—Isaiah the lion, Jeremiah the calf or ox, Ezekiel the man, and Daniel the eagle. Some Protestants make them represent the four evangelists—the lion, Matthew; the ox, Mark; the man, Luke; the eagle, John. I still think that they are things and not persons. The words ζῶα, "living ones," and ζῶον, "living one," signify merely living existence.

DESCRIPTION AS PRESENTED IN EZEKIEL 1 AND REVELATION 4. The description also convinces me that they are things. The body is a compound, resembling a "lamp" or fire-engine, with lightning in every part. Beneath this are feet, like a calf's foot, straight down, but the wonderful power is in the wheels, which seem to be able to run, without turning, in every direction, fronting each way and at right angles, and wheels within wheels, the whole throughout alive with fire or intense electricity. Sometimes the wheels are on earth and sometimes in heaven above, for the *zoa* seem to have power to go without leaving and to come without remaining, presenting an idea of the most complicated machinery, with the qualities of electricity. The wheels are alive; the faces resemble the cardinal types of the creatures of God; as for intelligence and character, man; for courage, the lion; for the rising thought, the eagle; and for strength, the ox. Their position convinces me that they are not men. They are in the "midst of the throne," and round the throne, and under the throne, the throne resting upon them, and their wings extending upward, forming a canopy over the throne, the throne seeming to rest upon them, to be protected and supported by them and covered by them. This is too important and familiar for men.

OTHER WRITERS. Commentators say: "The wheels were alive; they were also animals. Here is the chariot of Jehovah. Four compound animals form the body of the chariot. Over the bodies was the throne, and over the throne the wings met as a canopy.

Barnes says that "the Greek word *zoon* means properly a 'living thing.'" Ezekiel saw four living creatures, "living, animated." My opinion is that many things which we would call machines here are alive in heaven; that, so to speak, chariots run of themselves. Trumpets give sound of themselves, yet all governed by the will of God and his Son, angels, or saints—everything controlled by the will of him who maketh his angels spirits and his ministers a flame of fire. The chariots of God are twenty thousand, even thousands of angels. The Lord is among them, as in Sinai, in the holy place. The thunders utter their voice, deep answers to deep, every creature praises God. These "living things" rest not. Day and night they cry, "Holy, holy, holy is the Lord God omnipotent." Heaven is the saints' rest, but these have no rest because they need none. Consider, if intelligent creatures, with conscience and moral responsibility (not exclusively controlled by God's will), what wonderful beasts, creatures, angels, or men they are! Four men supporting God's throne! Four men in God's throne! Four men surrounding and nearest to God's throne! Four men with many living wheels, and each six wings spread over the throne of God!

DEAR BROTHER SUMMERBELL: I am sick at heart. I moved to this place full of love to God and man, and have labored faithfully, but I have no sympathy from my fellow-ministers. Last night Rev. ——— preached a sermon directly against me. He said (so I am told) that all who do not hold that Christ is the supreme and eternal God are infidels. He says that the Son is the Father and the Father is the Son—equal in eternity; or, in other words, that there is no divine or eternal Son. I am young in the ministry, and I confess that these things discourage me.

*

Reply. Do not be discouraged. There is a better day coming. There are now many trinitarian ministers who have better views. These Jehus want blood. Only great piles of heads please them. I will write you a hasty sermon on the text, I. John 2:22, or on

ANTICHRIST.

1. Who is antichrist? "He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also."

2. Christ's professed friends oppose, persecute, and reject him. The prophet said:

Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with

grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (Isa. 53:1-4.) And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. (Zec. 13:6.)

So it is written of the priests of old:

And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. (Matt. 27:28-31.) And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. (Acts 13:29.)

3. These things, as saith the apostle Paul (I. Cor. 10:6-11), were examples and ensamples—that is, types—to show us the madness of bigots, and they being “men of like passions with us,” of course unregenerate priests now will develop the same spirit. And that they do, the following extracts from theological works of the highest authority abundantly prove. They say:

If Jesus Christ be God, the ascriptions of the perfections of God to him are proper; if he be not, the apostles are chargeable with weakness, and either would destroy their claim to inspiration. (Art. Jesus, Ency. Rel. Kno., p. 687.)

If Jesus be not the Supreme God, he was a setter-up of idolatry, encouraging men to worship himself; and Mahomet, who zealously opposed such worship, must be a valuable reformer! If Christ be not God, the Jews did well to crucify him as a noted blasphemer that made himself equal with God, and they did well to persecute his apostles who represented him as the object of worship. (Wood's Dictionary of the Bible, 2 vols. (Meth.), vol. 1, p. 284, Art. Christ.)

There must, therefore, have been the possibility of yielding, or his temptation would have been essentially unlike ours. (Smith's Dictionary of the Bible, Art. Jesus Christ, p. 401.)

Kinkade represents Christ as capable of repentance. Then he must be capable of sinning. Then he may sin against God himself and be damned forever. (Rev. Hiram Mattison on the Trinity, p. 687, published by the M. E. Book Concern.)

Now, my dear brother, they never said anything harder of you than these things; and Jesus himself said, “If they have called the master of the house Beelzebub, how much more shall they call them of his household?” (Matt. 10:25.) Be patient, then, and preach faithfully until a better day dawns. It is painful to behold the boldness of bigots climbing into Jesus' judgment-seat, and Jesus standing before them to be judged—his eyes covered, his hands tied, his wounds bleeding afresh, and he condemned as an imposter if he dares to say, “I am the Son of God,” or, “My Father is greater than I.” “The Jews did well to crucify him!” Think of such impudent imposters palming themselves off on a superstitious church as Chris-

tians, "and Mahomet is to be preferred!" Men who can write such words concerning the Son of God would not be slow to burn his ministers if they had the opportunity. But we thank the great, good Father that this ugly demon of bigotry has had his day. The Pharisee with his creed, "I am holier than thou," is being invited down and out, and a Savior's love is taking his place.

BROTHER SUMMERBELL: Please explain Genesis 1:16, Joshua 10:12, and Amos 8:9, and oblige
A FRIEND.

These texts read as follows:

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth. (Gen. 1:16, 17.) Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon. And the sun stood still. (Josh. 10:12, 13.) And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. (Amos 8:9.)

Reply. It is not supposed by the learned that the words, "God made two great lights" (Gen. 1:16), mean that God created them out of nothing on that day, but God that day set them, or caused them to shine through the firmament. All people call the sunshine the sun. We never see the sun, but only its brightness.*

Joshua 10:12. The sun would stand still to Joshua if God caused its splendor to continue in the heavens, or caused it to remain in sight by holding the diurnal motion of the earth, without disturbing the motion (except the moon) of other bodies.

Amos 8:9 is poetic, and means the same as we do when we sing:

"Our morning sun may set at noon;"

Though Archbishop Usher makes it foretell an eclipse which took place eleven years after Amos's death. The Bible, like all other books, is to be interpreted so as to harmonize with the well-established use of words, and not by any peculiar or scientific meaning. We say that the sun comes into the house and is gone; that it is over the steeple, behind the castle. Our most learned (and even the almanacs) say that it rises and sets. Keep this usage in mind, and remember that the apparent motion of things is spoken of as real by the most learned, and you will find no difficulty.

*Apparent, among mathematicians and astronomers, denotes things as they appear to the eye, in distinction from what they really are. Thus we speak of apparent motion, magnitude, distance, height, etc. In ignorance of this difference the early astronomers ran into continual errors. As when we sail in a boat the trees seem to pass by us, so stars seem to us to move because our position is changed. An object is not always where we seem to see it. Thus the bottom of a stream, as seen from the shore, will appear much higher than it really is, and the Lord could cause the sun (splendor of the sun) to be seen long after the luminary had sunk down in the west, or the sun (light) to remain in the valley after the source of the light had disappeared.

Gen. 1:16 signifies that God placed the sun (sunlight) in the sky at that period. Josh. 10:12 means that God caused this sunlight, and the moon consequently, to remain longer than usual, or perhaps held the earth from its motion toward the sun. Amos 8:9 means that the sun set or disappeared at noon. God could hasten its setting. But we need not suppose anything more meant than a poetic expression of troubles, perplexities, hard times, and dark prospects, after times of peace, light, and joy. The great thing is to remember God's mercies, and be prepared, that if "our evening sun should set at noon" we may be prepared for the coming day.

BROTHER SUMMERBELL: Please give us, through the *Herald*, your views on woman's preaching, and take into consideration I. Tim. 2:11, 12: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach."

J. R. HOMER, Illinois.

Reply. Where the literal rendering of a text seems difficult, it requires closer examination. "Cut off thy right hand," "pluck out thine eye," "take no thought for the morrow," "hate . . . father and mother," have compelled men to do this. The laws of the state in that day (not the laws of God) interfered with "woman's rights;" also in standing around (for they often met as we do at auctions, there being no meeting-houses) women sometimes disturbed the meeting probably. These considerations, with the fact that our translators were opposed to women's preaching (they being formerly Catholic priests), will account for a rendering unfavorable to women. The term translated "woman" here, however, is *wives*, and the persons protected are *husbands*. Still, some eight or ten women preachers are named in the Bible. Woman has the same right to speak that a man has.

1. The first proof of this is her tongue. It is formed for speaking, as any physiologist will decide.

2. God calls some women, as Miriam, Deborah, Huldah, Anna, and the four daughters of Philip, prophetesses, which signifies the highest style of preachers. God has joined the prophetic office and woman together. Let no man put them asunder.

3. Women being thus inspired by the Lord and told to speak, their authority is equal to St. Paul's, and they, when inspired, have the same right to forbid him that he has to forbid them. Therefore he does not forbid them, but is badly translated and sadly misrepresented.

4. St. Paul (I. Cor. 11:5) gives rules for women to observe when prophesying. He says, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." Directions how to do a thing include permission to do it. Therefore, preaching women may take I. Cor. 11:5 as their license to prophesy or preach (for prophesying includes preaching): a license, signed Paul, called to be an apostle of Jesus Christ, Philippi, April, A.D. 59.

5. The words attributed to Paul are "silence," "not to teach," etc., which no church obeys. All permit them to sing, most to pray, all to lecture, some to exhort, all to teach in Sunday school. What nobody obeys nobody should quote as authority for others.

6. The widows mentioned by St. Paul are now, by the most learned men, understood to have been preachers. Clarke, McNight, and nearly all learned men now admit that they had deaconesses (ministers) in the first church for nearly a thousand years. This is all that I have time to write at present.

In *Herald of Gospel Liberty* of August 4, 1877:

PETER POMPOUS, THE POLITICIAN.

The Pompous family is rapidly spreading, some of its members being already found in almost every county-seat in the country. All do not retain the old family name, but, when reading this, it may be utilized by the reader by his simply substituting his present name, that in case of an early or premature death, without a prepared biography, his friends may hand this friendly notice to the editor to publish with his obituary. It begins as follows:

PETER POMPOUS, THE POLITICIAN.

One of the most useful, entertaining, and instructing biographies which the world has ever known—namely, the life of a writer, a speaker, a commander, a philosopher, a poet—has just missed being issued from the press on account of not being written. I mean the life of Peter Pompous, the politician. He was born of a very respectable family at a very early period of his life. This is worthy of record as the *most* important event of his very eventful life. Though born without any knowledge of the world whatever, he secured immediate friends, and was provided for like a prince. Food and clothing were furnished free, and this great man made his *debut* into society like a king on his throne, surrounded by attendants. His failure in after life to keep up the dignity of a sovereign was owing to causes over which he had no control, and for which he is therefore not to be held accountable.

Many have started life as young, but few have lived more philosophically than Peter Pompous, the politician. With the exception of his mother, whom he fondly loved the first two years of his life, he has never suffered himself to view his fellow-beings with any appreciative partiality. Of her he often spoke with tears of deep emotion, relating that during her care for him his every want was supplied without his solicitude or care. Often has he been heard to exclaim with deep emotion those beautiful lines:

"What is home without a mother!"

Peter Pompous, the politician, was tall and, as he truly imagined, beautiful. When a youth, his great-uncle on his mother's side determined to assist him, and bought him a full suit of clothes, which presented his magnificent form in improved beauty. His coat was of fine blue cloth, with velvet collar and front, and shining brass buttons; his pants were of light drab cassimere, of irreproachable fashion; his vest was of sky-blue cashmere; his hat a beaver, high crowned and tall; his shoes were patent leather pumps, covering but part of his white silk hose. He carried a small cane and a large cigar; wore lavender gloves, and was a dandy, and *got married*. This was the second grand event of his eventful life. Some men marry for money. Not so with Peter Pompous; he married for love, of course—love of himself. After the death of his mother, he longed for some one to assist him, and he got a wife; for though he was not afraid of work,—but contemplated it with the complacency of a grand Turk,—he could not stoop to do it himself, but commanded his wife, and she made his fires, and fanned his face, blacked his boots, brushed his hat, pants, and coat. By washing for others, she paid his rent. He did not think it prudent to give her money, because it is such a temptation; yet she sprang at his word, for he was her lord, and she respected him. He was a man! Yes, a man! and voted, and talked politics, and drank and smoked, and talked about who should be the next President. His poor wife often wondered, when she heard his great words, why he was not President. But he never was! He talked politics at saloons, on the street, and at the polls, and wrote speeches, and drank toasts, and called his opponents fools; but somehow or another the world never knew the deep, hidden talents of Peter Pompous.

But his wife, like his mother, became worn out in time, for women cannot last forever; and as she sat sewing, for she made her own shroud when almost gone with consumption, she mumbled in sorrow: "O Peter, when these hands cease working, where will you find food! The hope of an office we have cherished, but I fear it will not come. While you lectured in bar-rooms, I worked like a wife; but I am done." Peter entered to hear the last line. They were the last words of her life—the last she ever spake, and they so touched his heart that before leaving for the billiard-room he told them to send for the overseer of the poor, to have her respectably buried. While playing at cards the night after her interment, the tears came into his eyes. "Excuse this weakness," he said; "but she was a good wife—I never found her idle. She had but one fault; that was, she wore out. What I am now to do, I know not. She can support my home no longer." And Peter Pompous was from that day a broken down man.

The Roman Catholic priest referred to in an article, entitled, "Herald to Its Readers," was an Italian, of a great church in Cincinnati, and the

Christian preacher was Summerbell himself. The Italian priest came often to see him and converse on religion. On one occasion the priest manifested special interest in Summerbell's son (who habitually listened while playing about), and sought the child for a priest, offering to give him the best education afforded by the schools of this country and Europe. Joseph expected his father to be angry at the offer, which was in its nature impudent, though made in the most winning and alluring manner; but Summerbell merely smiled and declined. The priest was a learned man, of the most courtly and fascinating manners. It was foolish to think that Summerbell, notwithstanding his dire poverty, was for sale.

Editorials continued:—

In *Herald of Gospel Liberty* of August 4, 1877:

FAITH.

I do not here desire to define faith, but to plead for it. Faith is a Christian virtue, a Christian excellence, a Christian means. Faith saves, faith works, faith walks, faith brings in, faith finds welcome, faith conquers, subdues kingdoms, works righteousness, obtains promises, wages valiant fight. I desire to urge the cultivation of faith. The preacher needs to be full of faith; to be the means of faith to his hearers. Without faith he can neither please God nor man. Hast thou faith? Dost thou believe?

It is the preacher's duty and to his interest to be the means of faith in others. Faith comes by hearing, but not alone by hearing. Were hearing alone the instrumental cause and faith the consequence, then all who hear would believe. He that winneth souls is wise, and he who is a means of faith can win souls. The following hints have often aided many: The preacher must show that he has a good religion himself; there must exist faith in him before there will be faith in his sermon; he must be what he desires others to become; he must be well acquainted with the Word of God—not a novice; he must be kind, courteous, diligent; he must preach the whole gospel—a portion to every man as he needs it, all true things to all men. There are helps to faith. (1) One help is prayer. Some people will never obtain full faith till they pray. (2) Another is confession. This has a wonderful power to reconcile to God and give confidence. (3) Another is baptism. This was designed as the answer of a good conscience, and a tangible work to strengthen faith. (4) The atonement, or Christ crucified. There are many other means, but I shall not name them now. I want to insist on these being used as a means of faith. Preach them, and urge to practice.

BROTHER SUMMERBELL: Please explain the following text: Acts 2:41.

Reply. I will explain several texts, as requested, without introducing the letters.

Acts 2:41. Three thousand baptized. It does not say that they were baptized that day; it does not say that they were baptized by Peter; it may have been by the one hundred and twenty. (Acts 1:15 and 2:1.) It does not say that they were baptized in or at Jerusalem. There was plenty of water in Jerusalem. The pool of Bethesda was eight feet deep by one hundred and twenty long. There is not one word in the whole to weaken the idea of true baptism.

Gen. 4:16. *Cain in the land of Nod.* The scripture says nothing about Cain's getting a wife in the land of Nod. The simple history is that after the statement that Cain moved to the land of Nod, the family record is given, and his wife and son named in connection with his future life.

Rom. 6:4. *Spirit baptism.* Even if this were spirit baptism, the proof is the same, since the mode is not signified by the element, but the verb "baptized." If we are buried in spirit baptism, we are buried in water baptism also.

BROTHER SUMMERBELL. Can faith exist without works? J. K. D.

Reply. Yes! "To him that worketh not, but believeth." (Rom. 4:5.) But not without a disposition and willingness to work. A man without hands, or feet, or liberty, may repent and believe, and be saved without works; but a man who possesses hands and feet, and refuses to obey, is counted an unbeliever; his faith is dead. He is an infidel in fact, though a believer in profession.

In *Herald of Gospel Liberty* of August 11, 1877:

ORTHODOX AND EVANGELICAL.

It is an ill wind that blows no good, and the late controversy between the sister churches—Baptist, Methodist, and Presbyterian—has brought them all to a clearer definition of what is evangelical. It is now defined to signify peculiar harmony with the gospel; and the reason why some Baptists insist upon reordaining converts from the Methodist ministry is because the "Methodist is not a New Testament church." We are glad that the Methodists do not retort by denouncing the Baptists, and that the Presbyterians can fellowship both, notwithstanding they may not admit their ministers to the Presbyterian pastorate on their previous papers. Every tendency to simplify in charity is valuable, and good can grow out of mistaken zeal.

It is now generally decided that the New Testament is the test of truth. This is a great victory. Is it possible to utilize it? Will

the Baptist come down to this test? Will the Methodist come up to it? Will the Presbyterian come across to it? Will they permit the Christians to remain on it?

DESIRE.

We doubt not the sincere desire of all denominations to be orthodox and evangelical. It is their privilege so to be, and any advice which I may be able to render shall be freely given to this end. There are many things in these three churches which demand our admiration and respect, and cause us to lament the sectional differences, which cause jealousies and impair their honest endeavors for usefulness, not only by opposition, but by lessening their power over the unconverted. The sinner sees that the Episcopalian will not admit the Congregationalist to his pulpit, and it lessens his faith in both; the Baptist excludes the Presbyterian from the table as unbaptized, and the unbeliever is confirmed in his doubts; the Roman church denounces them all, and Christ's wounds bleed afresh! It is the duty of the well-disposed to assist in the work of bringing all, as far as possible, to the gospel standard, and to a position where they will recognize each other as orthodox.

THE REFORMATION.

In the early dawn of the great Reformation, it would not have been very easy to have left at once all the corruptions of popery, on account of prejudice; yet the great reformers, at times, grasped after a purely biblical creed even then. Had they attained to this, and united upon the Bible, and, without tyranny over each other, trusted the work of purifying to the Holy Spirit and the power of truth, they would have conquered.

INFALLIBLE.

Men desire to look up to a tangible infallible, and how superior would have appeared an infallible

BIBLE

For the central standard, when compared to an erring pope! In confining themselves to the Word of God with liberty, they would have united discordant elements which eventually took many back to popery. All the Protestant world could have rallied around the divine standard, composing one great imposing evangelical body. With such advantage, united Protestantism would have taken the world. Imagine the scene: On this side, united Protestantism with the Bible; on the other, popery with its errors and the pope. The contest would have been short and the victory certain. But though the reformers missed the grand opportunity, it is still in reach, if only bigotry does not prevent our grasping it; but the victory is not in the direction of priestcraft or popery, but in evangelical faith and

charity. The evangelical faith is the Bible faith. Jesus says, "Every plant, which my heavenly Father hath not planted, shall be rooted up"; "every stone" which the Master-builder hath not chosen "must be thrown down"; "every branch in me that beareth . . . fruit, he purgeth it," said Jesus. They must seek to be purged of every saying for which they have not a "thus saith the Lord." The process is orthodox, easy, and evangelical without error attainable.

Consider what an army of the Lord there would be, if all the floating fragments of the great, general church of Christ were built into one church under the Bible banner! But they would not be alone, but Catholics would soon see the superiority of a Bible people united in Christ, and the good and pious Catholics would forsake their unevangelical communion till there would be one fold and one Shepherd. You need not give up one orthodox doctrine, for all orthodox doctrine you will find best worded in God's own statement, and eminently evangelical. Purge away everything unbiblical from your religion; all forms and ceremonies, ordinances, tests, and criterions unknown to the Bible; lay aside all unbiblical names for God, Christ, the Spirit, atonement, the ordinances, and the church, and adopt the pure language of Canaan. In everything have God's spirit to bear witness with your spirit that you are the children of God. Abandon all that you cannot read in the Word. The Word of God, and it alone, is certainly orthodox, and every deviation from it, for better or worse, is a step of doubt, if not of error, while to be biblical is to be orthodox without doubt.

Let God be your only God; let Christ be your only leader; let the Bible be your only guide; and all Christians be your brethren; believe every Bible doctrine; practice only Bible precepts; know only Bible ordinances; believe only Bible faith; prove to the world that the greatest of all is charity, then the kingdom of God will come, and his will will be done in earth as it is in heaven.

TWO HEAPS—II. KINGS 10:8.

The Christians, who extend equal fellowship to all who receive the Bible and follow Jesus, are often pained to find men claiming to be orthodox, and even friends of union uniting in the cry of "persecution against one class of their brethren for sentiments held by others who are in high favor." This is illustrated in the following, compiled from the New York *Sun*:

WAS HE HERETIC, HYPOCRITE, OR NEITHER?

Henry Ward Beecher, in a speech concerning the famous trial of his father for heresy, in 1834, said: "That trial exhibited as magnificent an instance as ever was on record of the ingenuity of an honest man making it appear that he believed in things which he not only did not believe in, but revolted against from the hair on the top of his head to the soles of his feet."

While in Boston, Dr. Beecher endeavored to modify the Calvinistic creed, so as to make it acceptable to Congregationalists, who were inclining toward Unitarianism.

After one of these outbreaks, the doctor would resume his chair, put on his spectacles, look very gravely at the class, and say: "Young gentlemen, you must not repeat any of these ideas outside of the college grounds; for if you do, you'll frighten all the ministers and *other old women* in this part of the country half to death."

After a year or two, the heresy hunters brought Beecher to bay. They arraigned him first before the presbytery, whence the case ultimately reached the synod. Dr. Wilson, long, lank, learned, logical, led for the prosecution. A great crowd witnessed the combat. Divines came from long distances, among whom were some of Dr. Beecher's eminent friends from the East, and conspicuously by his side stood the tall form of Dr. Justin Edwards, the president of the theological seminary at Andover.

Dr. Beecher made a masterly effort to prove that the writings and sermons were, when fairly construed, in accord with the Confession of Faith—the Westminster Catechism. It was a wonderfully able argument as a whole, while the hair-splitting of certain points was of the most ingenious and felicitous description.

Said one of the Doctor's profane parishioners, when, with a rapid series of leaps and bounds, he escaped from the tightest place into which his pursuers had run him: "My God! how splendidly the old fellow broke through that jungle!"

On the last day of the speech the doctor entertained a dinner party at his house. He presided at the dinner, told taking stories, and slyly added a few links to his long-drawn chain of argument. All was going along swimmingly as hilarity circled up and down and around the ample table, when suddenly, amid the clatter of knives and forks, a voice from the lower end of the festive board broke in with these words: "Father, I listened to your speech before the synod to-day. I know that you are plaguey good at twisting, but if you can twist your creed onto the Confession of Faith, you can twist better than I think you can."

The Doctor's countenance fell a little. Promptly rallying, he said to his dumb-struck visitors: "All of my boys are rather smart, but some of them are rather impudent." The voice that rose from the lower end of the table was the voice of Henry Ward Beecher.

. . . The church standards, of which he considered himself the representative and defender, in the words of Henry Ward Beecher, "He not only did not believe in them, but revolted against them from the hair on the top of his head to the soles of his feet."

And such is the case with a majority of intelligent ministers.

Michael Servetus was put to death for denying the trinity, though he admitted the word "trinity" confessed a "*trinity of revelation*," "Christ as God," etc. Yet Luther, and Melancthon, and Calvin had all objected to the trinity, and the views of the many modern divines of the first standing are no more orthodox than those called heretical. The great Prof. Stuart concedes that none of the "fathers" held the "equality," and he repudiates "three persons as tritheism." Dr. Clarke denies any sonship of Christ before Mary. Neander confesses the trinity is not a fundamental doctrine of Christianity. What I insist upon is that there be no invidious discrimination. If Eusebius was a heretic, so was Neander; if Dr. S. Clarke was a heretic, so was Dr. A. Clarke; if Sir Isaac Newton was a heretic, so was

Prof. Stuart; if the *Independent* is heretical, so is the *Advance*. Let the Joabs make two heaps or none. If Luther, and Clarke, and Cook are to stand, let the others who hold kindred faith stand also. We cannot discriminate without a difference. We want to fellowship all who love Jesus, and what we plead for is not only charity, but justice as well. We want those of like faith to cease to persecute each other. We hold our faith as most orthodox, yet we cannot forego charity.

CREEDS AT THE DOOR OF THE CHURCH.

The *Watchman*, an able Baptist paper of Boston, says:

Among those who recognize the importance of creed statements, and the duty of churches to both teach and bear witness to the truth, there is not entire agreement in defining their proper place. It is questioned, for example, whether assent to a confession of faith should be required of candidates for church membership. In favor of such requirement, it is obvious to remark that a church cannot fulfill its function as a teaching agency, without a common understanding as to the truth to be taught. If destructive errors may be allowed in the general fellowship, it will be impossible to keep them out of the pulpit. All evangelical Christians hold that there is an important connection between what men believe concerning God and Christ, and their own spiritual character; and while they do not presume to limit the grace of God *by deciding that errors of belief are necessarily fatal to living piety, they cannot but perceive a fatal tendency*, against which they feel bound to guard by "keeping the faith." A living church is one that holds and lives by the essential truths of the gospel. It must, therefore, refuse fellowship to such as deny those truths. . . . To ask a mere child, or a man who never before reflected on the subject, to assent to a definition of the trinity, of original sin, of election, adoption and perseverance, of regeneration and sanctification, etc., seems on its face absurd. If assent is given, what is such ignorant assent worth? If it is refused, what does the refusal argue against one's fitness for church membership?

But though the question is not free from difficulties in its practical settlement, there will be found in most cases an easy solution. The creed must be maintained and made a standard of common appeal—not as containing the whole truth, nor as the ultimate authority, but as that which we are mutually agreed in asserting.

Reply. Every church has a right to maintain its own church polity, but when it makes dogmas nowhere named in the Word of God, or insists upon unscriptural doctrines and unscriptural names; and more, when it insists that those thus holding are more pious than others, we call for the proof.

By "trinity, original sin, election," etc., the *Watchman* means the peculiar views on those subjects as held by the Catholics and stated in the creeds. I hold that there is no proof that those holding these in the creed form are more pious than others; that is, I deny that the Catholics, who hold the trinity, are more pious than the Swedenborgians, who deny it; or that the old school Baptists, who hold to unconditional election, are more pious than the Methodists, who deny it; or that the Lutherans, who hold to "original sin entailed upon

children, are more virtuous than Unitarians and Methodists, who deny it. When these denominations claim a monopoly of piety, we ask for the testimony. On their side are the great national churches — Roman, Greek, Lutheran, English, etc., the pulpits of every one of which are filled by ministers professing no change of heart, and the majority of whose communicants hardly equal in morality common non-professors. The smaller sects, as Quakers, Swedenborgians, Unitarians, Moravians, etc., to say nothing of Methodists, average far higher in morals than most of the sects which teach, with Calvin, that infants bring their damnation into the world with them. Jesus said, "In vain do they worship me, teaching for doctrines the commandments of men." (Mark 7: 7.) And that is an end of controversy with those who prefer Christ's doctrines to men's dogmas.

PECULIARITIES OF THE GREEK CHURCH.

The Greek holds, with the Roman, the seven sacraments—the mass, veneration of the Virgin Mary, saints, and pictures. It disowns the pope, claims no infallibility, and practices trine immersion. It dispenses the Lord's Supper in both kinds, and gives communion to children after baptism. It denies purgatory, but prays for the dead. It holds that the Holy Ghost proceeds from the Father, and not from the Son. It admits of no images, but has paintings and engravings. It approves of the marriage of priests before taking orders, but condemns second marriages of priests and fourth marriages of laymen. It recognizes the Bible as the rule of faith, and is the oldest church in existence that has continued its organization from the apostles' days till now. It holds to the first seven councils, but to none of the Roman Catholic councils later.

In the *Herald of Gospel Liberty* of August 18, 1877:

"A LITTLE CHILD." (Isaiah 11:6.)

1. The prophet said that wild beasts should become tame, and a little child should lead them. Jesus taught that things hid from the wise and prudent were revealed to babes. He took them in his arms; he laid his hands upon them; he prayed for them; he blessed them; he said, "Of such is the kingdom of heaven." "It is not the will of your Father which is in heaven, that one of these little ones should perish." "In heaven their angels do always behold the face of my Father which is in heaven." "Whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Any minister who, after all this, can teach that infants are totally depraved, has little regard for Jesus or for truth.

2. Children can understand. Many of our best lessons we learned when we were children. An old schoolmaster said one day to a clergyman who came to examine his school, "I believe the children know the catechism word for word." "But do they understand it?" The teacher called a little boy to repeat the fifth commandment. He repeated Exodus 20:12. "Explain it," said the teacher. With face covered with blushes, the little one said: "Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and the gentlemen saw them bleeding, and they gave me some money to buy shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefoot better than she."

Most people love children. The preachers who have taught total depravity are the exception to our common humanity. The doctrine of the Roman Church, that unbaptized children cannot enter heaven, is monstrous—a sad comment on the heartlessness of her unmarried clergy.

There is something attractive about a child when comparatively helpless.

"Who can tell what a baby thinks?
Who can follow the gossamer links
By which the manikin feels her way
Out from the shores of the great unknown,
Blind and wailing and all alone,
Into the light of day?"

"Those little wondering eyes, those tugging, catching hands, pulling here and there, as though they would draw everybody to them! Who has not felt in their presence the force of the inquiry, What does the baby think?"

"The child leans on its parent's breast—
Leaves there its cares, and is at rest.
The bird sits singing by its nest,
And tells aloud his trust in God,
And so is blest 'neath every cloud.
I would not have the restless will
That hurries to and fro,
Seeking for some great things to do,
Or secret things to know.
I would be dealt with as a child,
And guided where to go."

St. Paul says to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Indeed, the best of all times to educate is in early life. Then the heart soil is fresh; the heart

itself is pure and tender; the garden of the mind is not grown up with the weeds of sin, and good plants have time to take root before they are choked with the tares of life. The prettiest picture in the Bible is that of Jesus folding the child to his loving heart. It is a view of God in his Son, loving children; the great Creator turning to the new-born creature to embrace his own work; the Deliverer coming to redeem the first fruit to himself.

3. *The lesson.* A little child shall lead them,—that is, a little child shall instruct, teach, and guide the hardened heart of man in heaven's loving way. The childlike spirit shall tame the lion, placate the tiger, soothe the leopard, govern the bear—the ferocious animal of our nature. If we desire to convert the world we must begin with the children—take them to our hearts as did Jesus; fold them in our arms as the Master did; touch them, lay our hands upon them and bless them, as the wonderful Son of God did. Teach them early, treat them kindly, instruct them faithfully, give them the best example, give them the best lessons, spare no pains, but train them up for God and for usefulness.

REMISSION OF SIN.

A question in which the guilty are deeply concerned is the remission of sins. The high-priests' doctrine, that it is only through their mediation, or the virtue of their pardoning power, or their sacraments or church ordinances, that a sinner can obtain remission, narrows the way to pardon, so that it is no wonder that their doorway is crowded with multitudes of men seeking remission. But is this true? Remission is first mentioned in connection with John's preaching as a baptism of repentance, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

First, remission in Jesus' name is in prophecy of John: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins."

The next connects it with the communion in Jesus' own words, "Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins."

The next is also in the words of Jesus, but a charge to continue the same doctrine in all future preaching. He says: "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." (Luke 24:45-48.)

This closes the word's use before the ascension, and gives us the words of the commission on remission, in accordance with which we

are to understand the words of Peter after the ascension, when he says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."

St. Paul connects remission with the death of Christ through faith and God's mercy, saying, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

In Hebrews, next, we have this text concerning the old as well as the new, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." And connected with conversion in the new covenant is this text: "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."

The whole seems to make remission a free gift of God through Jesus Christ, without let or hindrance from high-priest or low-priest, sect or bishop. The texts are as follows: Mark 1:4; Luke 1:76, 77; Matt. 26:28; Luke 24:45-48; Acts 2:38, 39 and 10:43, 44; Rom. 3:25; Heb. 9:22 and 10:16-18.

In *Herald of Gospel Liberty* of September 8, 1877:

OUR DOCTRINE.

How do the Christians stand in regard to doctrine and principles with the Christian world? Please answer and oblige
MANY READERS.

Reply. The Christians hold what may be called "conservative orthodoxy." They strip so-called orthodox doctrines of all popish dress, and hold them in biblical truth; but HOLD them. We do not encourage or tolerate attacks on the Bible; we stand or fall with the Bible. If the Bible be true, as we affirm, it is the foundation of all truth; if the Bible were not true (which is impossible), we have no business as a church, and should disband. Only imposters will call themselves Christians, to preach against Christianity and use the Bible to combat its truths. When I say that we *hold* the Bible truths, stripped of popish pollution, I mean that we hold them in Bible language just as the prophets did, as Jesus did, and as the early Christians did. The things which we have to assure our faith are:

1. We hold the truth in its normal and scriptural form, as it was in the beginning, is now, and ever shall be.

2. We hold it in the words in which God gave it, prophets wrote it, Christ spake it, and the apostles taught it.

3. We will neither add to the words for popery nor give them up for liberty. If the improved forms are taught in the Bible, it must be in the Bible language. If that is the way God chose to teach them, that is the way we choose. If we can learn them in Bible language we have no need of formulas; if we cannot, then we did not learn them in the Bible.

4. We know that we are right because all denominations admit what we say. The only doubt is upon men's additions.

There is one God. All respond, "Correct."

Christ is the Son of God. "Correct."

The Holy Ghost is the Spirit of God. "Correct."

The Bible is the word of God. "Correct."

The mediator is between God and men. "Correct."

The Bible is the only perfect creed. "Correct."

Jesus died for all. "Correct."

We must repent. "Correct."

We must believe. "Correct."

We must be converted. "Correct."

We must obey the Lord. "Correct."

Immersion is baptism. "Correct."

We pray for union. "Correct."

We fellowship all saints. "Correct."

We must hold out faithful. "Correct."

There is a judgment after death. "Correct."

And eternal life. "Correct."

If, in hastily writing, any word is used which is not found in the Bible, it is open for erasure. We do not make it a test, or offend Christians by defending it. The Christians stand with both feet squarely upon the Bible platform. We hold the fort of truth. On one side a hundred sects have each one foot upon it, and we welcome them. On the other side a score of skeptics invite us to stand upon their beach of sand, but we say, "No, thank you, gentlemen!" The Rock of truth is long enough, and broad enough, and high enough, and good enough. A wave of truth comes, and the sand is deluged and the skeptics are drowning. Another wave of truth and a hundred boats are tossed and rattling together, but sailors cling to the rock and are safe.

Said Dr. Kendrick, of Indianapolis, "When the water came, I, being a good swimmer, plunged in and swam to shore." Said Dr. Kendrick, his brother (deceased), "Being on the rock, I remained where I was."

Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: . . . and every one that heareth these sayings of mine, and

doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

CARE FOR CONVERTS.

"He was angry, and would not go in." (Luke 15:28.) We are social beings, and become discouraged without society. The converts leave their worldly society and look for welcome by the elder brothers and sisters in the church. If they do not find it they are driven back to the world. The elder brother of the prodigal was angry, and would not go in. He regarded his brother with jealousy; he called over his past sins; he begrudged his present welcome; he was angry, and would not go in! So, oftentimes, elder members treat the converts coldly. Beware of this! They need your care and your countenance. The church cannot live on the old harvests; there must be new crops, new vines, new trees, new gardens. These are made of children and converts. Never refuse a child that is old enough to believe, and regard the younger as the children of the church just as Jesus received them. Read Matt. 18 and 19 and they will tell you all about it.

Elder brothers, restrain your anger. Let not the sun go down on your wrath. Jacob said of envious brothers: "In their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel." Anger is ever fierce, and envy is ever cruel. Look up the converts! Invite them to your house! Take care of the children!

IS IMMERSION BAPTISM?

This is the same as to say, Is immersion immersion? The English word "dipping," Latin "immersing," Greek "baptizing," are all one word pronounced in different tongues. We confine the word "baptize" to *sacred* baptism, because the word in that Greek form has come to us as a sacred word. So when a Baptist or Disciple says, "Have you been immersed?" he alludes to baptism to Christ, and not to any diving or swimming immersion. So that though a swimmer should answer, "No, I have not yet been baptized," he would not mean that he had not performed the act or been in the condition that he would be in when religiously baptized. We can use the word "dip" the same way. If a company were at the water baptizing, and should you say to a Methodist minister, "Have you been dipped?" he could answer, "No," truthfully, though he had been under the water as a swimmer many times, because he knows that you allude to the sacred ordinance, and not to ordinary washing, diving, dipping, or sinking and rising. So that just as one truthfully says immersion is not (always or necessarily Christian) baptism, so neither is it (Christian) dipping or immersion. To answer the question, let us examine what is or is not baptism.

1. The command to baptize is not baptism.
2. Ceremony is not baptism.
3. The administrator is not baptism.
4. The subject to be baptized is not baptism.
5. The going down into the water to baptize is not baptism.
6. The willingness to be baptized is not baptism. See Matt. 3:13.
7. Conversion and enjoyment of spirit is not baptism. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:47.)
8. Received by the baptizer is not baptism, for "they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:38.)

Baptism was:

1. Something Christ commanded preachers to *do*.
2. Something that they did after going down into the water.
3. Something called a burial, a washing, a resurrection. "Buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:4, 5.) See also Col. 2:12 and 3:1.

They baptized only where there was water, and the want of water would prevent the baptism (Acts 10:47). So that though all immersions are not Christian baptisms, there is no baptism without immersion.

ROMAN SYMPATHY.

"Cursed be their anger, for it was fierce; and their wrath, for it was cruel."

"The French are zealously working for the Turks. They have made them fifty thousand woollen shirts for winter, on the collars of which are Mohammedan emblems and even texts from the Koran."

Few will at first see into this till they remember that the Eastern Church never acknowledged the pope, and the Romans want them killed off. In 1453 the Turks came to Constantinople, and since then have lived in Europe as public robbers. They came as robbers, and have remained as such, devastating and destroying the people and the country. Of their property, except by robbery, they have none. Their morals are a disgrace to humanity; their injustice and cruelty are a reproach to the world. They are natural barbarians whom religious jealousy has left in possession of the finest provinces of Europe for nearly five centuries; and now, when struggling in the jaws of the dragon, the sympathies of bigots are with these oppressors, and the delicate fingers of Catholic maidens embroider the shirts of the savages who abuse virgins, cut open women, and murder and burn for pleasure. Here are the questions:

1. What rights had the Turks in Europe when they came?

2. Have they a right to continue the oppression of the native Christians?

3. Can we approve of their manners, or morals, or their treatment of women, or of the Christians?

4. If neither, why have they our countenance?

"O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

THE GREAT AND GOOD.

It is a consolation to the Christian that while we hold the true faith of the scriptures, "as it was in the beginning, is now, and ever shall be," even in the very words of God and his dear Son, that yet, also, notwithstanding the exceedingly sanguinary laws against the truth, and the unchristian spirit of ostracism against those who hold the evangelical truth, yet the leading men—the great and good of every age and every sect—have held the same fundamental faith held by the Christians now. We reckon, first, all the prophets and apostles, Moses the lawgiver, and St. Paul the great apostle; then the blessed Son of God himself, and all the holy angels, with God the judge of all (see Deut. 6:4; Mark 12:28; John 17:3; I. Cor. 8:4-6), but also all the primitive church. The great Prof. Stuart, also Neander, the historian, and others, confess that the faith of the ancient church, in these very particulars, varied from the modern faith; then, also, we claim both the most ancient historians, and such men in modern times as Luther, Hunnius, Dr. Samuel Clarke, Sir Isaac Watts, Milton, Locke, and Newton, and the principal writers and leading thinkers. So that the evangelical Christian has not only heaven, God, and the Bible on his side but the ancient church and the best minds of the modern church. Indeed, we doubt not the true evangelical faith of the vast majority of the leading (converted) ministers of all denominations, and believe that the unevangelical formulas of the fashionable standards are a source of sacred grief to many, or most of those who are acquainted with the Bible and love its truth. We can therefore feel that we have many "seven thousand" brethren who love the truth as it is in Jesus.

In *Herald of Gospel Liberty* of September 29, 1877:

Assist the minister by words, by acts, by means.

Christianity was never before so popular.

The gospel is the greatest power known on earth. Even the law is weak for good compared with the gospel.

Children, try to comfort your parents. They will soon be gone, and you may shed many bitter tears when too late.

Parents should carefully teach religion to their children. The young heart is susceptible to every Christian influence. Some children make their religious training evident to all, and some show the contrary. Just as the twig is bent the tree is inclined.

Christians "not under the law" does not mean that we make void the law, but that, being saved in righteousness, the law has no claims upon us. If a Christian sins, and is impenitent, the law condemns him as much now as it ever did. The great effort should be to keep from sin and to glorify God.

It is pleasant to contemplate the rapid advance of religious sentiment in the Christian world. Notwithstanding all that may be said, and truthfully said, of dogmas and the dark ages, persecution and popery, creeds and credulity, the advanced Protestant mind has little concern for anything but the Bible and Christlike Christianity.

In preaching, nature and philosophy were Christ's common textbooks. He taught by texts of the farm and the field, the laborer and the lily, the net and the vine, the sunlight and clear water, the lost sheep and the gentle shower. So the good disciple finds lessons everywhere, and hills and valleys are full of books. There may be lessons in Jesus infinitely above the capacity of our nature to know at present, but we do not believe that there is one lesson ever taught by the divine Master that is contrary to nature or to reason.

NEGATIVE—AFFIRMATIVE.

"As God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." (II. Cor. 1:18-20.) Let me exhort my dear brother-ministers to have their ministry more and more of an affirmative character; not yea and nay, but yea and amen. It is true that there is much of a negative form, and of a death nature, and many plants to be rooted up; but we have not time to do it all. We must take time to do something for ourselves. We must not only clear, but plow, and sow, and reap. One of our pioneer fathers might have worked clearing land till all his family perished; but he was more thoughtful, and as soon as he got a little field clear, or before, he erected his cabin, then planted a garden, soon sowed a field, and

cleared the land by degrees, his sons, perhaps, flanking the forest, and going around to the prairie already cleared. Do not expend all your time and strength fighting error, but get early to work to win souls to Christ. Study the road to success in the gospel. Let not little things divert, nor great things discourage. The celestial company with Jesus was darkened by the morose countenance of Judas, but Mary emptied the alabaster box on the head of Jesus all the same. When the sons of God came to present themselves before the Lord, Satan came also. "It must needs be," said Jesus, "that offences come." But we must go on with the work of salvation. Tell, Woe is me if I preach not the gospel! Every one can win a soul or two. Try how many! Are you weak? Fear not; the gospel "is the power of God unto salvation to every one that believeth," and you can preach it in simplicity, and that is the best preaching. Organize your forces, have a praying band, get your singers ready, appoint missionaries to go from house to house, exhort, persuade, warn, entreat, with prayers and tears; also use all the means affirmatively. One may be converted by repentance, another won by faith, a third charmed by the new birth, a fourth by baptism, a fifth by the atonement, a sixth by well doing. Magnify all! Do not tell so much what they are not, or not for (that scatters), as what they are. If they want to serve God, try every remedy for sin; consider the principles and facts of the gospel as tools to work with—a sword to handle, an arrow to discharge, a lance to dart, a net to cast. Look over your tools, and go to work to win. Ask God to give you wisdom, for he has promised; ask Christ to strengthen you, for he is able; ask the Spirit to direct you, for it shall be given.

In *Herald of Gospel Liberty*, October 6, 1877:

OUR MISSION.

The mission of the Christians is the restoration of the gospel to its ancient purity of verbal exactness to the scripture testimony, in the spirit of charity and love. It is a great and good

work, and one that may well rank among the greatest blessings of this or any age. In bringing this humble offering to the shrine of our common Christianity we do not desire to diminish the glory of others, but we regard this as our peculiar work. It is certain that *there is no dominant sentiment of scholastic theology that is capable of being worded in Bible language*; and yet it is capable of easy demonstration that the Bible statement is the exact doctrine which has been communicated to us from heaven. . . . The sentiment, clearly conveyed in the very words of the Bible, is the meaning which the Bible is designed to convey, and any deviation from this renders the doctrine without divine authority. The word of God is the word of God only while remaining in the words which the Holy Spirit spake. Change these words and they may be the words of men or of (evil) angels, but they are no longer the words of God. And so, if the sentiment which we attach to the words is not certainly contained in them, but requires more specific words, then it is equally certain that the sentiment or doctrine is not God's doctrine, but the doctrine of some one who, dissatisfied with the doctrine of God, has substituted some other doctrine.

There are several evils connected with a departure from the words of the Holy Ghost and the doctrine contained in them concerning God.

1. It shows a corresponding dissatisfaction with God. To illustrate, suppose that we prefer some improved words of *our own* to the scripture statement on God (It is quite possible to prefer human words, yet consider ourselves quite orthodox!). Now, suppose a brother to prefer the words of the Bible and the sentiment apparently conveyed by those words, but rejecting our improved words! Then, because he rejects our improved statement, and adheres to the Bible statement, we call such a one an infidel or an unbeliever! Is it not evident that we thus denounce God, and even Christ, in the person of his disciple? For if we denounce one for holding to Bible words, and for rejecting our words, and judge him a heretic, our condemnation must fall upon God, who spake these words

and rejected our improved words. So that we not only reject the word of God but God and Christ also. We believe that the tendency of all denominations is to the verbal Bible statement, and that in advocating it we are fighting a battle in which all are indirectly interested ; therefore, we ask the favor of all.

2. It is certain that the Bible statement has all the doctrine that is contained in the Bible ; therefore, whatever of any doctrine is not certainly set forth, is not there, and should be avoided. A departure from the Bible statement is further dangerous in that it leads to blasphemy. Suppose a man to conceive of God or Christ correctly, in the exact words of the Bible, as they did in the first ages, but on account of our preference for the improved statement in other words, his view seems to us deficient, and we say of his view, "If God, or if Christ, be such as those words certainly indicate, we will not love or trust him" ; or, as Wesley said of Whitefield's Calvinistic views of God, "This makes God worse than the devil," etc. ; or, "that this makes Christ so or so, which, if he be, I will not trust him." This is like blasphemy, and a virtual denial of God by us, while the man may believe just what the Bible teaches, and his views rejected by us may be the truth of God ! How very offensive then must be our contempt in the sight of God ! Let us believe what Christ's words teach, and, as Christ taught, teach. Let Christ be uppermost in all our actions and speech, and we shall be capable, through Jesus' grace, of doing immeasurable good. These three things are plain :

1. That in preferring what seem to us more precise statements of truth than the Bible contains, we reject God's word and all certainty of truth.

2. That in rejecting God's word, we reject God who gave it, and especially reject Christ as our teacher.

3. Being led by our supposed superior statement to conceive a contempt for the true character of God, or of Christ, as presented in the Bible words, we are led into blasphemous utterances.

The only certain remedy for these dreadful dangers is in an honest return to, and faith in, the plain Scripture statements of the word of God, in which alone we can or should have implicit confidence. Some ages have pleaded for the tomb of Christ, some for the cross of Christ. Let us contend for the words of Christ; for the truth and for the Spirit of Christ. Thus we shall best promote truth, and love, and union among the followers of Christ.

AN INTERESTING FAMILY.

On St. Paul's journey, as he returned to Jerusalem for the last time (see Sunday-school lesson of October 7, 1877—Acts 21: 8-14), he put up at the house of Philip, one of the first Christian ministers ever ordained by the apostles. It is worthy of note that the father of this family was that great priest who had been so successful as a minister, both in Samaria and in Judea; yet, contrary to the doctrine of that church whose chief discipline is "forbidding to marry, and commanding to abstain from meats" (see I. Tim. 4: 3), this man lived with his family and was the father of four Christian daughters. Yet this minister of the New Testament is recorded as full of faith, and of the Holy Ghost, and of wisdom (Acts 6: 3-5), and had the express guidance of the Holy Ghost (Acts 8: 29-39), and was undoubtedly inspired with perfect knowledge of the right way of the Lord. (Acts 8: 35.) The Scriptures speak of Paul's putting up there as follows:

"And the next day we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done."

Is not this an interesting family? How different from that of a Catholic priest! He "had four daughters, virgins, which did prophesy." It is a very interesting fact that his four daughters were

residing at home, and that they were prophetesses; that is, persons gifted with the Holy Spirit, so that they could reveal truths and foretell future events. They are examples of the fulfillment of the prophet, quoted by Peter on the day of Pentecost, that God's Spirit should come upon his "hand-maidens," and that "the daughters should prophesy" as well as the sons. (Joel 2: 28-30; Acts 2: 17, 18; I. Tim. 2: 12; I. Cor. 14: 34.) We read of prophetesses under both the old and the new dispensations; as Miriam (Ex. 15: 20), Huldah (II. Kings 22: 14), Noadiah (Neh. 6: 14), Anna (Luke 2: 36). It is probable that these daughters of Philip gave Paul some intimation of the sorrows that were before him, and which were foretold by Agabus.

The house of Philip was a Christian home. Paul and his company abode with him many days. There also, during the time, came the certain prophet, Agabus, who showed Paul how he would be bound. Then the family, all, we think, besought Paul not to go up to Jerusalem. Note here that though inspired to foresee what would take place, they endeavored to avoid it. This was possible. See I. Sam. 23: 9-13: "And David knew that Saul secretly practiced mischief against him; and he said to Abiathar the priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up. Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forebare to go forth."

Here there was a plain statement of future things, possible and probable, but the facts were avoided by the revealed will of God; so also the future events of Acts 27: 24-31 might have been. Notice the affection of this family—all besought Paul not to go. Next see their feeling—they wept. Notice Paul's sympathy—"What mean ye to weep and to break mine heart? for I am ready." God give us many such! Then notice their resignation—"The will of the Lord be done."

BAPTISM—REMINISCENCE.

As during the cold winter of 1857, before railroads extended west of Iowa City, I was passing in a stage-coach over the State of Iowa, two ministers being aboard, we relieved the weary hours sometimes with theological discussion. On the trinity, no one could tell which denomination in fact made the Son equal with the Father, except in

words, the Father being ever God and the Son sometimes less, the Father receiving all the atonement and the Son none, etc. On depravity, we could not determine clearly how Calvinists could save non-elect infants. But the real argument was on baptism. Finally a —— minister appealed to a learned merchant, member of a Brooklyn Congregational Church, who replied: "I cannot defend sprinkling. When I entered the firm with my father, he made me promise never to take an uncertainty when I could get a certainty. I concluded to be equally careful in religion; and, as many doubt the validity of sprinkling, but the Bible seems to favor, and all admit that immersion is certainly baptism, I was immersed, concluding not to take an uncertainty when I could get a certainty."

THE CHRIST, THE SON OF THE LIVING GOD.

"Who do men say that I the Son of man am?" said Jesus one thousand eight hundred and forty-seven years ago. The answer was, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." But a Christian said, "Thou art *the* Christ, *the* Son of *the* living God."

Now, after one thousand eight hundred and forty-seven years, the question comes again, "Who do men say that I the Son of man am?" And the answer is, "Some say that thou art" an erring man; some, a perfect man; some, the greatest man that ever lived; others, that thou art two, one very man and one very God; and others, that thou art the Michael, the archangel; and some, a super-angelic being, the first created out of nothing; and some, Jehovah, but not equal with the Father, but with explanations showing him not in everything equal. But the Christians answer now as they did one thousand eight hundred and forty-seven years ago—"Thou art *the* Christ, *the* Son of *the* living God." (Matt. 16:16.) But why all this difference of opinion? Because he is a wonderful Christ. Jesus is called God, man, angel, Son of man, everlasting Father, like or equal with God, mighty God, the only-begotten Son of God, by whom God made the worlds, the image of the invisible God, the brightness of God's glory, the firstborn of every creature, the beginning of the creation of God, worshiped by men and angels, having glory with God before the world, rich and become poor, having the form of God, taking the form of a servant, all power given to him in heaven and earth, now sitting on the throne of God, our King and yet our Mediator, and saying, "My Father is greater than I." We venture the assertion that there has never yet been, and never will be, a better answer given, or any answer that will suit all the above scriptural statements better than Peter's answer one thousand eight hundred and forty-seven years ago, and the Christian's answer now: "Thou art *the* Christ, *the* Son of *the* living God."

In *Herald of Gospel Liberty* of October 13, 1877:

CHURCH—CHRISTIAN OR CATHOLIC.

BROTHER SUMMERBELL: Is not the Roman Catholic Church the oldest church? *

Reply. No; when Christ called his church, there was no Catholic Church. The oldest church is what we call the Jewish Church. The Testament names it "His people whom he did foreknow"; that is, his church which he did first own or acknowledge as his. That was the "olive tree into which Christians were grafted." Read carefully Rom. 11: 16-25: "For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits."

Of this olive-tree and its new oil, by the Holy Ghost, poured out as from two branches, read Zech. 4: 11-14; and for the manner in which it was transferred from Jews to Christians, read as follows: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43. Also see Acts 15: 16.) That first church was called "Saints," "Jews" (Rom. 2: 29), "Brethren," "Disciples," "Friends," "My *Ekklesia*" that is, congregation (mistranslated "church"), and finally all named by God "Christian."

The name "church" is from *kuriak*, and means "the Lord's," and is never once given by inspiration to the people; but only to the *kuriak*, "day" (Rev. 1: 10), and the *kuriou*, "table" (I. Cor. 11: 20.) The word "church" does not occur in the words of inspiration in any other place but these two. But Jesus uses the word *ekklesia*, meaning "called out, assembly, congregation, or people."

and our translators, by order of King James I., put the word "church" in every place where they thought God's people were meant. In Psalms 22:16 and Acts 19:32, 39, 41 they translated the same word, *ekklesia* (or church, as we have it), "assembly," because it meant a "mob," or "congregation of wicked persons." This shows that all the wrangling about the names—as "church of Christ," "church of God," etc.—is useless, as such phrases vanish the moment we look at the words of inspiration.

Christ gathered his own church during his own active ministry previous to his death. Their translation from Judaism to Christian is called, "Conformed to the image of his Son"; Giving them "power to become the sons of God," etc. These were the precious ones: Peter, James, John, Mary, Martha, Elizabeth. Taking our translation as our guide, these were the people called a church where Jesus says: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt, 16:18.) "Tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. 18:17.) The assertion that these called a church were not what we call a church till Pentecost is void of any article of proof. The phrase, "I will build," proves that Christ did it, and applies not only to the future, but to what he was then doing; as, "I will give you rest," "I will; be thou clean." There is not a particle of proof that any church was organized on the day of Pentecost, but only that the converts "*were added to them*"—that is, "added to the church" already existing. (See Acts 2:41, 47.) Who has a right to deny Christ's own church or people before Pentecost? Had they not Christ, the living head? Were they not branches in Christ, the living vine? Were they not "converted," "baptized," "believers," "followers" of the Lamb? Did they not commune? What did they lack of being a church that any modern sect has? Jesus called them his, and the impudence is inexcusable which denies that they were the true *kuriakos*, or church. This church antedates all sects. The first Roman baptized was Cornelius (Acts 10), after the first church of Christians had had an existence of many years, consequently the first church was not a Roman church. That church of Christ had no pope, "father." In truth, Christ forbade it calling any man "father"—that is, pope. (*Pope* means "father.") It had no robed priests, no wafers, no holy water, beads, crucifixes, monks, nuns; no Nicene nor Athanasian creeds; no cardinals nor archbishops. In short it had nothing that goes to constitute a Roman Catholic Church, but it was to all intents and purposes simply a church of Christians, with the Scriptures for their only creed, Christ for their only leader, Christian for their new name, and all Christians for their brethren. That was the oldest church, founded by Jesus, its head.

The Roman Catholic Church is not the church of God at all; only

people in it are members of the church of God by spiritual union with Christ. But that corporation is the *creature* of the Roman government, an organized state religion established first by Constantine A.D. 324, and has been from the very first Roman in its origin, Roman in its spirit, Roman in its laws, Roman in its interests, Roman in its obedience, Roman in its hierarchy, Roman in its domination, Roman in its cruelty, Roman in its hatred to the rest of mankind. It inherited its Pope, *Pontifex Maximus*, from the Roman, who had this pope before the days of Numa, or over seven hundred years before Christ. Rome's founders, Romulus and Remus, were born of a nun, and from these old pagan Romans that church inherited its pope, its worship, its holy water, its vestal virgins, its spirit, its everything that distinguishes it from a New Testament Christian church. It adopted much of Christianity, but rejected the most of it; especially its spirit, its Scriptures as supreme authority, and its doctrine. Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." It is a kingdom of this world, and its servants fight. Its pope, in his old age, would set all the world at war to-day, had he power, for his earthly crown. No, no! The Roman Church is not, in truth, a church of God at all, but a Roman corporation, worldly in its government and in its aims.

In Herald of Gospel Liberty of October 20, 1877.

The best of men may err.

God alone is above prayer.

Charity is the queen of graces.

Christ is the Savior of the body.

Goodness is the essence of religion.

Compromise with error is doubtful morality.

One hair's breadth from the Word of life may be death.

A good man without faith is better than a bad man with faith.

Everything unreasonable is false. The trouble is to decide what is unreasonable—it or I?

Whatever you are ashamed of in your creed or your religion you should re-examine, and, if untrue,—which is quite probable,—you should give up, and cease to charge upon Christ as a part of his religion.

Executive officers at the head of any church, or other institution, who find themselves unwilling or incapable of running it, should resign and get out of the way. The wheel-horses may hinder the wagon, block up the way, prevent advance, and ruin the country.

A PERFECT CREED.

"The law of the Lord is perfect" (Ps. 19: 7).

Creed is not a scripture word, but one of Latin origin, from *credo*, I believe, and signifies, primarily, that in which we rest or trust. The word came into use in the church as the first form of a faith outside of the Word of God, and perhaps was first fixed to the symbol of faith called the Apostle's Creed. Since then creeds have been multiplied, and the world has been compelled to conform to such forms of faith as the ruling party forced upon it. Of the creeds of men, none are sure; but every word of God is sure. The law of the Lord is perfect. I desire a perfect creed. Some desire numbers, some success, some fine temples, and some great wealth! But all these things are uncertain. Where is Babylon, with her numbers; or Assyria, with her wealth; or Rome, with her power; or the Vandal, with his numbers? Success cannot certify for truth. The Catholic Church conquered the Christian world; Mohammed overran Christian nations; but the world's best interests were with neither. Christ is the truth, and his word is truth. I want a perfect creed. We endeavor to make earthly things certain—why not heavenly things? We will be satisfied with nothing less than deeds signed and sealed by the recognized authorities for earthly possessions—why, then, take a less certain title to the heavenly? While we do not think that a man will be lost on account of unavoidable errors of faith, we know that he will not be lost on account of holding a perfect creed, and the Word of God is the only universally acknowledged perfect creed. Others may be right, but it is seldom that more than one denomination out of the many will acknowledge any of the dominant creeds perfect. Frequently not one will assume this, but all acknowledge that the Bible is a perfect creed. There are creeds which are considered perfect which yet abound in errors. Some of these I will name:

1. Dividing the divine Being.
2. Making Jesus more than one being, and not that same Jesus.

3. Supposing that Christ died only for a part of mankind.
4. Teaching that unbaptized infants are lost.
5. That God foreordains everything that comes to pass.
6. That none can be saved unless he adopts some human creed theory.
7. That sin's reign is eternal.

These are errors which have obtained a place in various creeds, some of which are otherwise comparatively true. Here I may include also the supposed creed of any bad man. If a man is unjust, cruel, wicked, false, his secret creed is so ; for the creed is not the Book alone, but the faith which lies hidden deep down in the secret recesses of the heart, and is developed in the daily walk of an active life. There are short forms of creeds which are comparatively perfect. Such is the confession of Peter (Matt. 16 : 16, 17) : "Thou art the Christ, the Son of the living God," followed by the blessing as follows : "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Or that given by Jesus (Mark 12 : 29-31) : "Hear, O Israel ; The Lord our God is one Lord : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." Or that given by St. Paul (Eph. 4 : 4-6) : "There is one body, and one Spirit, even as ye are called in one hope of your calling , one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." But these are only parts of the grand whole of the full faith of the Word of God. So in like manner to have faith in God and the labor for humanity ; or faith in a great, good work, to increase purity, truth, and happiness among men, may constitute a perfect creed in that sphere of usefulness. But he who desires an absolutely perfect creed cannot stop short of "the Bible, the whole Bible," as his creed.

1. We know that the Bible is a perfect creed, because God gave it to us to tell us just what to believe and just what to do.

2. We know that Christ approved of it.

3. We know that the apostle said that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." And the text says, "The law of the Lord is perfect."

4. We know that the Bible is a perfect creed, because the early, inspired Christians adopted it and no other.

5. It confirms our faith to know that all sects and denominations agree in the Bible as the only Christian creed.

6. If we would not take an uncertainty for a certainty in earthly things, let us not in heavenly things. We should be careful about religion, for in the judgment it may be too late to rectify errors. The wise man said, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." This is a terrible warning. If God's Word is perfect, any change will render it imperfect. God's Word changed is God's word no longer. Joshua said, "Turn not from it to the right hand or to the left."

"Be sacred truth, my son, thy guide
Until thy dying day;
Nor turn a finger's breadth aside
From God's appointed way."

And yet it is a little to be wondered at that not one of all the worldly creeds which we now use as a test of truth is capable of being set forth in the language of inspiration. What is the chaff to the wheat? saith the Lord. Let us all go back to the only divine standard, the divine Word, and we will avoid nine-tenths of the contentions of the Christian world, and have more time to devote to good works. The duties of life are many, but the articles of faith are few. Therefore we should diminish our creeds and increase our good works; give more time to doing and less to doubting; less to the doubtful

and more to the perfect creed. This would bring peace on earth and good will to men, and cause the angels to sing with joy.

In *Herald of Gospel Liberty*, October 27, 1877:

LAW AND GOSPEL.

Where the gospel reigns, law is not needed.—*Herald of Gospel Liberty*, July 28.

We prefer to say that "where the gospel reigns," men are obedient to the law, at least to God's law. The gospel is God's chosen means for writing his law on the heart. We are astonished that the editor of the *Herald* should pen such a sentence as the one quoted above.—*Sabbath Memorial*, October, 1877.

Will the able editor of the *Memorial* tell what part or item of the law is needed "where the gospel reigns?" I think it is taught in an old book of some repute "that the law was made for the unrighteous," and that saints are not under the law. Come, tell me which of the ten commandments is needed where all obey the gospel. Is the law against piracy needed in our navy? Is the law against illicit distilling needed in the New York Bible Society? Is the law against images needed in a Quaker meeting-house? Was the law against stealing needed by our Savior? Can you imagine a community where every man is a Christian, where the gospel reigns, that stands in need of law? Where all are good, and none are guilty, who appeals to law? Come, Brother Jones, explain. You need not appeal to my beloved brother, James Summerbell, though I thank you for such honorable mention of his name; but he will only appeal to the law for those who obey not the gospel. "Where all obey the gospel, the law is not needed," and I will add, "What the law could not do, the gospel does." In love to those who obey the law and love the gospel, I am, etc.

About this time occurred the death of his daughter at Merom, Indiana. His own obituary notice was the following:

HEATH—Mary M. Summerbell Heath, teacher of instrumental music in Union Christian College, died at Merom, Indiana, November 1, 1877, aged 25 years. She leaves a daughter two weeks old. Her mother, Mrs. N. Summerbell, was with her some two months. Her father arrived on Saturday before her death on the following Thursday morning. Her brother, Prof. J. J. Summerbell, arrived from Milford, New Jersey, the day she died, but too late for her to see him. See other notices. Her faith and fortitude seemed supernatural, and she died amid the prayers and tears of a whole community.

Her angel spirit, too pure for earth,
Was released from pain to a heavenly birth;
And her songs of praise which did here arise,
Will be sweeter as sung in paradise.

Editorials continued:

In *Herald of Gospel Liberty* of November 24, 1877:

DOGMATIC CHRISTIANITY.

The *Herald and Presbyter* says that dogmatic Christianity is not declining, and adduces the trials for heresy, just closed, as proof. It says: "Take away from it merely the dogmas named by the *Nation*, — the fall, the atonement, the resurrection, and the like, — and how much would be left? But if these fundamental tenets may be deemed gone, so that 'people do not believe' in them any longer, then why are not the trinity, the incarnation, regeneration, faith in Christ, the Savior's divinity and humanity, immortality, and all the rest gone, too? for these are dogmas, and if these are gone, will anybody please tell us what of Christianity is left?" It must be remembered that though dogma once signified a maxim, principle, etc., it is now generally understood to mean "sectarian opinion," and is used in a sense akin to the meaning of *dogmatical*; that is, dominating, magisterial, etc. The leading tenets of Christianity are not in this sense dogmas, but fundamental truths, admitted by all evangelical churches. The leading features of Christianity are:

1. "Revelation, or God's word to the people.
2. "One God, who so loved the world as to give his Son for our salvation.
3. "The first commandment. (Deut. 6: 4; Mark 12: 28.)
4. "Jesus, the Son of God, our Savior.
5. "Christ's words, example, death and resurrection.
6. "That all men are sinners, and must repent and be converted, and live holy lives.
7. "All should follow Christ in purity and doing good."

Those who follow after these things as set forth in the Bible "fulfill the royal law, and do well." Yet these are not of the "dogma family." The trials for heresy of Miller and See, do not illustrate the case, or reflect credit upon the ministry, as the following extracts will show:

ON WOMEN.

The final minute of the synod on the subject of the preaching of women is as follows:

"In sustaining the presbytery of Newark as against the complaint of Rev. E. R. Craven, D.D., and the appeal of Rev. I. M. See, the synod holds that the passages of scriptures referred to in the action of the presbytery do prohibit the fulfilling by women of the office of public preachers in the regular assemblies of the church; and while it is admitted that a different interpretation of them may be honestly held, the synod, notwithstanding, think that the inviting and permitting of women to preach at the regular public services of the church is irregular and unwise."

ON HOLINESS.

On the subject of the "Higher Life," etc., the final minute of the synod is as follows:

"That in declining to sustain the complaint, as has been done by a vote of one hundred and ten against three, the synod, whilst expressing the greatest sympathy with Rev. I. M. See in his aspirations after intimate communion with God,—the highest attainments in the divine life,—and whilst it heartily indorses him in urging upon his people to aim at becoming holy, as God is holy, is nevertheless in entire accord with the presbytery in earnestly and affectionately reminding the brother that there are many dangerous errors connected with, if not, indeed, inherent in, the doctrine popularly known as the 'higher life, Christian perfection, or perfect love.' Prominent among these are the errors mentioned in the injunction of presbytery."

There seems here to be much more trouble about women preaching, and opposition to Methodist views of holiness, than on dogmas. I admit that the case of Miller includes dogmas, but yet here the hierarchy may not truly echo the voice of the church, or the advanced stand of the leaders of thought, even in the Presbyterian Church. Decrees of men cannot prevent the lone, wild flower from blooming. How much harm human legislation in religion has done we may never know till we know as we are known. (I. Cor. 1: 12, 13.)

PRAYER AND SPEAKING MEETINGS.

We want the young people as well as the aged to organize a great many prayer-meetings this winter. Let young men and young women who have gifts improve them. Occupy any opening. Catherine Cappe started the first Sunday school in the back kitchen. Jesus was born in a barn. Start meetings anywhere where you can gather help and hearers. Sometimes wonderful gifts lie hid in the young, that nothing will so well develop as the social meeting. Sometimes young people can do good where the minister would be powerless. *The manner of conducting these meetings is simple. First, be earnest and solemn on the way and after entering. Levity destroys the solemn spirit essential to success. Open promptly at the time appointed, by singing. Read, not a chapter, but a lesson; as, the words of Jesus on prayer, and on the builders, at the close of Matt. 7, or the prodigal son, or the foolish virgins, or part of Acts 10, or of Rom. 10. Then pray fervently. Let as many as will pray. Then exhort and confess Christ. Urge sinners to confess Christ. Remember Christ may be found then and there by humble penitence, confession, and prayer. Do not *urge* too much, but close early. As a usual thing, hold the meeting about an hour. Close by half past eight, if convenient, but let it be a rule to close at nine, if forced to remain so late.

OPPORTUNITY.

It is said that "man's extremity is God's opportunity." Whether this be true or not, certainly God is not in want of opportunities.

But not so with men; half the failures of life come from misimproved opportunities, for which improvement there remains no more opportunity. Every opportunity should therefore be improved in doing good in some way. As winter approaches, opportunities to do summer work are gone; but winter brings opportunity for the Lord's harvest. Commence breaking up the fallow ground of the heart; begin early to sow the good seed. Remember that while you are waiting, souls are perishing and opportunities to win souls to Christ are vanishing. Let no preacher think lightly of this. Some may win ten, and some hundreds; all can bring some. A minister should strive, watch, preach, pray for souls. Try many ways. "Cast the net on the other side." Try new places. Remember that an ardent zeal is the great gift. Moody is a leader because he has sense and zeal. Educated men marvel at his success; but you can do the same as he does in an humble way. Be humble, loving, earnest, persistent. If you are solemnly earnest, the people will be so. If you are careless, still the people will catch your spirit, and no one will be converted. Depend on Christ and work, and you cannot fail. Oh, how you will rejoice to meet the converts up there! To have stars in your crown! Come, elders; I, who am an elder, exhort you to seize the first and any opportunity to save souls this winter. Work, and the church will work with you, and, above all, God will work with you. *First*, preach anywhere that you can find hearers. *Second*, go from house to house praying. Avoid other subjects of conversation. Bend every energy to Christ's will and to Christ's work. Yours is a high calling. Honor it this winter.

"WHAT THE LAW COULD NOT DO."—This clause signifies the same as it would did it read, *What law could not do*. The meaning is that law cannot reach the heart and secure virtue. Men must be led, not merely driven; converted, not forced. The gospel is superior because it is more adapted to touch the heart, and converts the soul. Thus, good Sunday schools and prayer-meetings are more powerful in reforming men than regiments of soldiers. He that winneth souls is wise, and one revival minister is worth scores of policemen. Let the Christian minister remember that he labors for God and men, for this world and that to come. Haste, and report your labors.

BROTHER SUMMERBELL: I would like to inquire if there is any scripture example for calling preachers "Rev." Does not the apostle say, "The apostles and elders"? I understand this to mean the preachers and apostles when met in council. (Acts 15: 23.)

INQUIRER.

P. S.—Please answer through the *Herald*.

Reply. "Rev." is a well-understood prefix to a name, and signifies that the person is a minister of the gospel. It is not a biblical term, but human—the same as conference, convention, Sunday school, Monday, committee, etc. "Rev." is often very useful, as by

it in writings, books, etc., we know the ministers from others. Also in the directory it enables us to find a minister's name the same as "Dr." assists in guiding us to a physician, although a doctor is not necessarily a physician, nor a minister "reverend."

"Elder," with the Baptists, signifies a minister, but it has no such general signification. With Presbyterians it signifies a layman ruler. Therefore, "elder" does not designate a man as a minister, and to say, "Married by Elder A.," etc., leaves the marriage doubtful. No such phrases as Elder Paul or Elder Peter are found in the Bible, but the term there simply signifies an aged person, or an officer. God's name is reverend, but we never call God "Rev."; nor does "Rev." signify that the person is reverend, but only that he is a preacher. As a prefix, it is useful because it designates, and Rev. Paul is just as scriptural as Elder Paul. My advice is that all try to be as good as we can ourselves, and slow to condemn others.

BROTHER SUMMERBELL: In your issue of November 3, I notice in your exegesis of Acts 2:3, your statement that the miraculous power of the Holy Spirit was conferred upon the entire one hundred and twenty disciples. In the first place, your statement that Luke always used the term "eleven," when referring to the apostles, will not hold good in all cases, as you will perceive by referring to Acts 1:2. Now, all that is necessary to a thorough understanding of the above passage is to find the antecedent of the pronoun "they," in the first and three succeeding verses of Acts 2, since it is evident that all who were assembled received the miraculous power. The inspired penman seems to hold the apostles prominently before us throughout the entire first two chapters, the parenthetical statement of the one hundred and twenty who were assembled at the appointment of Matthias, being explanatory of the condition of the cause at that time. To find the antecedent of "they" in Acts 2:1, let us read the account, omitting the modern division into verses. Thus: "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of pentecost was fully come, they were all with one accord in one place."—*A. V.* It is evident that "they" in the above refers back to "apostles," its antecedent. Such is also the case with the three following verses. It, therefore, seems beyond question that the apostles alone are said to have been filled with the Holy Spirit. Besides, it was to the apostles alone that the miraculous aid of the Spirit was promised.

W. H. TIPTON.

URBANA, ILLINOIS, November 5.

Reply. Your criticism is kind, but perhaps not according to Peter, who said: "This is that which was spoken by the prophet . . . I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, . . . and on my servants and on my handmaidens I will pour out . . . my Spirit." (Acts 2:16-18.) Also, after the historic account, verse 14 says that Peter stood up with the eleven—a phrase which implies the presence of others. You must let the women come in as per record. (Acts 1:14; 2:17, 18.) The church needed the Holy Ghost as well as the apostles, and received it. (Acts 10:44.)

BROTHER SUMMERBELL: Will you be so kind as to give your opinion through the *Herald* on what Jesus said in John 13: 14, 15? "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." The German translation says, "Ye shall wash one another's feet." Did Jesus want his disciples to obey him, or did he leave them to their own option? If he intended this as a command to his disciples, and binding on them, what did he mean when he said to them, "Teaching them [all nations] to observe all things whatsoever I have commanded you." (Matt. 28: 20.) I am young in the ministry, and yet I have charge of a Christian Church, and have been teaching them that feet-washing was a *church ordinance*, and as binding as any other. Have I been adding to the Word of God? I am aware of the fact that we should not lord it over God's heritage. Neither should one brother bind another. Jesus said, "Call no man master on earth." But is not he our Master? And can we do our duty as his ministers, if we shun to declare the whole counsel of God? I ask these questions for wisdom's sake. I desire the wisdom that is from above, that is pure and peaceable, gentle and easy to be entreated; that is, without partiality or hypocrisy.

WM. N. DECK.

BRYAN, OHIO.

Reply. That Jesus taught us to wash each other's feet is undeniable. He did this by both precept and example. That he established it as a "church ordinance" is not provable at all, yet possible. Little was said about the church by Jesus, nor do I think he cares at all when we do it, so that we do it. But I do not think that he meant to teach that we must force others to do it. I think that all who want to observe it as an ordinance should be encouraged in its observance by the ministers, who should assist them, and that those who do not should retire peaceably; or if only a few desire to observe it, and the majority object, they should then obey it at a private house. Above all, there should be no hard words, no quarrel either way. I have no doubt that if the word "heads" was in the text instead of "feet," all the sects would observe it. The humiliation has much to do with it. Still nothing is gained by forcing it upon people. Practice what you believe, but do not preach hobbies, nor weary by harping on the same string, nor impugn the motives of others. You are young! God bless you with long life and a useful one. I like the tone of your letter. Ever retain the same kind spirit, and Jesus will ever love you.

BROTHER SUMMERBELL: I see by the *Herald* that comes to me every week questions and answers that are very interesting to read. I wish to ask you one or two. If you will answer them, you will oblige; if not, cast them into the waste-basket.

In one of the conferences in the State of Maine, in 1859, the following resolution was passed:

"*Resolved*, That we have no fellowship with the following doctrines: Unitarianism, Universalism, modern Comeoutism, the doctrine of annihilation, unconscious state of the dead, restorationism, spiritualism, the institution of American slavery, and the unrestricted sale of intoxicating drinks."

In 1860 the following resolution was passed:

"Resolved, That it shall be the duty of the executive committee, when the facts shall be established that any brother belonging to this conference, if preaching or promulgating the doctrine commonly denominated 'the sleepy doctrine, or unconscious state of the dead, and annihilation of the wicked,' to withdraw Christian fellowship from him or them, by publishing the same in the Herald of Gospel Liberty."

We know of quite a number who belong to churches, and the churches to the conference, that believe in the sleep of the dead; and I know these church members to be as good as gold. These resolutions are read in the conference for the first time for fifteen years, and the minister says, "I have no fellowship for any person that believes in that doctrine," and these members go home grieved, and ask for letters of dismissal from their churches because the conference does not fellowship them! What is best under the circumstances? SUBSCRIBER.

Reply. We do not like to criticise the resolutions of conference, because, *first*, they are the acts of presbytery and delegates; *second*, because we do not know all the causes which may have led to such resolutions. Wolves may have come in under the garb of sheep, and made havoc of the flock. In such case, blows may be struck unwisely, but with good intent. I have never found any of our churches bigoted or cruel, and cannot think that they would pass such resolutions without great provocation. But remember that they are all unscriptural names, and should not be contended for.

Unitarianism is an "ism" as well as rheumatism.

Universalism is but spiritual quack doctorism.

Unconscious state contradicts Matt. 12: 28.

Restorationism contradicts I. Cor. 15: 20-28, and a hundred texts, and gives license to continue in sin.

Annihilation is an anti-biblical as well as an anti-philosophical term—a thing perhaps impossible.

My advice to brethren is to be gentle and kind. Good persons are no worse for holding these "isms" than any others, unless these make them worse men. There are Unitarians, Universalists, sleepy doctrine believers, restorationists, and annihilationists in every sect in Christendom, and they have just as good right there as believers in any other "isms"; that is, except rheumatism. We have a right to argue, persuade, etc., but we have no right to denounce. But then some men thrust their hobbies in the face of everybody, till patience has its perfect work, and is wearied out. I confess, however, that we have our faults as well as others, and advise forbearance. Above all, we should contend for nothing but what is in the Bible, nor for that with a contentious spirit. Rather exercise ourselves in prayer, and in exhortation, and in good works. Quote the Scriptures for your strongest expression of faith. They are strong enough on all these questions. Study them, and rest in their form of sound words and be satisfied. God bless you.

In *Herald of Gospel Liberty* of December 8, 1877:

BROTHER SUMMERBELL: Please explain, through the *Herald*, Eccl. 12:7, and you will oblige an inquiring Sabbath school.

MONROE PERKINS.

IONIA, MICHIGAN.

Reply. "Dust thou art, and unto dust shalt thou return" (Gen. 3:19), explains the first clause, and "not able to kill the soul" (Matt. 10:28), but "able to destroy both soul and body in hell," explains the last clause. When a man dies, the body decomposes and returns to dust as it was before created; but the spirit does not die, but returns to God and to the place assigned. Even wicked spirits are reserved unto the judgment of the great day. I would not dictate to my brethren, but advise them to keep clear of all human "isms" and plans of men, and hold a faith that the words of the Bible will most plainly express. At the same time, I warn all against a dominating or persecuting spirit. Universalism is contrary to nature and revelation; the "sleep of the soul" cannot be harmonized with Matt. 10:28.

BROTHER SUMMERBELL: Does not St. Paul's argument do away with the law?

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Reply. No! St. Paul says, "We establish it." It takes one higher than St. Paul to do away God's law! Jesus, in establishing a priesthood, and giving the kingdom to another people, did away Jewish national law, which included ordinances which were against us, of penalties for violation of God's law of the covenant given upon Sinai, but God's law of *right* was not done away nor changed.

BROTHER SUMMERBELL: Please explain the following passages: "And it came to pass by the way in the inn, that the Lord met him, and sought to kill him." (Ex. 4:24.) "By which also he went and preached unto the spirits in prison." (I. Peter 3:19.)

A. L. FERGASON.

Reply. The first alludes to Moses' neglect to circumcise his children, for which his life was threatened by the Lord at the place where he lodged. The translators render it in the above modern phraseology. The verses are supposed by some to be out of place, but the above is the meaning. I. Peter 3:19 signifies that Christ was not only in Paradise, as intimated on the cross, but preached there to them that had died before. (See I. Peter 4:6.) We admit, by his words to the dying thief, that he was there. Why not admit that he spake (preached)? The prison may mean "fold," and the preaching was not to the lost, but to those waiting for the future glory, and desirous of the full knowledge of the religion of Christ among men.

BROTHER SUMMERBELL: Please explain the meaning of, "Going out from the presence of God."

C. G. WILCOX.

MARSHALL, MICHIGAN.

Reply. It seems to me simply to mean being expelled from the blessedness of God's presence. Cain went out from the presence of the Lord, but those to whom you refer are driven from the glory of his power; that is, they are where God's presence is unknown and his power is unfelt. It may be in the outer darkness of space, beyond the light of suns or the law of salvation. Hell is called a pit, abyss, bottomless. First, the door of salvation is closed, then the "depart, ye cursed," is heard, then the world of darkness is entered, and the "without of dogs, and sorcerers, and all the wicked" is felt, and then the lake of fire appears, and death and hell; that is, the inhabitants of the grave and *hades*—the world of the dead—are cast into the lake of fire, and thus the last enemy is destroyed (I. Cor. 15: 25-28), and the new heaven and the new earth appear in glory. We cannot conceive of persons' being beyond the presence of God and the glory of his power while God preserves their life, much more bestows upon them eternal life.

BROTHER SUMMERBELL: Please explain, through the *Herald*, Rev. 11: 3, 4; also II. John 1: 1.

ELLEN BUCKNER.

Reply. God's two witnesses are Christ and the Spirit,—often called witnesses,—and the two who stand nearest to God and witness for God. Their bodies are the church and the Bible. The "sackcloth" means sorrow as of death; the "time," during the dark ages; the "not permitting their bodies to be buried," not giving up the church or Bible; the "reviving" is the restoring of the Bible and reviving the church to spiritual life.

II. John 1: 1 signifies, "John the aged man, unto the *excellent Kuria* and her family." This excellent *Kuria* is supposed to have been a well-known woman, and so the translators rendered her name *Kuria* ("lady"). John addresses her not as a church, but as a church member, saying, "I beseech thee, lady." She was, doubtless, one of those great women of the early church, so well known then as laborers in the gospel, and highly prized by John the apostle and presbyter, but whom the Presbyterians legislate against now. (See trial of Rev. See, of Hoboken, N. J., then read Phil. 4: 3; II. Tim. 5: 2; Rom. 16: 1-27; and Acts 21: 9.)

In *Herald of Gospel Liberty* of December 15, 1877:

WHAT IS LIFE?

Our life is our opportunity to do something. It is worth to us all worlds, all planets, suns, moons, earth, time, eternity. Its every hour is a rich legacy; its every moment more precious than costly pearls or precious jewels, because in each moment we may do a good as lasting as eternity and of like immeasurable value, as that which caused Jesus to leave heaven. I appeal to my dear brethren, the

Christian ministers, to prize every hour, every minute. Seek not the comfort of *idleness*, the social "chat," the easy "recline," the "while away in social conversation,"—often unprofitable,—but spend every hour in *work*—reading, study, prayer, writing, improvement, or in preaching. Oh, labor! Life is the opportunity which God gives you to win souls! Life is the time in which Jesus expects you to work for him. Work for Jesus. Speak to that young man; tell him about Jesus. Speak to that young woman; tell her that she must meet her Savior at the "judgment seat." Speak to the families near you. Oh, be in earnest, for your opportunity is short! "Work while the day lasts," said Jesus.

SOON GONE.

Your life will soon be gone; your record will soon be made; your opportunity will soon be ended! Oh, what good a man often does in a few dying hours! How precious is time then! Be it so now, and give to God each passing moment. Dear Brother Hawley told me yesterday that about one hundred were converted in his place. I hear this morning of a revival at Eaton. Come to the work. This winter may witness your last work, it may be all of life—this life—you have! Oh, how precious the time! One more soul for Jesus! Say so! pray so! One more effort in our short life! one more soul for heaven! one more lamb saved from the wolf; one more to enjoy life with eternity! Once more put forth a mighty effort in God's name to increase your society in a better life.

THE PASTOR.

The duty of the pastor is similar to that of the parent. The church is the family, and the pastor is the guardian of its welfare. It is his privilege, as well as his duty, to superintend all of its interests; personally, if absolutely necessary. He should attend, or in some way superintend, all of its meetings. He is the shepherd of the fold. A pastor who, willfully or negligently, habitually absents himself from the prayer-meetings should be labored with by the officers of the church. The good pastor, if able, will make himself useful in the Sunday school, and every interest of the church, the Savior, or humanity. Some may be unable to do this. The good pastor may not feel called to attend all business meetings, but he will attend those called church meetings that, by his pastoral care, he may guide the flock in peace. I have known ministers to introduce hobbies of their own, which they knew were offensive, and would drive prominent persons from the church. This is wrong. The pastor is employed to labor *for* the church, not against it. It may be a small matter to a reckless man to divide and destroy a church. He can move away, and thus avoid the results of evil; but he leaves behind him division, contention, strife, and perhaps church ruin. By wrong

doing he may extinguish the light of Zion, close the pulpit, and leave a people without the gospel and souls without salvation. Therefore, the pastor should be meek, and peaceful, and watchful for the welfare of Zion.

WERE ANCIENT MINISTERS MARRIED MEN?

"And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul." (Acts 23: 16.)

Were it not for the account of the kindness shown to the great apostle by this child, contained in Acts 23: 16-24, we would never have known that St. Paul had a sister living in Jerusalem. So by the account of Christ's miracle in healing Peter's wife's mother, who lay sick of a fever, we learn that Peter was a married man, and sometimes took the blessed Jesus to see his family. So also by an incidental remark (Acts 21: 9), we learn that others of the first ministers beside Peter had families, for there it is said of Philip, the great evangelist, that St. Paul entered into his house, and that he had "four daughters, . . . which did prophesy." Under these circumstances, the Catholics display necessary prudence in depriving their people of the Bible. How it would shock a devout Catholic to read, "A bishop . . . must be blameless, the husband of one wife"! (I. Tim. 3: 2.) The family may be, should be, one of the nearest earthly types of heaven; wherefore we are not surprised to find St. Paul characterizing as the "doctrine of devils" forbidding to marry (I. Tim. 4: 3). Therefore, when we learn that a part of a bishop's duty is "having his *own* children in subjection" (I. Tim. 3: 4), we become fully convinced that the ancient Christian ministers were usually married men, and they seem more akin to us when we read of their families, of Paul's "sister's son," of Peter's "wife," of Philip's "daughters," and the bishop's "children."

In *Herald of Gospel Liberty* of January 5, 1878.

OUR CHILDREN.

A wonderful change has come over religion. A few years ago nearly all preachers taught that children were born totally depraved, and it was not an uncommon thing to hear them called little serpents and devils, and to have ministers speak of "infants in hell." Now such language is seldom heard, and all enlightened sects seem to vie with each other to be foremost in tenderness to the little ones. Why is this? What has made the change? I boldly reply, The Bible? By the systematic study of the Bible in the Sunday schools, a new

generation of Christians has been educated in a better knowledge of biblical truth. But few sects now preach against infants.

But I commenced to note the care and tenderness of heaven for children. To do this, I desire, not to quote the full text, but the Scripture phrases concerning them.

"I have gotten a man from the Lord." (Gen. 4 : 1.)

"The Lord hath . . . given me this son." (Gen. 29 : 33.)

"God . . . hath given me a son." (Gen. 30 : 6.)

"God hath endued me with a good dowry." (Gen. 30 : 20.)

"The Lord shall add to me another son." (Gen. 30 : 24.)

"The children which God hath graciously given thy servant." (Gen. 33 : 5.)

"Your children, which . . . had no knowledge between good and evil." (Deut. 1 : 39.)

"They shall go in." (Deut. 1 : 39.)

"Children are an heritage of the Lord." (Ps. 127 : 3.)

"I have asked him of the Lord." (I. Sam. 1 : 20.)

"Children are the crown of old men." (Prov. 17 : 6.)

"Thou shalt see thy children's children." (Ps. 102 : 6.)

"Rachel weeping for her children." (Jer. 31 : 15.)

"Of such is the kingdom of heaven." (Matt. 19 : 14.)

"Become as little children." (Matt. 18 : 3.)

"Humble . . . as this little child." (Matt. 18 : 4.)

"Receive one such little child in my name receiveth me." (Matt. 18 : 5.)

"Take heed that ye despise not one of these little ones." (Matt. 18 : 10.)

"In heaven their angels do always behold the face of my Father." (Matt. 18 : 10.)

"Not the will of your Father which is in heaven, that one of these little ones should perish." (Matt. 18 : 14.)

"Suffer little children . . . to come unto me." (Matt. 19 : 14.)

"Forbid them not." (Matt. 19 : 14.)

"Of such is the kingdom of heaven." (Matt. 19 : 14.)

"He laid his hands on them." (Matt. 19 : 15.)

"Took . . . him in his arms." (Mark 9 : 36.)

Matthew calls them "little children"; Mark, "young children"; and Luke, "infants." He did more than to set them on his knee; he laid them against his shoulder, and with encircling arms, pressed the darlings to his heart. Mark says Jesus "took them up in his arms"; one manuscript reads, "In his bosom." He blessed them.

In *Herald of Gospel Liberty* of January 12, 1878:

THE LAW.—Some of the ablest men in the world insist upon it that Christ "did away the law" of the ten commandments, and others deny. I propose that we postpone the argument for opportunity to answer these questions. I do not ask for arguments, but for the papers. Jesus says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5:17-19.)

St. Paul says, "Do we then make void the law through faith? God forbid: yea, we establish the law." (Rom. 3:31.)

Questions. What law does Jesus mean that he came not to destroy? What law does he commend us for teaching? And what law was it that St. Paul did not make void, but established?

ENDLESS TORMENT.

A discussion has just closed at Palestine, Ohio, on the question of "Endless Torment." What a pity that men cannot confine their theology to Bible statements. Surely, no one but a fiend would wish to go beyond the letter of God's law in advocating the future suffering of the wicked. Why then change the bond? Why add to the covenant? God says the wicked shall have, "after death, the judgment," and everlasting punishment, and qualifies the meaning by the words "everlasting destruction," "death," "perish," beyond an impassable "gulf," "where the worm" that devours "dieth not," and

the fire that consumes "is not quenched." (Isa. 66:24.) These thoughts were prompted by reading, in the *Telescope*, the following:

Cannon Farrar, the distinguished author of the very popular "Life of Christ," has recently preached two sermons at Westminster Abbey, before great throngs, on eternal punishment, taking the ground of nescience regarding the future state of the finally impenitent. . . . Cannon Farrar declared that the texts used to support the orthodox view are, "in the first place, alien to the broad, unifying principles of scripture; that, in the next place, they are founded on interpretations demonstrably groundless; and, in the third place, that for every one so quoted two can be adduced on the other side." He said, with an avowal of the most unflinching sense of responsibility, that the words "damnation," "hell," and "everlasting," should be deliberately erased from the English Bible as mistranslations. The great scholarship of Dr. Farrar will not be denied, yet there have been and are other scholars more distinguished who do not agree with him on this subject, no matter how much he egotistically claims "the fullest right to speak with the authority of knowledge." If this noted Christian writer and speaker is willing to give up his hope of "everlasting" happiness for the sake of denying everlasting punishment to those who disobey God, not many will be found to follow his example.

The last remark has a shade of uncharitableness—just a shade. It may be possible for Dr. Farrar to correct the meaning of a word without giving up the hope of immortality. Dr. Farrar surely is orthodox. As for the word "everlasting," all the orthodox contend that it means "eternal," and that the original word *aionios* is translated "eternal" in Matt. 25:46. Now, if *we* always not only admit this, but contend for it, why blame Dr. Farrar for doing the same? Yet it cannot be denied that the word "eternal" is applied to things that end, as in II. Tim. 1:9, "world"; Phile. 15, "forever"; Heb. 6:2, "eternal"; Jude 7, "eternal." But when qualified by the words "death," "perish," etc., these afford no hope of eternal life for the wicked. Their only hope is in the orthodox doctrine that all are immortal, and will have eternal life without Christ; and that death does not mean death, but separation; and that perish does not mean perish, but only changed.

There is one thing, however, that I cannot understand, and that is why the saints in glory will not feel for sinners in misery. Did not Christ feel for us? Did not Abraham speak kindly to the lost rich man? Where is the proof of want of feeling found? Will we be less humane there than here? Will we be so changed that we can contemplate pain without compassion; that the sufferings of millions in torment will not trouble us? If so, must not our very nature be changed? Who would desire to have his heart so changed that the most intense sufferings of his wife, or son, or mother, would not affect him, but perhaps increase the ecstasy of his happiness? Now, for myself, I think that we can no more measure the loss of a soul than we can limit the value of salvation; but unspeakable as it is, it is made sufficiently dreadful in the very words of Jesus. But we have no right to add to his words, even to annihilate hell itself. It is not denied that there are words in the Bible which may mean endless suffering. The following are some of them:

“Everlasting punishment.” (Matt. 25 : 46.) “Eternal damnation.” (Mark 3 : 29.) “Tormented . . . for ever and ever.” (Rev. 20 : 10.) This may possibly be modified by the words “day and night”; but the original reading is, “Tormented *eis tous aionas ton aionon*.” “Fire that never shall be quenched.” (Mark 9 : 43.) If the wicked are now immortal and will have endless life out of Christ, and if Satan is immortal and his kingdom endless, let the plain Scripture words be quoted and relied upon in this great argument. Then study the Bible, and decide if Christ will do what he came to do. (Dan. 9 : 24; Heb. 2 : 14; I. Cor. 15 : 26; Rev. 20 : 14.) Let us quote the texts and make the meaning plain by lexicons and parallel texts. I believe what the Bible says, and I will go no farther either for good or for evil. Let all who pretend to advocate orthodox doctrine beware of saying, “I believe in God as firmly as I do in the devil, and in hell as much as I do in heaven, and in the endless duration of one as much as the other.” There is too much diversity, not only in the character, but in the Bible statement, for such loose language. Quote

your texts and rest in the Bible statement. God, the heavenly Father, may not see things just as we do, and yet his way may be quite as orthodox as ours.

FARRARISM.

The Rev. Dr. Farrar, Canon of Westminster, is an English divine of hitherto unimpeached orthodoxy.

Rev. Dr. Farrar represents the most advanced culture and class in the Church of England, and his words have weight with the thinking world. The sum of his expression is that—

1. He repudiates the popular views of hell. "He first sets forth the popular notions of hell to be found in the early theologians, in Dante, in Milton, in Shakespeare, citing some of the most terrific passages descriptive of endless torture. Happily, the thoughts and hearts of men were far more gentle and noble than their creeds, customs, and traditions."

2. He thinks that no one, in burying wicked friends, believes suffering in such a hell to be their fate. "Canon Farrar asked his hearers if, when they buried relatives or friends who had not been holy or religious, they dared consign them, even in their thoughts, to the unending anguish of the popular creed they taught!"

3. He could not adopt Universalism, however! "He could not preach the certainty of what was called Universalism,—that all will finally be saved,—though that doctrine did, indeed, derive much support from many passages of Scripture, and had been held by some of the early fathers."

4. He alludes to the growing, if not the prevailing, idea, in the English Church; namely, that "the wages of sin is death" (Rom. 6:23); "and sin, when it is finished, bringeth forth death" (Jas. 1:15); but said, "Neither could he accept the spreading belief in conditional immortality."

5. Yet expressed hope only for the "vast majority." He said, "His hope was that the *vast majority* of the lost would at length be found."

6. Canon Farrar asked, "If we see the truth, are we to become orthodox liars for God by suppressing it, because those

think it dangerous?" I reply, Certainly not; but he should remember that the *vast majority found*, and no death for that lost minority, leaves them to what he repudiates, namely, endless torment. A doctor has no right to cauterize, if he cannot cure, nor to apply the knife to what he cannot accomplish. Mr. Reese's remark concerning the debaters,—that "one believes a lie and the other denies the truth,"—will apply equally to Dr. Farrar and some of his opponents.

QUESTIONS IN BRIEF.—Are church choirs and instrumental music scriptural? If so, why are they not named in the New Testament?

Answer. Yes; and they are named. Suppose I put it this way: Are congregational singing and reading the hymns scriptural? If so, why do we not read of it in the New Testament? We read of the Savior and his apostles singing but once. But the command is to sing psalms, hymns, and spiritual songs, and to do God's will as it is in heaven, where they have harps as well as voices. Do not fight the church, or others who labor for the church. One sinner or factious professor may destroy much good.

PRAYER.

The following criticism is not written for controversy, but for instruction:

"The Christian is commanded to pray; the sinner never."

The writer desires not only to say, but to prove, that sinners should not pray, or be prayed for. He says:

An idea has wedged its way into the minds of our religious neighbors that all men have the right to pray to God. We think differently. We appeal to the Word of God to settle this question, feeling certain that the reader, whoever he may be, will abide the decision.

The first scripture we shall notice is found in Prov. 28:9: "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

Very well; does this prove that his baptism would not also "be abomination"? The same law which says, "Be baptized," says also, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Of course, those who knock are not yet in. Was not the prodigal a sinner? and did not Jesus represent him as saying, "Father, I have sinned, . . . and am no more worthy to be called thy son: make me as one of thy hired servants"? Was Jesus the "Teacher sent from God"? and are we to learn nothing from his lessons?

First lesson. Jesus heard the prayers of sinners, while here on earth, in every case, and bade us remember that he is *the way* to God.

Second lesson. On the cross Jesus prayed for the soldiers who crucified him, "Father, forgive them." Would Jesus have prayed for these pagans, had it been wrong? The writer says:

Jesus prayed for that howling mob that had surrounded him while he was upon the cross, "Father, forgive them." That Jesus was right in praying is certain; that the father heard him is also certain. If God, had promised pardon to a guilty sinner upon the condition of prayer only, surely he would have forgiven the men his only Son petitioned for. But what are facts? Were they forgiven then? No; they were not forgiven until fifty days afterward, when they obeyed the command of Peter, which was to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." When they did this, God answered the prayer of his only Son.

The writer deceives himself. The prayer was not for the howling mob, some of whom may possibly have been converted at Pentecost (none but Jews were converted there), but for the pagan working soldiers. It reads (Luke 23:33), "There they crucified him." Verse 34, "Said Jesus, Father, forgive them," etc.; "And they parted his raiment," etc. These were evidently the Roman soldiers, for verse 35 says, "The people stood beholding. And the rulers;" thus plainly distinguishing these, who were Jews, from the pagan soldiers who crucified him, and for whom he prayed. Consider, also, would Jesus pray for these sinners, were it wrong to pray for them, or for them to pray? Would Jesus pray God to forgive them, if he knew that he would not? Would Jesus have prayed for their pardon without mentioning baptism to them, if he knew that they could not be pardoned before baptism? Would Jesus have prayed God to forgive the Jews then, if he knew that they could not be forgiven till they would be baptized some fifty days in the future, some of them, and some never? If Jesus would and did truly pray God to forgive sinners at least fifty days before they were baptized, did he do right? If he did do right in praying for sinners some fifty days before they repented, or had faith, or were baptized, should not we do well to follow his example, and pray for sinners fifty days or more before they repent, or believe, or are baptized? If Jesus did pray God to forgive these sinners (I say not pagans, but take the writer on his own admission), is it right for Christians to write articles against praying for sinners before they repent? What are we, then, to conclude? Why, this: that the writer is wrong, and an unsafe teacher, because, by his own admission, he teaches a way contrary to the admitted course of Him who is "the way, the truth, and the life."

We have many examples of sinners praying, and of God hearing their prayers, both before and after baptism.

The first promise at Pentecost was of salvation in answer to prayer. (Acts 2:21.)

Acts 8:22, a baptized sinner is told to pray.

Acts 9:6, a penitent sinner prayed, and the Lord heard him, and

said, "Behold, he prayeth," and "He is a chosen vessel unto me." (Verse 15.)

Acts 10: 2, a pagan prays, and angels are sent to tell him that his prayers are heard; and the sequel shows that the Holy Ghost fell upon them (as it fell upon the apostles at Pentecost), and they spake with tongues, and magnified God. (Verses 44-46.)

The truth is that men ought "always to pray" for "all men," and "everywhere."

SERMON.

REVIVAL SKETCH.

"Come unto me." (Matt. 11: 28.)

"All with one consent began to make excuse." (Luke 14: 18.)

Jesus, the great Deliverer, calls sinners unto him for salvation. He has for them peace, pardon, conversion, rest, grace, reconciliation to God, friends, home, food, eternal life; but they all begin to make excuse, to which the Scriptures reply, as follows:

1. *I am good enough.* "There is no man that sinneth not." (I. Kings 8: 46.)

2. *I have done no wrong.* "To him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4: 17.)

3. *God is merciful.* "All the wicked will he destroy." (Ps. 145: 20.)

4. *He cannot destroy the soul.* "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10: 28.)

5. *Hell cannot destroy.* "Drought and heat consume the snow waters: so doth the grave [hell] those which have sinned."

6. *I have too much to do.* Do this: "Seek ye first the kingdom of God, and his righteousness."

7. *There is time enough.* "In such an hour as ye think not the Son of man cometh."

8. *I am too young.* "Those that seek me early shall find me."

9. *I am too old.* "Every one . . . that seeketh findeth."

10. *I am too great a sinner.* "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

11. *I am a backslider.* "Return, ye backsliding children, and I will heal your backslidings." (Jer. 3: 22.)

12. *My sins are many.* "The blood of Jesus Christ his Son cleanseth us from all sin."

13. *I can not now.* "Now is the accepted time."

14. *Jesus will not receive me.* "Him that cometh to me I will in no wise cast out."

15. *How can I come?* "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

DEW DROPS.

A thought may be expressed in few words, but it takes many words to fill the place of thought.

Some people hold to the Bible verbally—where the Bible gives the verbs they like; when these do not suit them, they appeal to pope prejudice.

If God's great punishment for sin is the hell of conscience (as God knows best), why not punish by that method by our police and criminal courts?

"Yes," said Deacon ———; "I am willing to follow Jesus generally, though I think his communing with Judas has the look of looseness." (Luke 22:25.)

"There, I told you that trinity was in the Bible," said little Tommy to his sister, pointing to the image of Baal in the popular Lesson Leaf for January 27.

There is a literary lynching; as, when a man writes a sharp thought, every dull pen begins to punch at him.

What is the meaning of the words, "God can of these stones raise up children unto Abraham"? That it is nothing for God to create. What God desires is the moral virtues, acquired only by obedience.

What proof is there that devils will ever be destroyed?

1. They said to Jesus, "Art thou come hither to destroy us before our time?"
2. Hebrews says that Christ came to destroy the devil.
3. Jude says they are reserved to the judgment.
4. Christ will destroy the last enemy.
5. No Scripture hints that they are immortal.
6. I can see no reason for their living forever.

In *Herald of Gospel Liberty* of January 19, 1878.

THE IFS AND BUTS.

Two of the oldest and most respectable families, in their own estimation, in the town of Going-to-be, are the *Ifs* and *Buts*. *But*, though so very respectable, it is a happy thing that, like eagles, lions, kings, and emperors, there are not many of them. It is said that two pairs of eagles will not build in the same mountain; that two pairs of lions will not dwell in the same forest den; and we all know that two kings cannot be crowned in the same kingdom. So with the *Ifs* and *Buts*; it is a happy thing that they are solitaries. It is a comfort, however, to know that they are among the best-hearted people in the world. Mr. *If* will sign to the church, if you will build it on the hill; give to a bell, if it suits him in sound (he is great on sound) and size. Mr. *But* says, "Lord, I will follow thee, but—." (Luke 9: 61.) The whole family are thus piously inclined. They would always be doing some good thing, but—.

There is a *But* in almost every church. Some wonder why there are not more. I suppose the true reason to be this: The Lord, in his infinite wisdom, saw that it was best to have one in each church, that the willing worker might appear more beautiful by contrast, and only one, lest the overflow on heart-goodness should drown out the willing workers.

ETERNAL PUNISHMENT.—Beecher and Farrar both claim to have been misrepresented by reports. Farrar writes: "To say, as these reports have done, that I denounced the doctrine of *eternal* punishment, or expressed the hope that the word 'eternal' might not appear in the revised translation, is utter nonsense."

Beecher writes: "Certainly, the Bible does not hold out *to the sinner* a hope of future salvation, if he persists in sin here."

He cites Ephes. 1: 9, 10; Phil. 2: 10; Col. 1: 10, 20; Rev. 5: 12-14, as regarded by some to imply that all may "be brought under the dominion of the Father's grace," but thinks that they may admit of one of the three solutions; namely, *first*, "all" may mean the majority, as it certainly does in Matt. 3: 5; 24: 51; 25: 46; II. Thess. 1: 9; or the utterly irreclaimable may "be literally destroyed, ceasing to be, and so ceasing to interrupt the harmony of holiness by the discords of sin."

No man has the right to add to or take from the Word of God. What the Bible says is the truth, and one iota added to it or taken from it leaves it not the truth, nor a revelation, nor the word of God, but the word of profane pens. Jesus has said it. Let all remember the words. Read Matt. 10: 28; 12: 32; 25: 46; Rev. 22: 18.

The *Standard* well says: "The teaching of Jesus is but a mockery, if it does not present us two characters—the good and the evil, saints and sinners, believers and unbelievers; two ways—the narrow and the broad; two resurrections—the resurrection of life and that of condemnation; two destinies—life and destruction, the paradise of God and the lake of fire, eternal life and eternal death."

In *Herald of Gospel Liberty* of January 26, 1878:

REVIVAL SKETCH.

"Be zealously affected." (Gal. 4: 18.)

I. God works with zeal. (Isa. 9: 6.) What Jesus said, (John 2: 17.) See Rev. 3: 19. We have the example of all the ancient Christians. (Acts 22: 3.)

II. The importance of the work demands zeal. 1. It is eternal salvation (2) of many souls from death. 3. The ardent desire of God. (John 3: 16.) 4. Jesus loves unto death. 5. The apostles gave up all. 6. The rich soul desired one sent from the dead. 7. The lost will weep when too late.

III. A revival is the greatest work that man can be engaged in. 1. One soul saved is of inestimable value. 2. Many may be saved, if we will labor. 3. God is always ready. (Mal. 3: 10.) The lukewarm church is reproved. (Rev. 3: 16.) One soul as a star in the minister's crown will make eternity richer to him. See Jesus' warning. (John 9: 4.) St. Paul, in I. Cor. 15: 24-28, confines getting salvation to this life.

HOW TO PROMOTE A REVIVAL

1. Examine your own heart.
2. Pray much to God.
3. Believe that it will come.
4. Cultivate love of Christ.
5. Pray for the perishing.
6. Work with the spiritual.
7. Let the work absorb all desire.
8. Be sober; earnestly avoid lightness and all worldly-mindedness.

HOW TO STOP A REVIVAL.

1. A revival will stop when the church believes it is going to stop.
2. When Christians consent that it should cease.
3. When Christians get the idea that the work will go on without their aid.
4. When Christians get proud of their revival.
5. When the church gets exhausted by labor.
6. When Christians begin to proselyte.

7. When Christians refuse to render unto the Lord according to the benefits received.
8. When Christians grieve the Spirit by ceasing to depend upon it.
9. When Christians lose the spirit of brotherly love.

QUESTIONS IN BRIEF.

Is baptism a command? How then can a man be saved without baptism? See I. John 2: 4 and I. Peter 3: 21. J. W. DUNLAP.

Reply. Baptism is a command; so is perfection. (See Matt. 5: 48.) Yet, as many are saved who are not perfect, so possibly may some be who are not baptized. "The end [design] of the commandment is charity" (I. Tim. 1: 5), is true; yet the Quaker keeps more of Christ's commandments than the Baptist. I. Pet. 3: 21 speaks of a "like figure"; *ergo*, salvation by baptism is a "figure," and not the door to heaven.

If the Son of God is of the same nature as the Father, will he not have the same attributes, and be equal with God? J. W. DUNLAP.

Reply. No! God has no absolute equal. It is self-evident that no child can possibly be born equal to its parents in age, size, or wisdom; and infinite attributes can no more be created, grown, or communicated in their absolute, infinite fullness than there can be grown, or be born, or created, another infinite space or eternity. God is, in this respect, like other infinities—as space and eternity. An infinite God cannot be born, or manufactured, or grown. Always infinite God or never! But Christ possesses unlimited power, and the fullness dwells in him, so that we may speak of these as infinite, on account of their unlimited fullness. Dr. Clarke (Methodist) says: "If Christ is the Son of God in his divine nature, the Father is of necessity prior, consequently superior."—*Clarke Com.* (Luke 1: 35.)

Explain I. John 1: 9, and Titus 1: 15.

S. M. DAY.

Reply. Being born of God, even the word (of God), we have a divine nature averse to sin, and hate it; therefore, if we do sin, we repent, and God forgives us. Titus 1: 15 refers to Jewish fables and commandments of men (see verse 4; also Mark 7: 7), and means that the Christian is not bound by men, but, being pure and perfect in his faith, he is liberal in his charity; as, being pure himself, he does all with a pure motive, and is not guilty even though a Judas commune with him (Luke 22: 21), or others abuse his charity. All that he does is to him pure.

Explain Luke 16: 8, 9; also, do the Christians believe that the soul of Christ died on the cross? S. G. WORLEY.

Reply. 1. The lord who Jesus says commended the unjust steward was the steward's worldly-minded master, and not the Lord Jesus. The lesson is that the wicked shrewdly prepare for a future

day of want here, and commend each other for it, and pass bankrupt laws, and repudiation bills, and applaud public thieves who get rich. Verse 9 means, Let this be a lesson to Christians to use also their *opportunity*, as the unjust steward did his, and use their Master's goods (of the riches of this world), a mammon (wealth) of unrighteousness (verse 11, not righteousness), so as to benefit their friends who need; that when Christians fail, or become poor, or die, those whom they have befriended may receive them gladly into the everlasting habitations of the blessed. (See Matt. 25: 40.)

2. The Christians believe that the soul of Christ was "sorrowful even unto death"; that he "poured out his soul unto death"; and that God made Christ's "soul an offering for sin"; but not many, if any, believe that his soul died.

Will you give a brief compendium of Christian doctrine?

N. W. EWING, JR.

Reply. 1. One God. 2. Christ the Son of God (divine). 3. The Holy Ghost the Spirit of God. 4. The Holy Bible the word of God. 5. Atonement—Christ's death to redeem us to God. 6. Repentance. 7. Faith. 8. Confession, prayer, conversion, and obedience. 9. Baptism. 10. Communion and all goodness. 11. God's grace. 12. Charity, mercy, faithfulness to the end. 13. The survival of the soul at death. 14. Resurrection. 15. Judgment. 16. Eternal blessedness. 17. The fate of the wicked, without promise of life. I. Cor. 15: 23-28 precludes any time for purgatory, but points to an eternal, undisturbed age of blessedness for the saved.

Harmonize your exposition of Rev. 11: 3, 4 (that the two witnesses are Christ and the Holy Ghost—see *Herald* of December 8) with Zech. 1: 14. Tell us who now reigns Lord over all.

J. S. STOEUM.

Reply. Jesus reigns over all, his own Father excepted. (I. Cor. 15: 24-28.) Who are God's witnesses? (Zech. 1: 14.) Christ and the Holy Ghost. Who shut heaven? The Holy Ghost by the Scriptures, which are as his mouth of utterance. Who turned the water to blood? The Holy Spirit, by the Bible; that is, it foretells it, which is called doing it. Understand, Christ and the Spirit are the witnesses, and these testify by their bodies, which are the church and the Scriptures.

When was the turning point between the law and the gospel? and what is meant by ascending up to heaven in a cloud? J. S. STOEUM.

Reply. The law and the prophets were until John. (Luke 16: 16.) Then the kingdom of God began, and was set up by Christ. (Matt. 12: 28.) Then all laws of a Jewish national character ceased—sacrifice, circumcision, priests, penalties, earthly kingdom; but the moral law or the prophets were not done away. (See Matt. 5: 17, and Dan. 9: 24, 27.)

Was Judas to blame for betraying Christ? Christ gave the sop to Judas, and after the sop Satan entered Judas. Jesus then said, "That thou doest, do quickly." Judas then went out, and Jesus said, "Now is the Son of man glorified, and God is glorified in him." (John 13:31.)

ORPHA J. MORRIS.

EAST FAIRFIELD, OHIO.

Reply. Yes! Judas was to blame! Jesus was the "Son of man," who was soon to be glorified through death, the resurrection, and a seat at God's right hand; but Judas thought only of the silver, and betrayed Christ to death for that. Jesus' saying, "Do it quickly," was said as suffering ones often say, "Perform your murderous work quickly!" It was not license to do it, but a hurrying him through with his infamous treason.

How do Christians organize?

Reply. Christians of any or all denominations desiring union, and being willing to fellowship all Christians, and unwilling to divide the church, or to divide their service between God and men, meet together and organize on the Bible as their rule of faith and practice, in Christ as their only leader, and with all Christians as their brethren.

I would like to see in the *Herald* the best form of church covenant for heading a church book.

HENRY COLE.

BONE SPRINGS, KANSAS.

CHRISTIAN CHURCH COVENANT.

We, whose names are hereunto subscribed, do covenant and unite in church work on the following evangelical basis as the Christian Church of ———, ———:

1. The Word of God is our creed, constitution, confession of faith, discipline, and only divinely authorized book of authority, and no commandments of men shall be permitted to come between us and its authority.

2. Jesus is our divine Mediator, Savior, Prophet, Priest, and King, and we will permit no leader to separate us from obedience to him in all things.

3. The true church includes all true followers of Jesus, and we will not permit any human authority, pride, prejudice, priestcraft, superstition, or men's sophistry to separate from us those who love God and give evidence of a godly life, and desire to work peaceably with us in the church.

4. We promise to serve Christ faithfully, striving to surpass each other in charity, prayer, faith, and good works, and will labor for the union for which our Savior prayed. (John 17.) We will share equally with our brethren, according to our ability, the burdens and expenses of the church, and labor unitedly for the glory of God and the good of our fellow-men. (Here follow the names of the first or charter members.)

In *Herald of Gospel Liberty* of February 9, 1878:

DEATH AND HELL.

One of the most inexcusable blunders of the age is the easy facility with which persons, tired of the thought of eternally continuing torment, adjust their faith to the fashionable pretext that hell is not a place, but a condition; not a punishment, but a misfortune; not to destroy, but to save; not of fire, but of conscience. The Bible knows nothing of such a hell. The hell of the Bible means punishment. It is designed for the devil and his angels. The wicked are *cast* into it. All whose names are not in the book of life,—they are *thrust out* from God's kingdom; *cursed* on account of their crimes; called "*enemies*" of Christ, "*driven away* in their wickedness," and cast into a *lake of fire* called "*devouring fire*" hell fire, eternal fire, fire which is not quenched, in which God is "*able to destroy both soul and body*," where they suffer everlasting *punishment*, even everlasting *destruction*, and "*utterly perish*," and are *devoured* and suffer the *second death*, and shall not see life; whose end is *to be burned*. The new novelty of hell called conscience does not fill the description. The hell of the Bible is an evil place of bad influence, whereas the conscience is a good thing. Hell is prepared for the devil, but I never heard that the devil had any conscience. The tongue is set on fire of hell, but conscience quiets it; hell destroys soul and body (Matt. 10 : 28), but conscience destroys neither; hell is a place of evil, than to enter into which it were better to lose an eye, hand, or foot, or "*to have never been born*," while conscience is a great blessing, which it were better to lose all else than to be deprived of. Hell is finally to be destroyed (Rev. 20 : 12), but conscience can never be destroyed. If conscience were the great punishment which God inflicts for sin, we should follow such a divine plan, and daily turn our criminals loose from police court, workhouse, and penitentiary, to be "*punished by their own conscience*." Why not, if that be God's plan? It would save much jail expense, if nothing more. Those who flatter the wicked by assuring them of immortality

and eternal life without repentance hold out to them a delusive hope. "The wages of sin is death," and "the soul that sinneth, it shall die," is the word of God. "The righteous hath hope in his death," and for them we "sorrow not, . . . as others which have no hope"; but while there is life there is hope. Those also deceive sinners who preach purgatory or restoration. No such doctrine is taught in the Bible. The Bible says, "It is appointed unto men once to die, but after this the judgment," and that judgment is an "eternal judgment," when the unjust and filthy shall remain so. "He which is filthy, let him be filthy still." Death is the point of destiny. "Be thou faithful unto death, and I will give thee a crown of life." He that holdeth out faithful to the end, the same shall be saved. I. Cor. 15 : 24-28 leaves no time for purgatory. Read it carefully.

The theorizers of restoration utilize hell, magnifying its fires far above the blood of Christ ; for where Christ saves his thousands, Satan, by his purgatory, saves his tens of thousands. On this theory Satan's empire is transformed into an immense camp-ground, noted for the salvation of myriads of myriads of souls. If there are conversions, there must be gospel, and the Holy Spirit, and preaching, and revivals, and many saints praying, and much joy, and many songs of praise ; and the angels in glory would need a new song for Satan, because of his universal salvation of those for whom the gospel had failed. The plea that God will be the same good being in the morrow of eternity that he is in the to-day of time is a fallacy which fails to effect salvation in any future to-day for the same reason as now, since it would require a future chance then as well as now ; and then another future chance, and another, on and on forever ; forever putting off present salvation for the future. And as the philosophy of this life illustrates, the longer the procrastination the less liability of salvation, and the harder the heart, even as the old sinner is less susceptible to holy impression than the child, so we have every reason to believe that this future hope would be a fallacy and delusion, and that those dying "in sin" would

seldom repent, unless deprived of free agency. In illustration, we have no account of the spirits of evil repenting. So that purgatory is, at best, but Satan's delusion. Nothing that is evil is immortal. What the final state of the wicked may be we may not know, but this we do know: that there is no good thing promised to them. The Bible compares them to enemies to be slain, stubble to be burned, chaff to be burned up, trees to be cast into the fire, tares to grow only till the harvest (end of the world), then to be gathered into bundles to be burned up. There is not a text in the Bible to teach that Satan or any of his servants is to enjoy eternal life. Jesus came to make an "end of sins," to "destroy" the devil, and must reign till he hath destroyed "the last enemy," when the saints shall sing, "O death, where is thy sting? O grave [*hades*, hell], where is thy victory?"

QUESTIONS IN BRIEF.

CHURCH ELDERS.

Explain the difference between the ordination of a home elder in the church, and a minister of the gospel. Is it in accordance with God's Word for an elder to administer the ordinance of baptism?

Answer. The local elder is ordained by order of the church (without conference or presbytery action), the minister officiating, and may administer the supper, or baptism, by order of the church, but not marry. He stands next to the minister in spiritual things, and should labor accordingly for the welfare of the church.

HERESY.

Explain I. Cor. 10:27-29, concerning eating the supper unworthily.

WILLIAM M. RICE.

SAVAGE, CARTER COUNTY, KENTUCKY.

Answer. Commence at verse 18, with their "divisions," and verse 19, "heresies." These heresies, which St. Paul said must be, were not false doctrines, but liberty to choose, for "heresy" signifies "sect," or "choice," which we are not to deprive the people of. It is called "damnable," because of denying the Lord (II. Pet. 2:1), and ranked with the "works of the flesh" (Gal. 5:20), because of its abuse by "divisions"; and the heretic is "rejected" (Titus 3:10), because he is a factionist. So (I. Cor. 11:21) the people came together, "not to eat the Lord's Supper," but each "his own," hungry and drunken (verses 20, 21, 22) with irreverence and disorder,

which brought damnation; that is, condemnation; that is, judgment to punishment, probably by police. The lesson is, this choice is a right, and to take sides must be permitted; but to promote party is a work of the flesh, and the division-maker is to be condemned; and when the divisions were carried to such an excess as to be seen at the communion, fomented by gluttony and intoxication, as was the case with some of these half-converted pagans, the communion was not the Lord's Supper, but a bacchanalian feast leading to arrest, punishment, debility, sickness, and sleep.

JUDGMENT.

Does the soul, when it leaves the body, go immediately to judgment?
E. BUCKNER.

Answer. The good and the pardoned go to paradise, *their* sins having gone to judgment before. (I. Tim. 5:24.) They are the "these" (Matt. 25:27) who sit with Christ to judge the world (I. Cor. 6:2), and for this purpose will come with Jesus. (Jude 14.) The "general judgment," so called, is not for Christians, but the nations. (Matt. 25:32.)

CLEANSING.

Explain I. Cor. 5:11.

JANE SHRIVER.

Answer. Some of you were, before conversion, wicked as others (verse 10), but ye are washed as commanded (Isa. 1:16) by the Word (Eph. 5:26), meaning the "washing of regeneration." (Titus 3:5.) The real thought is to the cleansing of the soul. Parallel text, I. Pet. 1:2. Some apply it to baptism; but Peter says that it is not putting away the filth of the flesh. My advice is, however, to baptize those who look for salvation in that way.

Give the meaning of Mark 16:17, 18.
JAYSVILLE, OHIO.

LYDIA FORD.

We repent and believe the gospel. This includes conversion, for true repentance includes a change of heart. Baptism was the form of full confession, and giving ourselves up to Christ and his cause, and signified dedication to the whole Christian life. The signs were to *follow*, not always accompany, them that believe. The promise is true, and were saints *true* believers, would more frequently be seen.

Explain Luke 17:34, 35.
GOMER, OHIO.

B. L. CLEVINGER.

When Christ comes to judgment, the righteous shall be gathered by the angels, and some will be found awake and at work, and some in bed asleep. But whatever their condition, the angels will gather the righteous; even taking the Christian from his bed to Jesus, and leaving his companion to suffer.

Will Brother Sumerbell please answer the following questions through the *Herald*? *First*, who are, and what is the mission of, ministering spirits? *Second*, is capital punishment a Bible doctrine?

W. T. JOHNSON.

Reply. The ministering spirits are called angels, and their mission is to guide and comfort the saints.

Capital punishment is the punishment of death. It was instituted in the covenant with Noah directly after the flood. God's final penalty for sin in all ages has been death.

BROTHER SUMMERBELL: Please explain Gen. 1:26 and 27 in connection with Gen. 2:7. The first chapter says that God created man; but the second says that there was not a man to till the ground.

Reply. I suppose that Adam wrote the first account of the creation, including the first chapter and three verses of the second chapter. That makes one brief account. Probably Seth wrote an account a little more full, including the second chapter. They both give the same story, just as Matthew, Mark, Luke, and John all tell the story of the gospel—varied, but not contradictory; and as we do not understand another Jesus in Luke, so we must not understand another Adam in Gen. 2:7.

Please explain, through the *Herald*, this scripture: "For I say unto you, that God is able of these stones to raise up children unto Abraham." ABSALOM LICK.

Reply. The words, with their connection, signify as follows: Think not to make natural descent a claim for baptism. God demands conversion. Therefore, bring forth the fruits of repentance in proof of a moral change; for if only physical obedience or physical children were required, God could create them out of their kindred physical things, even the hardest rocks. But this is the promise: "I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh." (Ezek. 11:19.) "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." (Heb. 10:16.)

1. Was Adam mortal or immortal when he came from the hands of the Creator?

Mortal. "Ye shall not eat of it, neither shall ye touch it, lest ye die." (Gen. 3:3.)

2. Is the soul or the body the seat of intelligence?

The spirit. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32:8.)

3. Did the spirit of Adam exist as an organized being, independent of, and prior to, his existence? or was it a part of God?

No! "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding" (Job 38:4), signifies that man had no being then. He is not part of God.

4. Did the spirit, prior to entering the body, possess intelligence? Does it grow, develop, and finally decay with the body?

No! "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28.)

5. Did Adam's body receive the punishment for sin, or did his soul receive it? By answering the above questions, you will confer a favor, and I will be greatly obliged.

PHILIP WOLFENBARGER.

Reply. I have appended replies to all the questions except the last. The answer to that is as follows: The soul and body of Adam both suffered; the soul by remorse and sorrow, etc., the body by decay, both in being deprived of the tree of life and being cast out of paradise.

Herald, December 25: "All dying out of the true church must suffer eternally in hell fire." Is this not so?

JAMES W. HUNTZINGLE.

AFTON, IOWA.

Reply. Object: *First*, that is the statement of those who suppose their sect the only true church. *Second*, Christ had and has other sheep, not even of that fold of his in Judea when he was here. *Third*, unbaptized infants are counted as not in the true church. *Fourth*, honest heathen are counted out. *Fifth*, we do not want the judgment before the time. *Sixth*, men do not now mean by eternal fire what it means in Jude 7. *Seventh*, many in the church may suffer (Luke 13:28), while some will go in who do not know the Lord (Matt. 25:38), for servants may be there as well as sons (Luke 15:22).

Please explain I. Cor. 15:29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

R. F. DEAKINS.

FILLMORE, NEBRASKA.

Reply. The verse refers to ourselves and our future state as dead. We are baptized, "buried," and raised again, looking to our future dead state and resurrection. The ancient church did not baptize vicariously.

Please explain Rom. 1:20, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

Reply. Verses 19 and 21 prove that they are men who clearly see and understand. Therefore, it means that "the invisible things" of the eternal power of the (*theiotes*) divine nature have been

clearly seen by men ever since creation, so that men have no excuse for changing the glory of the uncorruptible God into an image made like to corruptible man, and to birds (verse 23), as is too often done by men who worship God as a man and a dove, to say nothing of heathen images.

BROTHER SUMMERBELL: Have we a prophecy in the Bible referring to these United States? If so, by what is it symbolized? When the preacher in charge gave me the right hand of fellowship, he presented me with the Bible as my only rule of faith and practice, and I have been searching it and trying to live out its teachings. I would like your answer to the above; also, what day of the week would Christ have had to have been crucified to fulfill the prophecy of the three days in the grave? Please answer through the *Herald*. If he was laid in the sepulchre on Friday night, I cannot see how that fulfills the prophecy that he should be three days and three nights in the heart of the earth. Please untie this knot and oblige.

MRS. L. L. HOLMES.

GLENWOOD, ERIE COUNTY, NEW YORK.

Reply. Isa. 18:1 is supposed by some to allude to the American continent, as the maps of the two Americas have the appearance of the spread wings of an eagle. On dates: Jesus, to have remained in the grave three full days and nights, would have been buried about daylight Thursday morning. Friday, 6 A.M., would be one day; Saturday, at 6 A.M., two; and Sunday, at 6 A.M., three. But we know that he was not buried until Friday evening. Had he been buried Thursday morning, Sunday would have been the fourth day, as the Jews might number.

Please explain through the *Herald* St. Luke 16:8, 9, "And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." And oblige a seeker for truth.

D. H. B.

Paraphrase. The lord or master of that unjust steward admired his shrewdness in providing for the future, however he might condemn his dishonesty. So it is! Men of this world are wiser in matters of this life than good people are in those relating to the great future life. Now, as you see wicked men risk their all to secure homes in this world, do not envy them, but use as much diligence to secure a home in heaven. Use your property to make eternal friends, that when all fails here, they may receive you. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Explain Gen. 4:15, "The Lord set a mark upon Cain, lest any finding him should kill him." Who was it feared would kill Cain?

F. J. HYATT.

Reply. Cain lived several hundred years, and till thousands of men peopled the earth, and murder became common. (See Gen.

4:23.) Perhaps even then some younger brother or brother's son may have threatened him. Seth, born in place of Cain, does not prove that there were no others, but only that Seth was to be in the line for the coming Savior.

In *Herald of Gospel Liberty* of February 16, 1878:

THE WORLD CHANGING?

[A few days have witnessed the death of the great king of Italy, the marriage of the young king of Spain, the surrender of the last of the Cuban rebels, the capture of Constantinople by the Russians, and the death of the Pope of Rome.]

The geography of the world is rapidly changing. Russia is working eastward and southward. Thursday, February 7, she was reported at Constantinople. We record it with trembling hope, and think of the decay of the Ottoman Empire with hopeful fear. Mohammedanism was not an unmixed evil. Had it been, the Lord would not have permitted it so long to extend its empire over nearly all Bible lands and original Christian empires. The prophet was the antagonist of the beast, and many found refuge from its horns beneath his banner. The cross was uncompromisingly cruel. The Crescent accepted tribute and was placated. The latter used the sword, the former added fire. I doubt not God permitted the crescent moon to full to provide a refuge for his saints in the night when Rome's creed of cruelty had appended, "Whosoever will be saved must thus think, or without doubt he shall perish everlastingly." Then Mohammedan protection was sought by the persecuted, and those by their enemies denounced as Arminians, Monophysites, Eutychites, Paulinians, Arians, Pelagians, and Jews, and all those who believed in the one only true Jehovah. This, perhaps, explains why the Hebrews and learned Unitarians prefer Turkey to Russia. It is true that Russia has been slow to extend toleration to Monotheists, but we hope for the best. The world moves and bigotry recedes before the approaching light. In any event, Turkish supremacy is ended. Not even as a jackal to hunt prey for the lion can its empire be promoted. It is well to remember now the religion of Constantinople in the fourth century. Then the great St. Sophia (holy wisdom), with its one hundred surrounding churches, was the property of those of the faith now called Arian. They were wrested from the Arians by Theodosius the Great, in 381 or 382, and given to the Roman Catholics, who held meetings before in a private house, having in all about seventy-five members. The great Prof. Stuart classes nearly all the anti-Nicene "fathers" with the Arians, as he says, "They hold to the deity of the Son, but also believed that the Son was subordinate to the Father." We hope that the days when the ugly dogmas of men dividing Christians and invoking storms of

persecution are forever past. Should it be otherwise, not only may the worshipers of God pray for deliverance, but God may permit some future Mahomet to do the effectual work in Christian nations which he did among the pagans. We hope as much in the increasing power of Russia as in the diminishing power of Rome, and shall not despair till we see signs of a retrograde religious movement. We are living in grand and awful, perhaps fearful, times, and the heralds of Bible truth should awake, and, as they put the trumpet to their lips, take good heed what sound they give. It is time that the reign of bigotry in religion were ended. Enough inquisitions have been built, enough tyrants have tortured their fellow-men, enough saints have been burned. Let us try charity, liberty, and brotherly love awhile.

DEATH OF THE POPE.

Pius IX. is dead. He died Thursday, the 8th instant, at 4:57 P.M. Several other times are reported, but 4:57 seems to be the hour. No matter.

The Popes of Rome, like their brothers, the Grand Lamas of Thibet, are of high antiquity. We read of them in the days of Numa, seven or eight hundred years before Christianity. Numa appointed a chief, *Pontifex Maximus*, to superintend all things connected with religion. We read of vestal virgins or nuns, not only in relation to the birth of Romulus and Remus, the founders of Rome, but also in the days of Numa. (There also we find the sacred fire and holy water, and holy mother, etc.) Noble patricians and senators of pagan Rome were, for a long time, appointed to the office. On the rise of the empire, the emperors held the office. Augustus was pope when the divine King was born in Bethlehem. But on the decay of the empire, the Bishop of Rome more and more assumed the prerogatives of the pagan pope, and finally succeeded largely to the double office of pontiff and emperor, and established, instead of the old imperial empire, a semi-spiritual empire over the world, the church being, so to speak, the ghost of the old Roman Empire—its pope the emperor, its cardinals the senators, its hierarchy its patricians, its “religions” its army, and its empire the world. As soon as possible the pope’s power was established by the sword in all countries, and all born were required to be baptized, and all who demurred were doomed to death by fire or sword. This made the church almost universal. The multitudes, however, did not take kindly to the new doctrine. None of the oldest kings, or historians, or nations were true Catholics. The Greeks criticised, the Armenians opposed. The “Arian” nations had to be converted by the sword. Theodosius the Great, A.D. 382, took from the Arians one hundred churches in Constantinople, and gave them to the then feeble Catholic Church of about seventy-five members. Multitudes

of saints were cut off and labeled for execution under the various opprobrious epithets of Eutychians, Monophysites, Nestorians, Montanists, etc. In the tenth century the eastern church bade a final adieu to the pope and the Roman Church on the ground of its radical departure from the Scriptures, the decrees of the ancient councils, the establishment of modern doctrines, and its unevangelical character.

During the long eclipse of the Sun of Righteousness, called the Dark Ages, the crescent moon of the Mohammedan cast some feeble light on the path of the persecuted pilgrims, and many a disciple of Jesus fled for refuge from the fires of Rome to the sword of the Ottomans—a horrible alternative, but one no doubt permitted for wise and merciful ends.

The late deceased pope succeeded Gregory XVI., in 1846. He was at first a republican, and made a grand demonstration for liberty, but, overcome by the cardinals, he finally sank into the grooves prepared for him, and was run by the ring which surrounded him. He was, in the main, a good man; as good, perhaps, as a "pope" could be expected to be. It is not claimed that the popes are not impeccable, but only that they are infallible, and where he has gone leaders do not profess to know. Bishop Purcell said, in his debate with Campbell concerning the popes of the tenth century, that he did not doubt that these bad popes were suffering for their crimes in —. The Roman Church thus holds the threat of purgatory over her highest officials, but, with other restorationists, promises them final salvation. This pope has added at least two new dogmas to the creed; namely, the *immaculate* conception of Mary, and the *infallibility* of the pope, passed as late as Monday, July 21, 1870. The vote stood 450 for to 88 against, then 538 for to 2 against, 1,050 not voting. Of these, I think Bishop Purcell, of Cincinnati, was one. If the 1,050 had dared to vote, the majority would have been against the dogma.

History gives the rise of the Roman bishops to the power of popes, the names of the heretical popes, the debauched popes, the contemporary popes, two and three at a time. Sometimes all the popes were cast out and a creature of the emperor appointed in their stead, effectually breaking the chain.

The present pope has had a long and eventful life. He is the two hundred and sixty-ninth of those now called popes. His child-name was Giovanni Battista Maria, *Count* Mastai Ferretti. He was born May 13, 1792, and died February 7, 1878, at 4:57 P.M. He was made a cardinal in 1840, and elected pope June 16, 1846. He was very popular at first as a leader of the Liberalists; but when he changed his policy, he feared retribution, and fled from Rome, but was soon restored, but lost his temporal crown by a vote of the people October 2, 1870. Votes against the pope as king, 50,000;

for him, 50. Since then till his death recently Victor Emanuel reigned King of Italy.

Personally, the pope was a pleasant, polite, pious, Christian man, of benevolent appearance, attractive ways, sympathetic nature, pleasing address, and many amiable qualities. No pope has published so many indulgences, held so many councils, made so many saints, established so many bishoprics, made so many new phases of faith, or reigned so long.

Farewell, Pius IX.! Your earthly crown faded, and your earthly empire narrowed much during your reign. We wish you no ill, but hope that you may have a crown in the future that fadeth not away.

Very few of the Russians can read.

Some churches unwisely use water at communion instead of wine. They should use unfermented wine.

The Methodist Episcopal ministers in Cincinnati, Ohio, continue the hell discussion at their morning meetings. Better adopt the Bible doctrine.

Dr. Chapin, the distinguished Universalist, says he has labored not so much to get people out of hell as to get hell out of the people. Probably he has failed in both.

A writer in the last *Herald* forgets that the apostles met in a Christian conference (Acts 15), and that a conference of men has liberties as well as a man, and that the liberty to eject is as sacred as the liberty to leave.

In *Herald of Gospel Liberty* of February 23, 1878:

TWO NATURES OF CHRIST.

In the last *National Repository* the able editor has a beautifully written article on our divine Savior, opening as follows:

THE PERSON OF CHRIST.

The word "person" expresses a somewhat indefinable, but yet a well-understood and quite comprehensible, idea. It is that *John* is himself and not another, and that *Peter* is in likewise himself, while both *John* and *Peter* are distinct and individualized entities. Beyond this individualization of the entity, there must be in it, in order to its personality, a rational soul, with self-consciousness, and affection, and *free will*. Such a being may be contemplated as an intelligence objective to the contemplator, and capable of thought and reflection in himself; and he may therefore appropriate to himself the pronouns of the first person, singular, *ego* and *me*, and also claim as his own all the attributes of his being. We accordingly appropriate to Jesus Christ, in his unipersonality, both divine and human characteristics, each kind belonging alike to himself, but, in either case, by virtue of only one of the two distinct natures that unite in his person. Because he was God he could claim to be eternal, almighty, omniscient, able to forgive sin,—appointed to be the Judge of the world. Because he was a man we can trace him

from his birth (in the flesh), through infantile weakness, into youth and physical and intellectual manhood, increasing "in wisdom and stature." We see him hungering and thirsting, rejoicing and weeping, suffering and dying, yet all these things belong to the same *person*, because in that personality the divine and the human were conjoined.

There is much in the article that is true, but some things are not clear, to which I desire to call the able editor's attention; and, lest I should be misunderstood, I will explain that I and the "Christians," with whom I labor, are firm believers that Jesus possessed what men call both *divine* and *human nature*, made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness. (Rom. 1:3.) What I question in the article most of all is a want of logic. The premises and conclusion are as widely separated as the east is from the west. The article defines personality thus: "John is himself and not another," etc., but the article makes Jesus himself and *another*. For the writer will not deny that God, before Mary, was at least one being and one person; nor that he endeavors to prove that Christ was a "very" man, who was also one being and one other person; or that one plus one equals two; *ergo*, he makes Christ two beings and two persons, one of whom is simply a human being, a very man, standing in the same relation to other men that the *Man-Savior* of the Socinians or low Unitarians does. Yet the editor is no Unitarian, but a sound, orthodox Methodist. Will Brother Curry please to explain? If the orthodox ministers may define the dying Christ to be a *very* man, and worship that *man*, why may not the Socinians? Or, if the orthodox reject from worship the *man* who died for them, how can we blame the Unitarians for doing so? Surely, the Bible affords safe and consistent orthodox ground to stand upon, does it not? Who can fathom the depth of error which we may plunge into when we leave the Bible?

HERALD BREATHINGS.

Many prefer old error to new truth.

Not man's opinions, but God's word, should be our guide in religion.

"A German Baptist asked if I could find 'Rev. Paul' in the Bible. What do you say?" Tell him to find the chapter about the "German Baptists," commencing with the verse where "Elder Peter" commands "trine immersion," and he will find it full of it.

The Christians are not affected with the wonderful worry about Beecher's objections to the Lord sweeping all the pagans into hell, as we never taught such doctrine. Our God requires

of a man according to that which he hath, and not according to that which he hath not.

Old style! Beecher, denounced as an unbeliever, is still like a town clock. If he strikes wrong, all the doctors of divinity turn the hands of their watches; at least, "the independent" ones ask their comrades how many of them still work by the O. S. time.

"Are any of the Christians trinitarians?" Yes. If you call true faith in the Father, Son, and Holy Ghost trinitarianism, then they are the truest trinitarians in the world. But the Christians adopt neither the unitarian nor the trinitarian theories. We are simply Christians.

If sin is charged against us by the Lord as a debt, to be paid before pardon, and each sinner is responsible (as some teach) for all the increasing consequences of his sin, and therefore Adam owes for all the sins of the world, and each sinner of the untold millions is in turn indebted for all the sins growing out of his sin, who will tell us the proportion of the *debt* as compared to what it would have been had one person committed the sum of all the sin?

The way of life is a narrow way, with few who find it. The way to destruction is a broad way, in which the many go. These are truths. Now, on the theory that destruction means endless life, and that sin, with suffering, will be endlessly multiplying itself, as the wise theological mathematicians (Potter and McCosh) teach us, who will inform us what will be the relative proportion of the magnitude of joy and sorrow of the two kingdoms, after an early hour of the morning of eternity—say, after five or six hundred thousands of millions of billions of world ages have passed?

DOCTRINE.

BROTHER SUMMERBELL: Have the Christians any particular doctrines?
JOHN DICKS.

Yes! The Christians hold that—

1. "The Lord our God is one Lord"; and that "to us there is but one God, the Father, of whom are all things, and we in him"; and

2. "One Lord Jesus Christ, by whom are all things, and we by him"; and that he is "THE Christ, THE Son of THE living God"; and that

3. "There is one body, and one Spirit, even as ye are called in one hope of your calling." And they believe that this spirit is the Spirit of God spoken of first in Gen. 1: 2. And they believe in

4. Repentance, faith, the new birth, baptism, communion, prayer, holiness, charity, and faithfulness to the end. And they believe that

5. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." And they believe in the

6. New Testament Church and its continuance, of which Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Also they believe in the resurrection of the dead, and life.

7. "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." And they also believe in all the rest of the Scriptures. Every word of God is pure. You may read these scriptures, with their connections, as follows: 1. Mark 12: 29; I. Cor. 8: 6. 2. I. Cor. 8: 6; Matt. 16: 16; John 10: 37; Heb. 1: 1-3. 3. Eph. 4: 4. 4. Mark 1: 15; Heb. 6: 1, 2; John 3: 3-6. 5. II. Tim. 3: 16. 6. Matt. 16: 18. 7. Rom. 2: 7.

Reply to numerous inquiries. Baptism is the immersion and emersion of a person. That is the only way I have ever seen by which a person can fill the descriptive steps plainly stated in the Scriptures, namely: (1) They went out (2) to the river (3) to much water, (4) went down into the water, (5) were buried, (6) their bodies washed, (7) planted together in likeness of Christ's death, (8) rose (risen again), (9) came up out of the water, (10) and were brought into the house. This is a brief of the Scripture statements. If any minister proposes the shorter method, let him, in the presence of witnesses, take these ten steps so plainly named in the Bible (with the proper words), and if he is only sprinkled we will make a note of the fact.

The deceased pope, it is said, left over \$23,000,000 in gold deposits—much of it collected from the poor of America. Victor Emanuel, the king, died \$7,000,000 in debt.

UNITARIANS VS. TRINITARIANS.

A brother, inadvertently perhaps, or in regard to one point, called the Christians Unitarians. It had, perhaps, a more stirring effect than to have called us Catholics, Baptists, Methodists, or Congregationalists, and a perfect shower of replies are sent in. That is right.

"Eternal vigilance is the price of liberty." But we cannot publish all these articles. It would take all summer. I will insert the first received; that is all.

Many articles on this subject are unnecessary. Good men may and must differ about the way of wording a thought. Were there no variations, we could only converse as the rural urchin with his echo. The Christians holding all Bible doctrine, possess all the truth that there is in Romanism and Protestantism, or in the Baptist creed, or Quaker, Unitarian, or trinitarian, and thus might, in reference to baptism, be inadvertently called Baptists. But holding to the Bible alone as their creed, they cannot properly be classed with either, but are correctly called Christians.

JOHN'S GOSPEL.—John the Evangelist speaks most of Christ's heavenly, and least of his earthly, history.

John gives no account of Jesus' birth.

No account of his youth.

No account of his baptism.

No account of his temptation.

No account of Jesus eating of, or establishing, the communion. Though John's record corroborates the account given by the other evangelists, yet by John's Gospel we could hardly know if Jesus was born of Mary, or descended, full grown, from heaven. We could not know that he was baptized, or that he communed.

In *Herald of Gospel Liberty* of March 2, 1878:

QUESTIONS IN BRIEF.

Matt. 18:10.

JAMES THOMAS.

Answer. "The angels," some suppose, means their spirits; but it refers to their guardian angels. "In heaven" signifies that the angels who represent them are now in heaven, and are always in the presence of God and behold his face.

How do you reconcile God's sovereignty with man's free agency?

WILLIAM FRETZ.

LAMBERTVILLE, NEW JERSEY.

Answer. They are reconciled. - God could not be a sovereign, if he *could not* make one man free one day, could he? If he can make one man free one day, he can make all men free all days.

Please explain through the *Herald* what spirits are named in Rev. 5:6 that are sent forth into all the earth, and what are those spirits?

EPHRAIM PIERCE.

WEST RANDOLPH, VERMONT.

Answer. Seven is a full number, and signifies completeness, the whole. The Savior's seven horns in the text signify fullness of power; the seven eyes, fullness of wisdom. All are called seven

spirits of God, signifying that the fullness of God's power and wisdom is to be exercised in all the earth by Jesus Christ to save or destroy.

When was trine immersion first introduced and practiced?

J. BURNS.

Answer. It is first named by Tertullian, an African bishop, about two hundred years after Christ, though some say Marcion, an earlier heretic, practiced it. It became quite common with the Catholics in their zeal for the trinity in the fourth century, but died out as the controversy ceased. It is partially practiced yet, in baby baptism, by the Greeks and Russians. It has no countenance in Scripture.

The righteous shall never be removed: but the wicked shall not inherit the earth. Prov. 10:30.

A. R. ALKRIE.

Answer. The righteous, being built upon the rock (Matt. 7:24; Eph. 2:22; Rev. 21:14), are not driven away like the chaff, or burnt up like the stubble, but will inherit the earth forever; when old things are passed away, and all things are made new.

Mark says that "Christ was asleep." (Mark 4:38.) How could this be, if he was divine?

Answer. We know nothing of any quality in divinity that would prevent his sleeping.

Explain Heb. 7:3.

Answer. The Scriptures give an account of one priest without any account of his parentage or posterity. His name was Melchizedek. You can read all that Paul knew about him in Gen. 14; Heb. 5:6, 7. Many think that he was Shem, the son of Noah.

Explain Rev. 22:2.

Answer. The city is the representation of the spiritual church or final kingdom of Christ on the earth; the street of it means all the ways; the river means all the life-refreshing influences from God; the tree of life signifies the banquet which God prepares for the soul; the twelve manner of fruits, monthly, signify the constant supply, so that the inflow of grace and divine nourishment will sustain all God's children in the fullness of divine love, strength, and desire. What we eat and drink will not be to sustain physical strength, but to increase divine life and enjoyment.

Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. (II. Pet. 1:21.) Why are men not so inspired at the present day?

WILLIAM FRETZ

Answer. They were not of old in all days, and they may be now, when God requires anything said; but the difference in the times

makes a difference in the demand. They had not the Bible for their guide and consolation, and we have.

St. James says that God cannot be tempted, neither tempteth he any man; and we are taught that Satan is the tempter. Why are we then taught to pray, "Lead us not into temptation"?

WILLIAM FRETZ.

Answer. James does not say, "God cannot be tempted," but cannot be tempted "with evil." See James 1: 13, "Neither tempteth he any man" (with evil). To tempt is to *try*, and in the Lord's prayer means, "Lead us not into places or situations which will dangerously try us, even though we ask it." Many ask for success and prosperity, which would ruin them.

Did not Jesus and the apostles teach the people to look for his coming in that generation? D. E.

Answer. If you mean Christ's coming in the flesh, as he said, "Ye shall not have gone over the cities of Israel, till the Son of man be come," I answer, Yes. If you mean his coming to take our spirits, as the dying Stephen saw him and said, "Lord Jesus, receive my spirit," as he promised (John 14: 3), I answer, Yes. But if you mean coming to judge the world, I answer, No. Jesus many times warned the disciples against that error, saying, "Be not deceived," "Believe it not," "The end is not yet." (See Matt. 24: 4, 6, 23, 26, etc.) "Did he not say that he would come in that generation?" No. He said, "This generation (or race of Jews) shall not pass, till all these things be fulfilled." (Matt. 24: 34.) The word "generation," in the Bible, is not limited to an age, but may mean a *race* of people.

How deep was his feeling for the success of the Publishing House, and how earnest were his labors, will appear from the following personal remarks in the issue of March 2, 1878:

It will soon be four years since I, as secretary of the Publishing Department of the American Christian Convention, did, in order to warn in time, in order to save, make a fair statement of facts, showing the true financial condition of the Publishing House. I then had no official relation to it, but made my report from general interest as a secretary of the general convention. Nearly three years after that, the truth, grudgingly credited then, was demonstrated by protested paper and loss of credit. The trustees put their hands into their pockets, but their thousands sank out of sight like flakes of snow in a seething furnace. At their call, I consented to serve. Immediately the finances, though contracted to a narrow margin, were changed to a business basis. Going in debt ceased at once. With half the business, little of the stock, and none of the capital of former years, we saved in a little more than a year what, were it not for

former liabilities, would be a snug little surplus of \$5,000. It is true the people have aided, but so they always had. It is no new thing to give. But now the question is, Can our able men afford to stand by with folded hands, and see the poor carry the Publishing House on *miles* of from three to thirty or ninety cents each, while the monster of interest is constantly demanding more than the poor churches and people can give? I say, Can you afford it? Can you answer to the Master in the coming day? Say not, Antioch and failure! We have no more failures than others. Even Antioch, under its "improved" management, has lost nearly as much of late as it ever did with us. Failure is no new thing. Since I came into the Publishing House a new firm sprang up, rented of us, flourished like the green tree, failed, passed away, and is almost forgotten. There are colleges, and publishing houses, and banks, and merchants all over our land failing every day. Nine merchants out of ten fail of large success. If we count the risk of loss too closely, we will never do anything. Our Publishing House has weathered the storm. It is on a firm financial and denominational basis. Nothing but neglect or putting in bad managers can destroy it.

Editorials continued:

In *Herald of Gospel Liberty*, March 9, 1878:

WHAT IS CONVERSION?

We have received a four-page pamphlet, with the above heading and the following request:

BROTHER SUMMERBELL: Please explain through the *Herald* this subject, and oblige.
MRS. E. ROWE.

EXTRACTS.

The following extracts will show the design of the pamphlet:

It is thought that conversion is a great change wrought by the Holy Spirit.

We hear it said that people get religion, or meet with a change.

The writer believes this to be a grave error.

The writer then quotes Alford to prove that conversion is to "repent and turn about," and Abbott to prove that *repent* indicates a change of aim and purpose, and *converted* a change of direction and course. Now, most people will think this "a great change," consequently the writer's witnesses convict him.

2. Next he says: "This is only a specimen of misleading translations. Converted ought to be convert, turn." Well, what does that signify, while the writer admits that he turns "not without divine aid"? Therefore, the writer becomes a witness against himself.

3. The writer next says: "The whole inner change, . . . usually styled conversion, is represented in the New Testament by two words—faith and repentance." But now mark! The writer can find no such phrase in the Bible as "faith and repentance." Jesus said, "Repent and believe the gospel"; not, believe and repent the gospel. The object of the writer is to ignore repentance. He requires confession of faith, but not confession of repentance. He says, "Come at once into the church by being baptized" (page 3), contradicting Acts 2:47, "And the Lord added to the church daily such as should be saved." Therefore he goes on to say, "The apostles never taught a theory of regeneration." In this he contradicts St. Paul, who taught that salvation is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3:5.)

In the conversion of St. Paul, of his praying (verse 11), his prayers being heard, and a vision (verse 12), and that he was chosen of God as a minister (verse 15), and was an acknowledged "brother," and of his receiving his sight, and being filled with the Holy Ghost before baptism, there can be no doubt of his teaching others the truth. He says that he was not sent to baptize, but to turn men from darkness to light.

The pamphlet says, "They did not beseech God to be reconciled to sinners." But they did pray for "all men," and that includes sinners. (I. Tim. 2:1.)

He says, "As soon as we are ready to yield to Christ, he is ready to receive us." That is true, but he teaches that Jesus will *not* receive us till we are immersed, if it takes an hour, a day, or a year, and therefore condemns himself. But St. Paul says, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom 10:10.) And no man has a right to say that this is not true, except to the immersed. His texts testify against him. Acts 2:41, "They *gladly* received the word." Acts 8:37, "Believest with all thine *heart*." Mark 16:16, 17, speaks of signs to follow believing.

There are only three cases where persons desired to be, or were, baptized without true conversion that I recollect now. The first is in Matt. 3:8. And John said to them, "Bring forth therefore fruits meet for repentance." The second is in Acts 8:22-24, where when one wanted to *buy* the power of conferring the Holy Ghost, Peter said, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me." The third is recorded in Acts 19:2, where, though baptized, some had not heard of any Holy Spirit; but they were then baptized in the name

of the Lord and received the Spirit. These cases demonstrate that baptism without conversion is void. It is true that many explain conversion as something which it is not, but that does not excuse any man in deceiving the people by urging them into the water without "fruits meet for repentance" (Matt. 3:8), or the heart being right (Acts 8:21), or without knowing of any Holy Spirit (Acts 19:2-10). Nor do abuses of the "mourners' bench" teach us not to pray for sinners as Jesus did on the cross, saying, "Father, forgive them," or excuse us for pointing sinners away from *seeking*, as Jesus directed—Matt. 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Of course, those who asked had not received, those who sought had not found, those who knocked were not yet in, and Jesus directed them to the "narrow way" to get in. Jesus teaches that God draws men to Christ. (John 6:44.) Paul teaches that we are God's workmanship, created in Christ Jesus *unto* good works. (Eph. 2:10.) Peter's first promise at Pentecost was, "Whosoever shall call on the name of the Lord shall be saved"; and his great promise was "remission of sins, and . . . the gift of the Holy Ghost." (Acts 2:38.) The truth is, nothing should be done to induce unconverted sinners to be baptized before conversion. The Roman Church baptizes whole populations, but what good does it do them? Do you answer, they are only sprinkled? True, but in the Russian and Greek churches all are immersed. There is nothing gained in filling the church with baptized sinners. As to getting religion, that, like the phrase "faith and repentance," is not in the Bible, yet James says of one who "deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "That man's religion is vain." Even the man had a religion. Paul speaks of "our religion" and the "Jews' religion." It is clear that some have religion. The only question is, Did they always have it, or did they "get it"? However, we should not indulge in these unscriptural phrases. A man who argues against conversion may be excused for arguing against getting religion. The writer is, I hope, a good man, but unacquainted with the Scriptures. May God bless the author and the inquirer.

TRINE IMMERSION.

Some time since, in reply to Brother Hoeffler, I stated that trine immersion arose with the doctrine of the trinity, and was adopted in the third and fourth centuries. This was denied by its advocates, and I cared not. As the advocates of that doctrine continue to urge it, I now present, in confirmation of my position, some arguments from *The Church Advocate*, an able orthodox journal, proving that trine immersion was of heretical origin:

Trine immersion is first mentioned by Tertullian. There are authors that lived before Tertullian who mention baptism, but say nothing about three immersions. No ancient writer, to our knowledge, mentions *trine* immersion before Tertullian, who was born A.D. 160, and died A.D. 220; consequently wrote in the beginning of the third century. Justin Martyr speaks of baptism, but says nothing about *trine* immersion. He was born about A.D. 89. Irenæus and Clemens Alexandrinus, both of whom lived within one hundred years after the apostolic age, speak of baptism, but say not a word about *trine* immersion. In the Epistle of Barnabas, in the Pastor of Hermas, and in several similar documents of the same age, there are references to baptism, to immersion, but not to anything about *trine* immersion. But after the time of Tertullian nearly every author who says anything about baptism speaks of *trine* immersion. Certainly there is some significance in this fact. Why should there be such uniform silence about *trine* immersion until the opening of the third century, and after that such general reference to it?

It is generally conceded that in the earliest post-apostolic age, baptism was administered only in the name of Jesus. (Acts 2: 38; 8: 5, 12, 16; 19: 3, 5.)

[Tertullian probably learned of the heretic Marcion.]

The practice of baptizing in the name of the Lord Jesus ceased with the prevalence of defined trinitarian ideas. In view of this fact, the most natural conclusion is that *trine* immersion came in with those defined trinitarian ideas, for so far as history is concerned they coëxisted.

Some of the first to baptize by *trine* immersion, among whom was Marcion and his followers, insisted on baptizing in the name of Jesus. These baptized one for each of the three days Christ was "in the heart of the earth."

Marcionites and Valentinus and his followers held baptism in high esteem (Hagenbach). They did not belong to the church — the Catholic Church of that time, and Hagenbach testifies that their "mode of baptism differed from that of the Catholic Church." What was their mode of baptizing? Hagenbach says it was *trine* immersion — "the threefold baptism of the Marcionites." Thurman also states that Marcion, the leader of the Marcionites, commenced about the year A.D. 150 "to baptize the gentiles by dipping them three times." He believed in three deific principles, which could account for his threefold baptism.

Not only have we the testimony of Hagenbach, who cites authorities, that Marcion and his followers baptized by a "mode of baptism different from the Catholic (or general) Church," and that it was "a threefold baptism"; but we also have evidence to show that other divisions and sects of the same time did not practice the threefold baptism of the Marcionites. Bishop Biveridge says, "The Monarchians, the Praxeans, and other heretics did not baptize by *trine* immersion." Here, then, we have single immersion testified to as being practiced before the time of Tertullian, and under circumstances which indicate that it was the original practice. And more especially so when we remember that the New Testament cannot be adduced as even remotely inclining to anything else than single immersion.

In conclusion, I will only add that I am in favor of liberty and charity. Let those baptize three times who can do so conscientiously. But they should not claim apostolic precept, or persecute others. The proper mode is expressed in Ephesians 4 as "one baptism," and Romans 6 as a "burial" and "planting" in the likeness of Christ's death. This we follow; but in the tumbling forward there is no likeness of death or burial.

THE WORLD.

The new king of Italy has succeeded his father without any disturbance, and will confine popery in Italy to its ecclesiastical limits. The new pope takes his place pacifically, and will not, perhaps, insult the world by calling himself a prisoner because of not being permitted to rule Italy contrary to the desire of the people. England has interfered largely with the affairs of Russia in Turkey; but she is able, and it may be for the best. God knows! As cruel as the laws of Turkey were, they were just compared with those of Rome; and if, after all, Russia should have the power and will to control Turkey, and ordain laws in spirit like those formerly enacted by Rome, the worshipers of the true God might regret the extinction of an antagonistic power in Europe. The probability now is that the Turkish power will continue, but like Samson shorn of his locks—tributary, perhaps, to Russia, but the protege of England, who as heir will wait patiently for the sick man's slippers. The Turkish Empire in Europe and Asia embraced the grandest territory in the world, comprising the most magnificent portions of the old Roman Empire. Nothing but the great apostacy of the worldly church, and its unspeakable cruelty, can account for God's permitting the Moslem to usurp all the Bible lands from the fabled site of Eden to Jerusalem, Egypt and Asia Minor, and Greece. I do not doubt that the sword of the Prophet was the scourge of the Lord for cruel idolaters, and that many a Daniel was safer in the lion's den of Mohammed than beneath the shadow of the captured cross. This is certain, metaphorically speaking, that the heavens are shaken, the moon is waning, the stars are falling, rocks and mountains are moving out of their places, and we hope soon to see the dead reviving.

HERALD FLASHES.

“Every word of God is pure.”
The gospel has power to save.
Prayer is conversation with God.
Idleness is a reservoir of sin.
No Christian desires to oppress.
The lovers of error fear light.
True fire burns up its own smoke.
The gospel makes “all things new.”
Charity fears no coming conflict.
Salvation is not by way of hell.
Neither age nor numbers make truth.
Faith is free from persecution or bigotry.
Expelling Christians is plowing backwards.
If we need a creed, the world does not need us.
Neither silver nor gold comes without work.

Any fraction of a circle proves it not a square.

If dogs and cats were dead, the poor could have bread.

Good advice, like the guide-board, points the way, but does not go.

Our treatment of the Chinese is a sad comment upon our civilization.

Charity's-labor-with-error is the coming metropolis; Bigotry's station is reached by reversing the engine.

The only book in the Bible directed to children is Proverbs—the only one never read to them; and the only creed we are commanded to teach is Deut. 6: 4-7—the one never taught.

"The Shah of Persia has reduced the taxes of his subjects by one-half for the next fourteen years." Wish that they would pass some shahs out this way. (Printer, please do not print it *sharks*, as we have enough of them now.)

In Herald of Gospel Liberty of March 16, 1878:

BROTHER SUMMERBELL: Last Wednesday evening (February 20) I went to hear Elder Daniels, presiding elder of the United Brethren Church. On the Sunday evening previous he declared that those who did not believe the trinity were "soft heads," and "hoped that their hearts were as soft as their heads," etc. He accused the Christians of denying the divinity of Christ. He said that God shed his blood on the cross, and that those denying it had but a human sacrifice. We told him that he had misrepresented the Christians; that they were the very people who did hold proper to the divinity of Jesus Christ, who died for us. He then stated that one of our representative men had denied the divinity of Christ in a debate with one Rev. Mr. McDill in Adams County, Ohio. We called for the name, and he gave it as Dr. Summerbell. This I promptly denied. I proposed to furnish a man to meet him, or any he could provide. He said that they had not time to attend to it. Please let us hear from you, F. THROCKMORTON.

BEAR CREEK, SCIOTO COUNTY, OHIO.

N. Summerbell, at the call of Elder William Pangburn, of Georgetown, Ohio, met Rev. Mr. McDill (Presbyterian), to defend the Christians against uncharitable assaults of said McDill, made in our own pulpit, which he was using through our courtesy. We made many friends of his party. The discussion was in a Presbyterian Church, in a village where we had no members, consequently Summerbell put up at the tavern. Before the close, one of the trustees of the Presbyterian Church thought that he believed just as Summerbell did, and took him and his daughter to his own house as their home; and also a trinitarian church was offered to the Christians, if they would send a minister to become pastor. And it was thought by all interested that Rev. Mr. McDill, a very able and learned man, changed his mind as to the *good* growing out of debates, mostly in consequence of being discouraged, and not having the time to prove his doctrine, and also losing some supporters. Mr. Summerbell defended Jesus' words, "The Lord our God is one Lord"; and Paul's words, "To us there is but one God, the Father," proving that Jesus is "the

brightness of his [God's] glory, by whom also he made the worlds." Mr. McDill does not debate with the Christians any more. Mr. McDill denied most of his own creed; but, then, we must be brethren and have charity. Brother Daniels' people are quite a liberal and God-loving people, and they will teach him to be more guarded in what he says, and they will instruct him to be more careful in the future.

About "God's Blood." The creeds say that God has neither body nor parts; therefore, well-instructed trinitarians do not think that God died or shed his blood, but think that Jesus was one God and one man united, and that it was the man part that died. They cannot see how Jesus could say, "My God, why hast thou forsaken me?" if God was hanging there bleeding and dying. They will correct Elder Daniels. You are correct. The Christians believe in a divine Savior—a divine *Son of God*, who died for us on Calvary. The Christians are orthodox.

I have been interested in the questions and answers on Bible topics, and have some questions. Please answer in the *Herald*. (a) Is there any place in the Bible that teaches that *yeenna* (*gehenna*) will be annihilated or cast into the lake of fire? (No.) (b) Does the Bible teach that *ádēs* (*hades*) is the place of punishment for the wicked after the resurrection and judgment? (No.) Or does it teach that it means grave? (No, never.) Or does it mean the place of departed souls between death and the judgment? (See Luke 16:23; also 23:43.)

SAMUEL CUMMINGS.

McLALLEN'S CORNERS, PENNSYLVANIA.

Reply. There are three words translated hell in the New Testament. One of them (*hades*) is once translated grave. The words are, namely: *Tartarus*, once; *hades*, eleven times; and *gehenna*, twelve times.

1. *Tartarus*, hell where angels are imprisoned.

"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (II. Pet. 2:4.)

2. *Hades* (hell) was, before Christ came, the first place of waiting after death, where the good were in paradise, and the wicked tormented in a flame beyond an impassable gulf. Since Christ came, the righteous enter heaven.

Hades (hell) is to be destroyed.

"Capernaum, which art exalted unto heaven, shalt be brought down to hell." (Matt. 11:23; Luke 10:16.)

"My church; and the gates of hell shall not prevail against it." (Matt. 16:18.)

"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame [this

place of torment]. . . . Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." (Luke 16: 22-26.)

"Thou wilt not leave my soul in hell." "His soul was not left in hell, neither his [Christ's] flesh did see corruption." (Acts 2: 27, 31.)

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1: 18.)

"Behold a pale horse: and his name that sat on him was Death, and Hell followed with him." (Rev. 6: 8.)

"Death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." (Rev. 20: 13, 14.)

"O grave [*hades*, hell], where is thy victory?" (I. Cor. 15: 55.)

3. *Gehenna*, "hell." This word is, in the New Testament, first used by Jesus, and is such a terrible word that none except James repeated it, and he but once. It is supposed to have been named after the valley south of Jerusalem, where said Isaiah, "They shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." (Isa. 66: 24.)

It was a place of destruction, and none cast therein had any hope of escape. It is a place of evil influence.

"The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." (Jas. 3: 6.)

There is danger.

"Whosoever shall say, Thou fool, shall be in danger of hell fire." (Matt. 5: 22.)

Better to lose eye or hand than to go there.

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matt. 5: 29, 30.)

"Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." (Matt. 18: 8, 9; Mark 9: 43, 44, 47.)

Proselyting hypocrites prepare persons for it; that is, for destruction.

“Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.” “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” (Matt. 23: 15, 33.)

“Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” (Matt. 10: 28; Luke 12: 4, 5.)

By reading the texts, you can readily see what Jesus says of those who are lost.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

What a great salvation! Dear brethren, your work is not in vain when you “rescue the perishing.” God will reward you, and they will bless you.

THE SERMON A WORK.

“Behold the lamb.” John 1: 29.

There is the text. How will you use it? (1) You may improve it by *explanation*, (2) *application*, (3) *exhortation*; or you may build upon it as a corner-stone. But the house must be precious like the stone. (See Matt. 13: 24-30.) How admirably Jesus framed his argument. To build, you have (1) *description* as material to work upon, (2) doctrine as the plan to work by, (3) words as the tools to work with. A sermon is a discourse. The preacher is commander of words. With these as a surveyor he lays out his grounds, as builder he lays his foundation, as a painter he gives the most beautiful views of every part. As master-builder, he selects from all the treasures of words the best for his purpose. As a musician, he makes all harmonious. He will have his evidence of Scripture witnesses, his illustrations by figures seen in nature, his colors by antithesis in argument, his reliefs by passing quickly from darkness to light, from judgment to mercy. As an orator, he will not confine himself to rules, but speak freely, fluently, yet with clearness and precision. Work on sermons; write them out; arrange and re-arrange. Prepare for the pulpit, or keep out of it; but when there, do not rest in reading, yet read what is necessary boldly. Remember the books, especially the parchments (II. Tim. 4: 13).

HEADS OF A SERMON.

“Jesus wept.” John 10: 35.

1. Jesus described. (Isa. 53.)
2. Wept three times. (Luke 19; Heb. 5.)

3. Tears prove sympathy. (Heb. 10: 17, 18.)
4. Not merely human. (John 1: 14.)
5. But heavenly. (Phil. 2: 5-9.)
6. Those who weep are now comforted. (Luke 6: 21.)
7. Not always so. (Luke 13: 28.)
8. How escape. (Rev. 7: 17.)

In *Herald of Gospel Liberty* of March 23, 1878:

HEAVEN.

Heaven is the "home of the soul." There is its Father's house, and the home of the pure, most of whom never knew sin. It is the name of the eternal abode of the angels. The "highest, brightest mansion of the sky" poets call "the mansion of the deity." The Bible, however, calls this the "heaven of heavens," just as God is called the God of gods (angels), and Jesus is called the LORD of lords. The Bible speaks of three heavens. Mohammed reckoned them seven. We care not how many, so that none limit them in boundary. The native inhabitants of heaven are sometimes called *gods*, but their common name denotes their work. They are, therefore, called angels. They are indigenous to heaven, its native inhabitants. Its old inhabitants! Its citizens! The chief angels comprise the nobility of the heavenly country, but there is no aristocracy, for God hath not to angels put in subjection the world to come. But they are ministering, serving spirits, whose delight through unmeasured duration will be to make saints happy.

Heaven is free from temptation, every influence being to delight the soul with good. The extent of heaven will be as immeasurable as its duration is unending. The life there is life eternal, and the inhabitants all immortal. Heaven will have the new earth for a colony, and the colony will be a part of the celestial empire—one of the mansions in Our Father's great house. There all the good will meet, and all the innocent. There Jesus will have gathered his wheat as into a garner; there the trees which bear good fruit will flourish; there the righteous shall shine; there those "not against him" shall be gathered; there the penitent prodigal shall find *serv-*

ants to rejoice at his coming ; there the saints, washed and made white in the blood of the Lamb, shall appear in white robes, and with palms in their hands, and everlasting joy upon their heads. And these shall reign with Christ. There in the multitude of mansions every one will find a place adapted to his wants who is included in any of the wonderful promises, or who can in any way be a blessing to the society there. The saved will have many degrees. For as "There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory, so also is the resurrection of the dead." Jesus speaks of the least in the kingdom as well as the greatest in the kingdom, of some who reign, and of others who serve. The poet says, "Order is heaven's first law, and, this confessed, some are, and must be, greater than the rest." Lazarus was satisfied when in Abraham's bosom without aspiring to be as great as Abraham. But every cup of joy will be full, and every one there will occupy the place to which he is adapted, and where he can find the most joy, and be most useful. Heaven, with its unending joys, its presence of God, Jesus, the angels and all the good ; its celestial world, which, with adamant walls, will bar out all evil ; its immortality, eternal life, is what is offered as a "reward" to those who believe and obey Jesus. But "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination," or "dogs, and sorcerers, whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," "and shall begin to smite his fellow-servants, and to eat and drink with the drunken," or sins unto death. See the record : I. John 5 : 11, 12, 16.

BROTHER SUMMERBELL: My dear father was one who preached for nearly thirty years in the Christian faith, and died (comparatively a young man) in the same faith. We attend a Baptist Church, as I think that nearest the Christian. Dr. D. Bridgman was pastor, but he has now left for Madison Avenue Church, New York. I desire to ask two questions. Why are the Jews called wicked for the crucifixion of Christ when we read he was sent on earth for that purpose, to redeem sinners?

It is twenty-eight years since I have heard a Christian minister preach or seen the face of one.

MRS. R. P. LEWIS.

ALBANY, NEW YORK.

Comment. Twenty-eight years since you have heard a Christian minister does not account for this question so fully as the full statement of whom you have heard!

Reply. The Jews are called wicked because they were so. They murdered the Savior. To do this under legal sanctions, they brought false witnesses and were guilty of perjury. They charged him with crimes of which they knew him to be innocent. They had no good design. God's overruling it to good does not excuse them. Suppose that one thousand men had conspired to overthrow this government, slay all their opposers, and make Hayes king! Suppose that he knew that his death alone could avert the evil, and that if he objected they would slay him! Now, suppose that he should make this all known to his cabinet, and then with officers enter the place of the conspirators, denounce their treason, and exhort them to be true men! Some would be won, others would slay him; but the country would be aroused, and the tide of treason be turned, and the murderers, instead of becoming popular, as they hoped, become infamous! Could you ask, "Why are the murderers blamed for killing, when he went to their secret den for that purpose?" Christ's purpose, too, was multiform, his death being only a means to the infinite blessings. No, no! were it not for the wickedness of the wicked, Jesus need not to have died; and their slaying him only renders them the more infamous.

If you lived in a place where there was no Christian Church, and your belief was purely with Christians, with what church would you make your home?

Answer. I would have Christian preaching in my house. If I failed, I would have my name in the most available Christian Church, assist it, and visit it as often as convenient, and at other times attend such churches as I desired to near my home.

We are claiming the dear old Christian name. We have no regular pastor, but meet every two weeks, and I preach as far as I am able. We have had two conversions. Is it proper for me to receive members and baptize?

C. McFADDIN.

Answer. By a vote of the church you may receive members, baptize, and administer the communion. But I would not do it if I could get an ordained minister to do it, as the converts, if they continue faithful, may have doubts of the validity of their baptism. A layman may receive members with the consent of the church; for it is the church that they join, and not the minister. The church may appoint whom it pleases to administer the supper. The virtue of the communion is not in the one administering, but in the partaking of it.

CATHOLIC FASTINGS.

While Protestants have no times appointed for fasting, and make no show to parade it, obeying the Savior, who said: "When thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly," (Matt. 6: 17, 18,) Catholics publish their fasts in the common papers. They are not the fasts required in Isaiah 58: 6: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide thyself from thine own flesh?" or fasts from drunkenness. This the bishop does not command, but only begs such an unhopèd-for fast as that. Here follow the regulations by Bishop Purcell:

1. All the faithful who have completed their twenty-first year are, unless legitimately dispensed, bound to observe the fast of lent.
2. They are to make only one meal a day, excepting Sunday.
3. The meal allowed on fast days is not to be taken till about noon.
4. At that meal, if on any day permission should be granted for eating flesh, both flesh and fish should not be used at the same time.
5. A small refreshment, commonly called a collation, is allowed in the evening; no general rule as to the quantity of food permitted at this time is or can be made. But the practice of the most regular Christians is never to let it exceed the fourth part of an ordinary meal.
6. The quality of food allowed at a collation is, in this diocese, bread, butter, eggs, cheese, milk, all kinds of fruits, salad, vegetables, and cold fish.
7. General usage has made it lawful to take in the morning some warm liquid, as tea, coffee, or thin chocolate and a cracker.
8. Necessity and custom have authorized the use of lard instead of butter, in preparing fish, vegetables, etc.
9. The following persons are exempted from the obligation of fasting: Young persons under twenty-one years of age, the sick, nursing women, those who are obliged to do hard labor, all who, through weakness, cannot fast without prejudice to their health.
10. By dispensation, the use of flesh meat will be allowed at any time on Sunday, and once a day on Mondays, Tuesdays, Thursdays, and Saturdays, with the exception of the second and last Saturdays of Lent.
11. Persons dispensed from the obligation of fasting on account of tender or advanced age (sixty years), or hard labor, are not bound by the restriction of using meat only at one meal on days on which its use is granted by dispensation. Those dispensed from the fast for other causes, as well as those who are obliged to fast, are permitted to use meat only at one meal.

We recommend that on Good Friday the faithful abstain from the use of milk, butter, and eggs.

We earnestly beg those who have made themselves the victims of intemperance, to begin with lent a sober and pious life, and to show a spirit of true repentance by a pledge of total abstinence.

By order of the archbishop.

J. F. CALLAGHAN, *Secretary*.

We all know that it is strong drink, and not eating potatoes or beef, that injures the Catholics. The New York *Herald* says one may feast like a king and keep within the rules. It says of the Catholic who has a good cook:

If he opens with "blue points" on the half-shell, follows with pea soup, proceeds to broiled split mackerel with a squeeze of lemon, touches on lobster *timbales*, or oyster patties, moves on to macaroni with cheese, crunches a succulent salad of ineffable dressing, approaches, with becoming respect, a lordly striped bass, decorated with smelts, turns lightly to green peas, potatoes tickled with parsley, or celery tipped with salt, passes by the road of pastry and water ices to his coffee, meanwhile lubricating with white and red wines, and a glass or so of rich Burgundy, we think, on the whole, he is not to be pitied as he imagines the curling smoke of his cigar into votive incense. Many a heathen, without positive convictions on the necessity of fasting here to avoid a roasting hereafter, would sit down without a regret to such a lenten discipline of his coarse, fleshy appetites.

"THE PLAGUE IN THE HEAD."

This loathsome disease is not peculiar to preachers, but when it does break out in them, it is peculiarly disgusting. It is symbolized by appearing in the "forehead a white running sore." (Lev. 13: 44.) The head signifies religion; the top of the head devotion, the forehead intellect; the sore was leprosy, an emblem of sin and superstition; its redness, anger, typified spiritual pride and pharisaical wrath, developing in boasting and persecution. It sometimes causes expressions of agony, which, to the uninformed, would denote spiritual pride. It affects the eyes, making them blind to the virtues of neighbors; but magnifies our own virtues doubled and multiplied. It sets a priest to boasting and villifying others, and from morning to night moaning, "I am holier than thou art." It is said that, like the leprosy of old, it is incurable, and that when it appears the sufferer never learns any thing afterward. Beware of the plague in the head—of boasting.

"WORLD TO COME."

EXAMPLES OF SEEKING SALVATION AFTER DEATH.

Jesus' Testimony.

"Said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." (Luke 13: 23, 24.)

"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10: 33.)

"I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." (John 8: 21.)

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy

name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22, 23.)

"When the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, . . . and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen." (Matt. 22:11-14.)

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us! But he answered and said, Verily I say unto you, I know you not." (Matt. 25:8, 10, 11.)

"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then ye shall begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." (Luke 13:25-28.)

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." (Rev. 22:11.)

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime, receivedest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence." (Luke 16:23-26.)

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:14, 15.)

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (I. John 5:11, 12.)

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. . . . For he spake in a certain place . . . If they shall enter into my rest. . . . Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day, if ye will hear his voice, harden not your hearts. . . . Let us labour to enter into that rest, lest any man fall after the same example of unbelief." (Heb. 4: 1-11.)

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4: 18.)

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. 2: 3.) "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8: 36.)

Inspired Reasonings.

'He that despised Moses' law, died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord." (Heb. 10: 28-30.)

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." (Heb. 6: 4-8.)

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." (II. Peter 2: 12.)

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Mark 3: 29.)

"There is a sin unto death: I do not say that he shall pray for it." (I. John 5: 16.)

"There is one lawgiver, who is able to save and to destroy." (Jas. 4: 12.)

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." (Matt. 10: 28.)

Looking diligently, lest any man fail of the grace of God; . . . as Esau, who for one morsel of meat, sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Heb. 12:15-17.)

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. 10:26, 27.)

In Herald of Gospel Liberty of April 6, 1878:

I am under the impression that somewhere in the Bible there is a passage similar to this, namely: "No murderer can enter the kingdom of heaven." After considerable search and a failure to find it, I have concluded to appeal to you to know if I am right, and if so, to refer me to book, chapter, and verse.

D. S. VANPELT.

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (I. John 3:15; see also Rev. 21:8 and Gal. 5:21.)

BROTHER SUMMERBELL: Please explain Isa. 45:7, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

NETTLE CREEK, INDIANA, March 21, 1878.

The Lord was speaking to Cyrus, the pagan, concerning a war for the fall of Babylon, to which the Lord was guiding him, and assured him that he (the Lord) was governing in all these things, so that Cyrus might see the hand of the Lord in all the victories or reverses. The evil does not mean moral evil, but misfortunes of battle.

And Amos 3:6, 7, "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

This signifies the same as Isa. 45:7, only the evil was in the chastisement of Israel. The evil was chastisement by war, famine, etc. But God is not the author or promoter of sin. See Matt. 13:28, "An enemy hath done this," and compare verses 25 and 39 with Jer. 7:31, "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart."

Does Rev. 3:14, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God," teach that Christ is a created being?

T. M. RICHARDSON.

Answer. St. Paul says, "The image of the invisible God, the firstborn of every creature." (Col. 1:15.) The original is the same as the translation, except that in Colossians it might be translated

“firstborn of all creation.” Most sects believe that the Word was *made* flesh—*made* of a woman, and both God and man. Now, if he was not always God and man, but was made so, and, as to make is to create, they thus at least make Christ a creature. But the Christians cannot regard Christ as a creature in any ordinary sense of that term, but as divine in nature, and the intermediate creator, by whom God made all things. Read Heb. 1: 2.

Do the Scriptures teach that there is to be a temporal millenium before the second coming of Christ? If so, please give chapter and verse, and oblige.
E. C. TETER.

Answer. The word “millenium” is from *mille* (Latin), and means “a thousand years.” (Rev. 20: 4.) The name denotes the name to be *post*-apostolic, belonging not to the Greek, but the Latin age. The Catholic Bible comment is: “Thousand years—whole time of the New Testament—toward the end of the world. * Souls of martyrs and saints live and reign with Christ in heaven, in a first resurrection, which is that of the soul to the life in glory; as the second resurrection will be that of the body at the day of general judgment.”

Protestants regard it as a day to come, when Christianity will have become more general, respected, and powerful; when the spirit of the martyrs (first Christians) will be revived and may be resurrected; when Satan—to be finally destroyed (Heb. 2: 14)—will be confined, and Christianity will triumph, and the following prophecies be fulfilled:

“In thy seed shall all the nations of the earth be blessed.” (Gen. 22: 18.)

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” (Isa. 2: 2-4.)

“Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” (Rom. 11: 25, 26.) “And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.” (Heb. 8: 11.)

But I. Cor. 15: 24-28 refers to times of the end.

In *Herald of Gospel Liberty* of April 13, 1878:

CHRISTIAN CHURCH.

One of the grandest facts of the present age is the re-appearance of the primitive Christian Church in America. Seemingly without any adequate cause, certainly without any preconcerted plans, confessedly without any human author, there appeared, as if by magic, in a moment molding itself into form, east, west, north, south, a religious body, differing from anything known in its age or country, yet developing in itself, in the midst of the most adverse circumstances, the great principles and highest conceptions of truth and beauty, of the inward heart-hope of the good of all ages, in forms of symmetrical beauty and grand proportions, and surrounding itself with such a halo of glory as could hardly be realized as real. Its coming was like the rising of the morning sun, or a column suddenly appearing amid surrounding ruins, or as stone cut out of the mountain without hands. The effect upon the people was recorded in the new forms of expression; as "Newlight," denoting an idea of supernatural influence; "Freemen," as realizing an unexpected liberty; "Union," denoting the feeling of universal Christian brotherhood. And the small body did not grasp, but seemed to hold in a moment the great things which the good had been praying for all down along the ages. For twelve hundred years there had been no organized sect or body of people occupying the heavenly position of the first followers of Jesus; none bearing the name "Christian," holding only to the Bible, extending communion to all saints, or followers of Jesus as its only leader. These things were talked about, and longed for, and prayed for, but as something belonging to the remote past when Jesus was here, or to the far-distant future when he comes again; but now they seemed present in a moment—as it were, "a nation born in a day." The opposition immediately manifested was not so much to the principles, but to the supposed utopian theory of establishing such a heavenly church in the unheavenly society of depraved humanity. Solemn prophecies were

uttered by good men that in "ten" or "twenty" years no such church would exist; and in many places these predictions made such impressions that the prophecies were sealed up and placed away in Bibles and church-books, to be opened at the time predicted. And all along, in the early period of its existence, able ministers would come boldly forward, looking for the whole world to be converted to the truth; but, disappointed, turn again to their former pulpits, expecting soon to see an end of the great reform; then, after waiting years, some even returned again to labor to the end in the church of their choice, which, without the triumph at first expected, continued not only to exist, but, with mysterious power, continued to assimilate to itself the most adverse elements of

UNITY IN DIVERSITY.

One of the strangest features was its wonderful Bible power of transformation. The Spirit-moved bodies from the Baptists in New England, the Methodists in North Carolina, and the Presbyterians in Kentucky, on coming into union, felt not required to give up their former views, but only adopted the great fundamental principles of Christ's religion, as *Christ*, and the name *Christian*, and *Bible*, and *union*. Had the Baptists of New England been required to give up immersion, or the Methodists of North Carolina sprinkling, or the Presbyterians of Kentucky been forced to immerse, they would have long stood trembling on the brink, and would have finally turned away. The divine power by which Jesus is able even to subdue all things unto himself soon molded them all into one uniform body. By taking the Bible for their absolute guide, they were by the Spirit compelled not only to submit to the Scripture statement alone, but to demand that alone of others. This, while it divested of all error, developed so much more the beauty of truth. The Baptist continued baptism without its exclusiveness; the Presbyterian went into the water without becoming a Baptist; and the Methodist fellowshipped both without becoming Calvinist. And soon the most conflicting

elements were harmonized in the one body of Christ, without human command, plan, force, or fear, but by the words of Christ, which are spirit and life.

Thus in a few years the Christians presented to the world the anomaly of a church made up of ministers from all denominations, receiving each other without any human test of fellowship, yet soon presenting on all the vexed questions of scholastic theology a uniformity of faith almost unknown under the most arbitrary denominational formulas. I may here be permitted to state of the Christian ministers that, while few or none have contended for the tri-personal trinity, not *one* was ever known to adopt the humanitarian theory, but all were jealous for the glory of Jesus, and held the doctrine of the Father, Son, and Spirit, commonly called trinity in the true evangelical meaning of the Scripture statement; so, also, they have believed all Biblical doctrine. They retained the baptism, without close communion; election, without Calvinism; a full atonement, without Universalism; and the ancient church, without Catholicism; and to-day present in their untrammelled pulpits the purest Biblical faith and the most perfect harmony in work of any denomination in Christendom, not excepting the Catholics. If they have controversy, it is because there is life and toleration. The inhabitants of graveyards never disagree. Inanimate matter cannot think, and therefore can never present diversity of opinion. Slaves silently obey, and dare not contend with their master; but in the ministry of Jesus we find abundant tolerance, and the great apostle not only straightly commends every one to be "fully persuaded in his own mind," but charges the strong to "bear the infirmities of the weak." No other church in the world ever so mingled in wholesome measure the blessings of orthodox truth and evangelical toleration. Her city has twelve gates, but the church has only one door. The atonement is for "all," but only those submitting to God are chosen.

Sometimes the conservative brother is alarmed at the supposed latitudinarianism of the speculative brother. One will say, "We will fellowship every follower of Jesus," and say it

so as to include "Catholic" or "humanitarian"; and the faithful watchman will for a moment imagine swarms of adverse elements rushing in torrents through the open church door. He, in his faithful care, forgets the "narrow way" of the Bible which all must *come through*, or the "strait gate" of love to God and man in which they are to be brought, or the divine "Door," Jesus himself, through which they must enter. It is enough to say that no unconverted "Catholic" or "humanitarian" ever has, or ever will in this world seek to enter the Christian Church. Jesus makes the invitation very broad. His is, "Whosoever will, let him take the water of life freely." The Christian is the pre-millennium church, and its great mission is certain of accomplishment. The principles which she at first alone advocated are now becoming common to all advanced thinkers. The leading periodicals of the day vie with us in Biblical statements. May God guide and bless every one of them. Still the Christian Church, as the first in the great Biblical reform, has, and must hold, the pioneer place. She is founded not on liberalism, but built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. On her foundation are the names, not only of the Lord, but the twelve apostles of the Lamb. Her walls are of living stones,—not the wood, hay, and stubble, but the gold, silver, and precious stones,—God's own jewels. Her gates are scripture pearls, and all her walls salvation. I love her God, her Savior, her doctrine, her creed, and her principles, and desire to work in her as the vineyard of the Lord, and to die in her as the closest approach to the gates ajar and the open door to paradise.

The Christian Church of America was born in the great revival of religion at the beginning of the present century, and all the first ministers, east, west, and south, were able revival preachers. The following action of the ministers of Kentucky, who came fresh from the great Cane Ridge revival (the greatest that was ever in America), and full of the love of God and the love of souls, may be read with pleasure and with profit :

THE LAST WILL AND TESTAMENT OF SPRINGFIELD
PRESBYTERY.

Presbytery of Springfield, sitting at Cane Ridge, Bourbon County, Kentucky, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily, etc.; but knowing that it is appointed for all delegated bodies once to die, and considering that the life of every such body is very uncertain, do make and ordain this our last will and testament.

Imprimis. We will that this body die, be dissolved, and sink into union with the body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling.

Item. We will that our name of distinction, with its reverend title, be forgotten; that there be but one Lord over God's heritage, and his name one.

Item. We will that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt the law of the Spirit of life in Christ Jesus.

Item. We will that candidates for the gospel ministry henceforth study the Holy Scriptures with fervent prayer.

Item. We will that the Church of Christ resume her native right of internal government, etc.

Item. We will that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free-will offering.

Item. We will that the people henceforth take the Bible as the only sure guide to heaven, and as many as are offended with other books which stand in competition with it may cast them into the fire, if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

Item. We will that preachers and people cultivate a spirit of mutual forbearance, pray more, and dispute less.

Item. We will that our weak brethren who may have been wishing to make this presbytery their king, and wot not what is now become of it, betake themselves to the Rock of Ages, and follow Jesus Christ for the future.

Item. We will that all our sister bodies read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

Springfield Presbytery, June 28, 1804, *L. S.*

ROBERT MARSHALL,
JOHN DUNLAVY,
RICHARD MCNEMAR,
B. W. STONE,
JOHN THOMPSON,
DAVID PURVIANCE,
Witnesses.

THE FATE OF THE HEATHEN.

There is much discussion now upon the fate of those who have never heard the gospel. It is needless. God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. . . . For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." (Rom. 2: 6-15.) "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (II. Cor. 8: 12.) Sodom was a pagan city; but said Jesus, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for" some who have heard him. (Matt. 10: 15.)

In *Herald of Gospel Liberty* of April 20, 1878:

THE HOLY FAMILY.

I do not mean the holy family in heaven, but the one on earth. "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" (Matt. 13: 55, 56, and Mark 6: 3.)

This was the questioning of unbelievers, but that was the holy family. Even in heaven there seems a family. Three names are exalted far above—immeasurably above—all others. These are God, and the Son of God, and the Holy Spirit. Whatever may be the varied opinions of men, no believers rank either of these in the plane of inferior beings, and few deny that they form a celestial family of equality in their nature, high above the highest angels—so high that in theology they are called "three persons in the one God-head," or God-nature. As we thus find a holy family in heaven, so is there to be seen a "holy family" on earth—one family exalted above all others, on account of relationship. As the three names in heaven are exalted by the divine relation to the divine Father, so is the family on earth exalted by relation to the divine Son.

It is understood that some claim that Mary had no children except her "first-born," and that the other children were her nephews. But that opinion is liable to the following objections: First, there is no Scriptural authority to show that Mary had not several children; second, several Scriptures affirm that Jesus was her first-born, and name other children; third, the *cousins*, whom it is claimed they were, have an entirely different character and locality, and, where otherwise, both families are distinctly named. For illustration, see

John 7:5, where, while the cousins were apostles, the brethren, as unbelievers, opposed Jesus; and Acts 1:13 names the cousins, while verse 14 mentions the brethren, proving, with Matt. 13:55, and Mark 6:3, that the cousins (who were apostles) were not these brethren. It is, therefore, certain that there were brothers and sisters. We will, therefore, consider:

THE EARTHLY FAMILY.

Joseph, the husband of Mary.

Mary, the mother of Jesus.

Jesus, the first-born son of Mary.

James, Joses, Judas, and Simon, the Lord's brothers. (Acts 1:14.)

And his sisters — two or more.

Joseph was about twenty years old when betrothed to Mary, and is noted as a just man. He obeyed the Spirit of God, and was a true and good husband to Mary. When Herod threatened the life of the child, he took the infant Jesus, with his mother, and fled to Egypt, whence, after Herod's death, he returned and dwelt with him in Nazareth, and took the mother and the child with him twelve years after to Jerusalem.

Joseph was the son of Heli, and, like Mary, a descendant of the royal family of David. He was just, merciful, and continent, but only related to Jesus by law. Joseph is not mentioned after the scene at the temple. He was not at the wedding in Galilee, with the family subsequently, nor at the cross, where Jesus provided for Mary by giving her to John. He was a Hebrew, a descendant of kings, but is most honored in having the care of the infant Jesus.

Mary was a pure virgin of great reputation, highly favored of the Lord — by heaven's decree forever blessed. She was espoused to Joseph when but sixteen, and highly honored as the mother of her Lord. In her was fulfilled the word of the Lord concerning the "seed of the woman." God said to the serpent (Gen. 3:15): "It [the seed of the woman] shall bruise thy head." This seed is Christ, who is distinguished as the seed of the woman, because God thus restores the woman, and makes her more than conqueror, by bringing the Savior without the intervention of man. Mary was highly favored of God; honored by angelic visits and heavenly salutations; honored by Elizabeth, her cousin; by the wise men; by her husband; by Simeon, the prophet; by Anna, the prophetess; and shall be honored by all nations. She was especially honored by her Son and Savior. She with her cousin Elizabeth are the first inspired persons who appear in the New Testament. Thus, in Mary, Eve conquers her adversary; and the woman, first eating the forbidden fruit without her husband, is first in the great salvation, and brings the Savior of all without her husband. Our blame for Eve is buried deep under blessings on Mary. Mary was the first to whom heaven

revealed the Savior; the first to know him as the Son of God; the first to know his miraculous power; and, therefore, the first to exercise the new faith. It is not recorded that Jesus at any time called her his mother, or betrayed the human, tender sympathy of a son for her. He called her simply "woman." Yet he tenderly cared for her in his deepest agony on the cross. The reason why Jesus showed no more deference for Mary was that she possessed no commensurate importance with her Son; yet, as the medium by which he became mortal, the people would be too much inclined to worship her. She was in the early ages honored with a place in the trinity, and is now worshiped as a deity in the Catholic Church.

Jesus, the first-born, was the Son of Mary, known as the Lord, by Elizabeth and by the angels before he was born. "Whence is this to me," said Elizabeth "that the mother of my Lord should come to me?" (Luke 1:43.) And John the Baptist, yet unborn, worshiped his coming Lord. Of the wonderful union of the spirit and flesh, I need say nothing here, as it is the theme of thousands of sermons weekly. He was born of Mary, not that he might exist (he existed as a spirit before), but that he might, as one of us, become our Captain and Conqueror—Our Savior and King. Josephus the Jew says, "About this time lived Jesus, a wise man—if, indeed, we may call him a man." Mahomet, though he calls Christians infidels, yet honored Christ as a true prophet, superior to himself, and says that those will be condemned who reject him. Jesus, as a perfect example to all sons, was not only subject to the Great Father in heaven, but to Joseph and Mary. What a wonderful example! So he was known as one of the family. And the Jews, astonished at his greatness, said, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?" It is more than probable, therefore, that he stooped to work in the shop, thus to give greater dignity to labor. His life is recorded by the evangelists, and by heaven.

Besides Joseph, Mary, and Jesus, there were seven children in the holy family, namely: four brothers—James, Joses, Juda, and Simon—and three sisters. I say three sisters, as Matt. 13:56 seems to imply at least three sisters, namely: "His sisters, are they not *all* with us?" Of one they would have said, "Is not she with us?" Of two, "Are they not both with us?" Only when more than two would they say *all*. Yet it is possible the word *all* may refer to the family. If so, there were still six brothers and sisters, not including Jesus. These brothers were not among the first converts, but are all included in the praying army before Pentecost. The eldest was James, afterwards called "James, the Lord's brother," the apostle most noted of all for piety. There were three Jameses:

1. James and John, the sons of Zebedee and Salome. This James was one of the three favored apostles named "Peter, James,

and John." This is the James who was early executed. See the record of his death in Acts 12:2.

2. James the less. This was the son of Cleopas, also called Alpheus. This Cleopas-Alpheus was a brother of Joseph, and his wife was also called Mary. "Mary the mother of James the less." (Mark 15:40.) Consequently, James the son of Alpheus was the "James the less," who survived the James slain. (Acts 12:2.)

3. But there is another James, the greatest of all. (John 7:5.) He is one of the brethren, yet an Israelite unbeliever, but converted subsequently, and among the praying ones (Acts 1:15), though not yet an apostle. (Acts 1:13.) The following Scriptures name this James: To him Peter reported (Acts 12:17) after being delivered from prison. This James presided at the council. (Acts 15:13-19.) To him St. Paul reported. (Gal. 1:19.) He says, "Other of the apostles saw I none, save James the Lord's brother." In Gal. 2:9, he ranks before Peter as one of the pillars of the church. In Acts 21:18, St. Paul reports to this James, and obeys him. He is called "James the Lord's brother," and is known in profane history as "James the just." It is said that he was holy from his birth; that he never shaved; that he wore only linen. His knees were calloused from constant prayer, and his reputation was such that many attributed the destruction of Jerusalem to retribution for the murder of this James. He was bishop, or chief apostle, and seems never to have left Jerusalem. He is noticed largely and with wonderful reverence by the historians, Josephus, Hegesippus, and Eusebius. He is counted the first bishop of Jerusalem, and Simon, his brother, the second. The following is Milner's testimony. He calls him the other James. He says:

MARTYRDOM OF JAMES THE JUST: A. D. 62.

The other James was preserved in Judea to a much later period. His martyrdom took place about the year 62; and his epistle was published a little before his death. As he always resided at Jerusalem, and was providentially preserved through various persecutions he had an opportunity of overcoming enmity itself, and abating prejudice in some measure. The name of JUST was generally given him on account of his singular innocence and integrity. And, as he conformed to Jewish customs with more than occasional regularity, he was by no means so odious in the eyes of his unbelieving countrymen, as the apostle of the gentiles. But we are to observe that, if he had fully overcome their enmity, he could not have been faithful to his Lord and Master. The priests seeing that converts were added to the church by his labors, example, and authority, they endeavored to entangle him, by persuading him to mount a pinnacle of the temple, and to speak to the people assembled at the time of the Passover, against Christianity. James being placed aloft, delivered a frank confession of Jesus; and declared that he was then sitting at the right hand of power, and that he would come in the clouds of heaven. Upon this, Ananias and the rulers were highly incensed. To disgrace his character was their first intention; they failed. To murder his person was their next attempt; and this was of much more easy execution. Crying out that Justus himself was

seduced, they threw the apostle down, and stoned him. He had strength to fall on his knees, and pray, "I beseech thee, Lord God and Father, for them; for they know not what they do." One of the priests, moved with the scene, cried out, "Cease; what do you mean? This just man is praying for you." A person present with a fuller's club beat out his brains, and completed his martyrdom.

Very remarkable is the acknowledgment of Josephus. "These things (meaning the miseries of the Jews from the Romans) happened to them by way of revenging the death of James the Just, the brother of Jesus, whom they call Christ. For the Jews slew him, though a very just man."

After the death of James and desolation of Jerusalem, the apostles and disciples of our Lord, of whom many were yet alive, gathered themselves together with our Lord's kinsmen, to appoint a pastor of the church of Jerusalem in the room of James. The election fell on Simeon, the son of that Cleopas, mentioned by St. Luke as one of the two who went to Emmaus, and who was the brother of Joseph, our Lord's reputed father. We shall leave Simeon, at the end of this century, the chief pastor of the Jewish church.

Milner falls into the Catholic blunder in calling this Simeon the son of Cleopas. The Catholics have thus endeavored to annihilate all Mary's children except Jesus, lest they might detract from the honor of Mary or of Jesus. We find in later history traces of the grandchildren of Jude, another of the brothers. The following is the account of the grandsons of Jude, about forty-five years later, or about A.D. 80:

Some persons, who were brought before the emperor, were charged with being related to the royal family. They appear to have been related to our Lord, and were the grandsons of Jude the apostle, his cousin. Domitian asked them if they were of the family of David, which they acknowledged. He then demanded what possessions they enjoyed, and what money they had. They laid open the poverty of their circumstances, and owned that they maintained themselves by their labor. The truth of their confession was evinced by their hands, and by their appearance in general. Domitian then interrogated them concerning Christ and his kingdom—when and where it should appear. They answered, like their Master when questioned by Pilate—that his kingdom was not of this world, but heavenly; that its glory should appear at the consummation of the world, when he should judge the quick and dead, and reward every man according to his works. Poverty is sometimes a defense against oppression, though it never shields from contempt. Domitian was satisfied that his throne was in no danger from Christian ambition; and the grandsons of Jude were dismissed with the same sort of derision with which their Savior had formerly been dismissed by Herod.

Jude, who wrote the epistle, distinguished himself from the apostles by saying, "Remember ye the words which were spoken before of the apostles," . . . and "How that *they* told you." (Jude 17, 18.) Also, Jude styles himself the brother of James. The very words used (Mark 6:3) concerning Jesus, "the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not

his sisters here with us?" Eusebius, the oldest church historian extant, who also wrote before the Roman Catholic Church was founded, calls this Jude not an apostle; but, speaking of his grandsons, speaks of them as the grandsons of Jude, the brother of Christ "according to the flesh," and says that they (the grandsons of Jude according to the flesh) held the episcopal office down to the time of Trajan. [See Eusebius III.] Of Joses and the sisters all record has been lost, probably destroyed by the Papists, who have waged an unceasing war of annihilation upon all the children of Mary except Jesus, and to his living word they refuse free access, showing the people instead a crucifix cross and wafer gods of their own creating. If to us relationship by the flesh seems so precious, how much more so should appear the relationship of the Spirit! Jesus, when they endeavored to direct his special attention to the earthly relationship, answered them, "Whosoever shall do the will of God, the same is my brother, and my sister, and my mother."

RESURRECTION.

My desire is that the common people may be equally well posted in Scripture doctrine with the preachers, and, therefore, on great disputed questions, I endeavor to lay before the readers, in a bird's-eye view, the texts, *pro* and *con*, relating to the subject. The following first-named Scriptures support, or are sometimes quoted, to prove a moral resurrection in this world:

I. MORAL RESURRECTION.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Col. 3:1.)

"The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

"I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." (Rev. 20:4.)

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believest thou this?" (John 11:25, 26.)

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11.)

To the resurrection intimated or supposed to be proved by some or all of the above texts, or others, no person objects, but most people

contend for a literal resurrection of the dead also, and in proof, not only the well-known resurrection of Christ, recorded in the last of the gospels, and treated largely in the first part of I. Cor. 15:1-21, but also the following texts:

II. RESURRECTION OF THE DEAD.

"Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29.)

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." (I. Thess. 4:16.)

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. 3:20, 21.)

"Grieved that they taught the people, and preached through Jesus the resurrection from the dead." (Acts 4:2.)

"When they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter." (Acts 17:32.)

"There shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15.)

"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. 6:2.)

"If by any means I might attain unto the resurrection of the dead." (Phil. 3:11.)

"They cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." (Luke 14:14.)

"Sadducees which say there is no resurrection. . . . Jesus answered, . . . Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." (Matt. 22:23, 29-32.)

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:5.)

III. RESURRECTION NOT IN THIS LIFE

Texts from I. Cor. 15:19-55: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end. . . . God giveth it a body as it hath pleased him, and to every seed his own body. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

IV. THE BURNING BUSH NOT CONSUMED, AND THE DEAD NOT PERISHED,
ARE PROOF OF THE RESURRECTION.

"If Christ be not raised, . . . then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept." (I. Cor. 15:17-20.)

"As touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err." (Mark 12:26, 27.)

V. THE DEAD REST IN HOPE.

"My flesh shall rest in hope: because thou wilt not leave my soul in hell [*sheol, hades*]; neither wilt thou suffer thine Holy One [Christ] to see corruption." (Acts 2:26, 27.)

VI. THE RESURRECTED DO NOT MARRY.

"When they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." (Mark 12:25.)

VII. THEY ARE AS ANGELS.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." (Matt. 22:30.)

VIII. NOT PAST.

'Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.' (II. Tim. 2:17, 18.)

IX. NOT YET ATTAINED.

"If by any means I might attain unto the resurrection of the dead."
(Phil. 3:11.)

X. NOT ALL WILL BE DEAD.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I. Cor. 15:51, 52.)

XI. AT THE LAST DAY.

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John 6:39.)

"I know that he shall rise again in the resurrection at the last day." (John 11:24.)

XII. SADDUCEES DENIED IT.

"Sadducees, which say that there is no resurrection." (Matt. 22:23.)

In *Herald of Gospel Liberty* of April 27, 1878:

Please give your opinion. Is it right to submit to take an oath in the following form. "I do solemnly swear, etc.?" We are taught not to swear. Is it right to affirm? I think it is.

HENRY KING.

Answer. You are correct.

What did Paul mean when he said, "Our God is a consuming fire?" (Heb. 12:19.) Why do ministers often quote it—"God out of Christ is a consuming fire?"

S. S. MORROW.

Answer. The preceding clause is "godly fear." The clause alluded to, Jesus quotes from Deut. 4:24, "For the Lord thy God is a consuming fire, even a jealous God." Dr. Clarke says, "on our God is a consuming fire:" "The man who does not labor to serve God, etc., will find that fire to consume him, which otherwise would have consumed his sins." (See both illustrated in I. Cor. 3:13-15.) Men quote the text, "God out of Christ is a consuming fire"—some because they know no better reading, and some meaning, God to the unsaved is a consuming fire. The consuming part is now generally denied.

In the absence of the minister, is it lawful for the deacons to administer the communion?

WILLIS SMITH.

WILLET, NEW YORK.

Answer. Yes.

Please give your opinion of the millennium. When and what will it be? Also please explain Rev. 13: 1.

LIZZIE T. SMITH.

MABEES, JACKSON COUNTY, OHIO.

The millennium is the thousand years of grace while Satan is chained. (See Rev. 20: 4.) It is supposed to be prior to the coming of Christ, as his coming is placed at the *end*; and he must reign till he has destroyed the last enemy. Satan, after being chained one thousand years, will be loosed long enough to rally the wicked in a war against Christ. Were it not for this, thousands of sinners would profess to be on Christ's side; but the circumstances will cause every man to go to his own place, when fire comes down and destroys them.

Explain Rev. 13: 1.

The beast signifies papal Rome, with its church dominion. The sea is the Mediterranean, in which is Rome, in Italy, a peninsula; that is, it is in the sea. The leopard appearance symbolized the spotted garments of the priests; the feet like a bear, the monks; the ten horns and diadems, the ten kingdoms—represented by the ten toes also. For names of blasphemy, see Rev. 17: 4, 5.

In *Herald of Gospel Liberty* of May 18, 1878:

BROTHER SUMMERBELL: Please let us have your explanation of Rom. 5: 18, 19.

I. MOONEY.

Reply. Rom. 5: 18, 19 reads, "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The condemnation was to death; that is, to the grave, "for that all have sinned." The "righteousness of one" brings upon all justification of life, "life from the death"; that is, a resurrection from the dead, and with that hope, the free gift in Christ is to justification of life. Remember that the gospel is the good news "life from the dead"; but though the redemption is for all, and all are redeemed from the condemnation of death, and though it was necessary that the word of God should first have been spoken to the Jews, yet seeing that they put it from them, and judged themselves unworthy of everlasting life, lo, even the apostles turned to the gentiles, and others took the crown of life, so that Luke 13: 28 is fulfilled. Thus the word "all" is mentioned as to what Christ does for us; but only the word "many" is used concerning the number made righteous; because that "many are called, but few are chosen." Without Christ there is no life. All was lost in Adam. But by Christ the law's penalty is stayed, so far as to give all a resurrection, and through that, if they accept now, eternal life in Christ. But John, who knew, made the following record of the terms:

THE RECORD.

“And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” (I. John 5: 11, 12.)

BROTHER SUMMERBELL: Please answer the following questions:
1. What is the intermediate state of the soul? 2. What is the intermediate state of the wicked?
S. B. MASTERS.

CALIFORNIA, OHIO, May 8, 1878.

Reply. Read Luke, 16: 19-31. The place is (hades) hell, called in the Hebrew *sheol*, and is to be destroyed in the lake of fire. (See Rev. 20: 14.) We may not understand it, but the Bible teaches suffering for the wicked and happiness for the good in an intermediate state called *sheol*, *hades*, *tartarus*, and for the good also paradise.

Where in the Bible can I find the word “trinity”?

Reply. It is not a Bible term.

Where does this text occur? “Of his (Satan’s) kingdom there shall be no end.” Give chapter and verse.

Reply. The words you quote apply to Christ’s kingdom. (See Dan. 2: 44 and 7: 27.) For the fate of Satan read Heb. 2: 14; for the end of his subjects and principles read Matt. 13: 24-30 and 13: 37-43; for the fate of his kingdom read Rev. 20: 14; for the duration of his punishment, read Rev. 20: 10; for the triumph of Christ’s kingdom read I. Cor. 15: 24-28; for the confirmation of the truth read Rev. 21: 1-4.

How many books are there in the Catholic Bible?

Reply. I think seventy-three, but have not time to look this morning.

Which is the most numerous of the Protestant Churches in the world?

Reply. The Lutheran, I think. It numbers about forty millions.

In *Herald of Gospel Liberty* of June 15, 1878:

“THE TWO WAYS.”—And are there two ways? Two ways lead to two endings. No, there is but one way to heaven, and Jesus is the way. And as Jesus was in that way before he was baptized, so may his disciples be. We must not narrow the way to fit our narrow minds, nor shorten the way to the measure of our short-sighted charity, but keep it open for all the pilgrims whose faces are set towards Zion’s glorious mount. God’s church in heaven and his church on earth all compose one family. I often think that if we

would heed the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven," there would be more churches built "after the pattern of heavenly things." Did you ever imagine a Baptist meeting a Quaker in heaven with this greeting?

Baptist—I am happy to meet you, friend.

Quaker—I am glad, John, that thee is happy. Did thee find any difficulty at the door on account of thy gay garments?

Baptist—Oh, no! I left them on earth. But did they not ask thee for thy certificate of baptism? Surely heaven is not less select than the church.

Quaker—Nay, friend, all who have the spirit and cross the Jordan heavenward are sufficiently baptized.

Baptist—Pardon, friend, I am glad to see you here, and happy to find that heaven is not quite so particular as the particular Baptists.

Quaker—Nay, nay, friend John. Heaven is more particular. The difference is, Baptists exclude all who are not washed in the river, but heaven accepts all who have the washing of regeneration. Does thee not discover that there are many Friends here, but that many of thy brethren are left out?

Baptist—Yes, yes, I see it all now.

CHRISTIAN UNION.

We have Brother B. with his "not a Christian Church," because immersion is made a test, and N. with his Christian Church, with immersion as a pre-requisite. Which is the true representative Christian Church? The church which does not make immersion a test, yet fellowships the church that does, is the true ideal of a Christian Church. The question of immersion is one depending upon learning and logic. A man may believe in Christ with all his heart, and yet not believe in immersion at all. There is no precept stating that baptism itself is a pre-requisite to membership, much less immersion. The word "immerse" is a Latin verb, which a man may not understand the meaning of at all, and yet be a believer in Christ. Jesus never used the word "immerse." Jesus never commanded any man to make immersion a test of church-membership. A local congregation has the right, perhaps, to adopt what tests its judgment dictates, even immersion; or belief that the bread is "my body," that is, Christ's flesh; or that it is "in (Greek, *eis*) one spirit we are all baptized into one body," just as it reads. But one has no authority in the Word of God for making his opinion of the meaning of these passages a test. If the word "church" means anything sacred, it is that it is composed of God's children. We become God's children by a spirit-birth. "Born of the Spirit." We are thus born of incorruptible seed, which is the Word of God. This is called "the seed of God which remaineth in him" that "is born of God."

Persons thus born are the children of God, added by the Lord to the church, grafted into the true vine, and members of God's family, the church. No man can keep such an one out of the family of God. If a child is born into a family, it belongs there by birthright, and no legislation by other members of the family can make void the fact. The child is such not by vote of the children, but by act of the parent, by the seed which starts its new existence, and a member of the family by birthright. Its washing does not make it a child in the family; but its generation from the parent is its right of inheritance. So it is in God's church or family. Every person begotten by the incorruptible seed, which is the Word of God, and nourished into life by the Spirit, is one of God's family; and so Jesus taught, so Paul taught, so Peter taught. Jesus attended to these also as the "other sheep not of this fold"; that is, converted people, not of the Jews. Paul alluded to these "my people which were not my people," and there is not a syllable in the Word of God which authorizes any man, or set of men, to bar any of God's children from his church. Yet the Christian Church is true to her mission of union, charity, and love, when she offers fellowship to men and to churches which are imperfect. And we must not deny a church because we think that she is in some things wrong, any more than an individual. Charity is to cover error. Even Catholics will fellowship all the churches which they think are right. Who will not? If we only do the same, what better are we than they? What does Christian union mean, if we can fellowship those only who agree with us? Do not even publicans and sinners the same?

THE THREE STEPS.

But does not the New Testament present "faith, repentance, and baptism" as the three steps to the church door? No! These words never occur in that form, and no church door is named as the consequence or next step. Jesus in his first lessons said, "Repent and believe the gospel"; but he never said believe and repent the gospel. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"; but he never said none are accepted till baptized, and he did not practice on that principle. He accepted those who he saw were right in heart. In the Acts of the Apostles only about half the cases of conversion are followed by baptism, and there is no proof that persons were kept from the church till after baptism. In Peter's first sermon (Acts 2:21), the first promise is, "Whosoever shall call on the name of the Lord shall be saved." Why, then, not make this the third step; thus, repentance, faith, prayer. Acts 10 we find a Gentile with faith in God, praying, and Peter preaches to him that in Christ whosoever believes in him has remission of sins; and the Holy Ghost descends upon the converts, and Peter discovers that "God had accepted them." In the

tenth of Romans St. Paul defines the way of faith not to be, "Who-soever doeth," but when, with the heart, we believe unto righteousness, and, with the mouth, make confession unto salvation. "Who-soever calleth on the name of the Lord shall be saved." I confess that I like this way, because it gives us steps which all may take. All cannot be baptized, but all can repent, believe, and pray. Some cannot be baptized,

1. Who are at sea where is no preacher.
2. Who are on sandy deserts where is no water.
3. On battle-fields where is no opportunity.
4. Who are ignorant and do not know duty.
5. Who are nailed to crosses, or in prison, and cannot go to the water.

To drive one from the church whom we may fellowship in an hour in heaven is inconsistent. But who gave us the right to define the duty of all the wise and good, or debar them from church fellowship? The right must lie somewhere. Is it in our superior wisdom or superior learning? or have we a commission from the Lord to keep the unbaptized out, and to decide who are, and who are not, baptized? and for others as wise and good as ourselves, decide —

1. That baptize means immerse.
2. That it means with water.
3. That it is a prerequisite to church-membership?

Read all of I. Corinthians, chapters twelve and thirteen.

TERTULLIAN ON TRINE IMMERSION.

Tertullian was an African, who wrote in the latter part of the second century and the first decades of the third century. Only two hundred years after Christ is no more proof of purity in religion than one hundred years after Washington (our time) is proof that there are not twenty Confederate generals in Congress now. In his book *De Corona Militis*, Cap. 3, Tertullian defends the practice of wearing the military crown on the principle of custom, which he contends must have emanated from tradition. In enumerating various usages then existing in the church, which were not to be vindicated by Scripture, but on the principle thus assumed, he begins with baptism. He says:

That I may, therefore, begin with baptism: When about to proceed to water, we then, and, indeed, somewhat sooner in the church beneath the hand of the bishop (or president), call heaven and earth to witness that we renounce the devil, his pomp, and angels. Then *we are dipped three times, answering something more than our Lord has determined in the gospel*. Then having been taken up out of the water, we partake of a mixture of milk and honey. And from that day abstain through a whole week from the daily bath. The sacrament of the eucharist, which our Lord celebrated at mealtime, and ordered all to take, we receive in assemblies before day, and never but from the pastors. We give obla-

tions every day *for*, that is, *in commemoration of*, the dead on the day of their martyrdom. We deem it unlawful either to observe a fast or to pray in the posture of kneeling on the Lord's day. The same festive immunity we assume from Easter to Pentecost. We are deeply wounded if any of our bread or wine fall to the ground. At every undertaking or entrance upon business, at every coming in or going out, at dressing and putting on our sandals, at going into baths, at table, at the lighting of candles, at going to bed, at taking our seats, and whatever business occupies our attention, we mark our forehead with the sign of the cross. If you demand the scriptural law authorizing these and other such like usages, you will find none. *Tradition* will be presented as the *founder*, custom the confirmer, and faith as the observer of them all.—*Tertulliana De Corona Militis Liber, Cap. 3: 4.*

The reader will notice that for these African superstitions no Scripture precedent is claimed; but that they are *added* to what Christ commanded is confessed.

I am glad to learn we have some churches which are "close Baptist." There is as much sense in that as in "close communion," and I like that variety. I believe that there is room in the Christian Church for all kinds of Christians. If for only one kind, where were the UNION? Let every kind have a home here who can find a home in heaven. I am glad to hear of the beaver churches of Maine. Beavers have much of the damming about their work, and can only live near the water. Here in Illinois the country is too low to dam. It would flood all the country. Ours have to be rather prairie-dog churches, making the earth do, for we are sometimes twenty miles from streams deep enough to immerse in, and it would be a terrible thing to think that poor people, the old, infirm, and cripples, had all to be damned unless they could reach beaver churches; yet I like some beaver churches. But there is another kind that we must have; there is room enough for it everywhere; that is, "charity churches"—churches which accept all whom God accepts, receiving others even as Christ received you. Above all, give us charity churches. Beaver churches may fail in a drouth, and earth churches when the world is on fire, but charity never faileth.

DOING AND SAYING.—There is just as much difference between men now as ever, and we have all the kinds of men now that they had in old times. Then they had some who said that they would work in the vineyard, but did not; and others who refused at first, but went to work; and Jesus preferred the workers. So do I. We have many talkers, but few workers; many eaters and sleepers, but few providers. Yet, strange to say, the talkers often secure the most affection. I have known a man who made friends of all the preachers by talk, but who seldom gave anything. I have known men who you would know from their words were good, but not good for anything. I know a man now who keeps all his denomination posted in the papers about all the news in his church, but never does any-

thing, though he is wealthy. Learn to distinguish between good talkers and good workers; between good wooing and good doing. Satan was a pleasant talker in Eden, and said, "Ye shall not surely die"; but he lied, and was the father of it, and God told him that the seed of the woman would bruise his head, and Jesus will do it. To bruise a serpent's head is to crush it, to kill the serpent; and Jesus will do it, for Jesus is not a talker only, but a doer. He will bruise Satan under our feet, and destroy him that hath power over death—that is, the devil. And I doubt not that many of his good talkers who will not do will have their part with him. (See Rev. 20: 14.)

In *Herald of Gospel Liberty* of June 22, 1878:

DUTY OF DENOMINATIONS.

The present state of the religious world is a call to every true Christian to consider the best mode for the united action of all biblical churches, to secure the harmony, prosperity, and security of the Church of Christ. There is nothing more certain than that the following precept of Jesus is perfect: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand," and that the intimation in his prayer that divisions prevent faith is an infallible guide to truth, namely, "That they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me;" or, as it reads with the context:

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17: 20-23.)

In the light of this prayer, it is easy to see that sectarianism is the prevailing heresy of the age.

Protestant denominations should meet in a general assembly and form a basis of union on the Bible, agreeing to insist upon nothing as an essential test of fellowship in doctrine that cannot be stated with verbal accuracy in Bible language; nor even then, if doubted by the majority, except so far as to preclude from membership in the designated churches declaring for it; while all who accept the Bible as the highest authority, and Christ as an infallible teacher and Savior, should be entitled to membership in the general church union. The only real objection to this is to be found in selfishness or bigotry. All

who can read and see know that purity of life bears no proportion to the supposed excellence of doctrine. The despised Quaker surpasses the Lutheran; the reprobate Swedenborgian excels the Presbyterian; the despised Jew even ranks immeasurably, in morals, above the self-sufficient Catholic, while it is admitted on all hands that others of the minor "heretical sects," so called, are models of virtue as compared with the English, Russian, Greek, or German churches. Let us, then, lay aside selfishness and work for the good of our common Zion. Let us realize that we have a "talent" to improve, and are told to "occupy," and deserting duty even to die happy, may not meet the Savior's approval. Suppose, when we propose to enter the pearly gate, these questions are to be answered: 1. "Did you read the precept, 'By this shall all men know that ye are my disciples, if ye have love one to another?' Did you show that love to the weak, poor, persecuted disciples who were not of your sect, or did you act upon the world-principle to love your own? 2. Did you read my precept, 'Judge not, that ye be not judged? For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again;' and did you act accordingly, or did you set at naught your brother? 3. Did you read my prayer for the union of my followers recorded in the seventeenth chapter of John? 4. How did you leave the church, united in love, or rent by division? Were you instrumental in fostering division, or did you labor to promote the union I taught and prayed for?" How many would have to answer, "Lord, we know that you thus taught, but we had good salaries and a good name; we were called orthodox, and thought it best to enjoy our place, position, reputation, and good things, and let the matters named in these precepts take care of themselves." How hard it would be if there were then written opposite your name, "Remember that thou in thy lifetime receivest thy good things." See Luke 16: 19-31 for the rest, or perhaps Matt. 7: 22, 23.

In *Herald of Gospel Liberty* of June 29, 1878:

Is baptism a birth by which we are initiated into God's family or church? Will baptism fill the conditions of a birth? How is it, and why is it so?

F. S. ROBINSON.

Reply. No! Baptism is never, in the Bible, called a birth. That "born of water" (John 3: 5) means baptism, is at best but *opinion*. Read it so, "Except a man be baptized, he cannot see the kingdom of God," and you exclude every unbaptized man from heaven. For if he can enter heaven, he can certainly enter that kingdom of God. We have no right to change the word of God in order to exclude others. Baptism is a *washing*, but not a birth or creation. It makes nothing, starts nothing. Birth implies —

1. Parent.

2. Seed.
3. Quickening.
4. Propagation of substance.
5. Young of the parents' nature.

We are not "initiated" into God's family; we are born into it; born of God, not of corruptible seed, but of incorruptible—the word of God. We have one change; that is, from flesh to spirit. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." (I. Cor. 15: 49.) For God predestinates us "to be conformed to the image of his Son, that he might be the firstborn." (Rom. 8: 29.) "Born of water" is explained in the next verse as "born of flesh." Jesus says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." (John 3: 5-7.) The new birth is a birth from above, "not of blood, . . . nor of the will of man, but of God." (John 1: 13.) Jesus uses water and spirit as synonymous with flesh and spirit, water having that signification in the Bible. See the following, "His seed shall be in many waters." (Num. 24: 7.) "O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah." (Isa. 48: 1.) God himself is a "fountain of living waters." (Jer. 2: 13.)

Continuation of nature is essential to birth: namely, that which is born of *flesh* is *flesh*; that which is born of *spirit* is *spirit*; *ergo*, that which is born of water (literal water) is water. If simply coming "out of" was birth, then we might be born an hundred times a day, or as often as we come out of any place! But birth implies a new existence of or from the substance of which one is born. If literal water were a mother, the child would be a pool or rivulet. That "like begets like" is a maxim so well understood that no jury could be convinced that a mammoth was the child of a man, or that a man was the child of a river. St. Paul alludes to this communion of nature when he says, "Certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17: 28, 29.)

The crowning proof that baptism is not a birth is in the following words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." If born of water means baptism, then we may read it, "Except a man be baptized, he cannot enter the kingdom of God!" But no sensible Protestant believes that; therefore, none should contend for it. Baptism is the original form of a new dedication or consecration to religion; therefore, we are not baptized ("ek") out of, but ("eis") unto.

In *Herald of Gospel Liberty* of July 6, 1878:

The great event next before us is the quadrennial convention. I am making my final appeal to the brethren to be ready for it. I ask for those who love the cause to act promptly. The following figures should inspire confidence—

Raised on Delhi plan, \$3,297.66. Paid on old debts, interest, etc., \$3,585.76. Decrease of debt, \$6,043.92. Now subscribed on one-hundred-dollar plan, \$3,000; which narrows the amount to free the Publishing House to \$15,000. We can do it if you will act promptly. Send your name this very week. I am about to visit the churches, and I want to know which churches have these one-hundred-dollar men and women. Send me your name.

The Christian Publishing Association is now made plainly the property of the whole denomination in the United States and Canada, and secured to it forever, by the constitution making all the conference presidents, and the president of each college, biblical school, academy, and seminary, members, *ex officio*, of the Publishing Association, and giving each conference, in addition to this, one delegate, and other delegates, namely, one for each \$500 subscribed within its bounds. The power of a few to govern is also cut off by cutting off all proxy votes, and abolishing the false idea of stock. Now, dear brethren, the property is unquestionably yours. Pay for it, elect your officers, govern it, and make it great for usefulness.

THE HERALD.

By the report published in this week's paper, the readers can see that the *Herald* is a valuable property, capable of clearing yearly a large amount of money. You will see that, notwithstanding opposition, the crippled state of affairs, no capital to work on, and other difficulties, we have paid out on old obligations the past eighteen months, \$9,634.68, and increased the circulation one-fifth; that is, from 4,536 to 5,520. Let our brethren, therefore, take courage. Make a strong effort to free our Publishing House of its enormous debt, and it will repay you a hundredfold. The *Herald* is the property of the people called Christians. It does not belong to the editor, nor to the office agent, nor to the trustees, nor to the ministers, but to the people. It is the people who take it, pay for it, sustain it, and own it. And the people sustain it, not as a common to be run over at will, or as an omnibus for all

to use, but as an advocate of Bible sentiments, as generally understood by the people who own, sustain, and must control it. Other views should be tolerated; other questions investigated; other faiths proved; but the *Herald* is, and should be, the advocate of strict truth, as it is in Jesus. No man has a right to press its columns to advocate his own pet theory. He has a right to a theory; he has a right to preach or to publish it; but he has no right, except by toleration, to use the paper, which the people pay for, to advance side issues or private schemes. The *Herald* has certain landmarks to keep in view. It must be true to God, faithful to Jesus. St. Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." But St. Paul could define more accurately than we can. In cursing, we might cut off some of God's children; therefore, while we point to this text as a warning, we say, True to God; true to Christ; true to charity. We can tolerate an error without adopting it, and tolerate an erring brother without indorsing his error. And charity is one of the truest truths of revelation or religion. Still, let it be remembered that the paper is the organ of the Christian Church, and, as such, it is an advocate of charity, because the church recognizes charity and toleration as fundamental principles of the gospel.

ELOHIM, GOD, JEHOVAH.

GOD. This wonderful word signifies the first great cause, Creator and Supreme Ruler of the universe. His peculiar name is Jehovah; that is, *of self-existing substance*—sometimes called, "I am that I am," "who was, and is, and is to come."

"Father of all, in every age,
And every clime adored,
By saint, by savage, or by sage—
Jehovah, Jove, or Lord."

The name *God* is used only to designate the great Creator in the first chapter of Genesis (which properly closes with the third verse of the second chapter). In the second chapter (from the fourth verse) he is not once called God, but always "The Lord God"; that is, Jehovah Elohim. But in the third chapter, the name God only is used by both the serpent and the woman in the temptation; but the

historian retains the name only "The Lord God," showing that the second and third chapters were originally written by the same hand, but a later writer than the scribe of the first chapter, or the time when God was called simply Elohim; that is, God. In the fourth chapter the word "God" is dropped, and the word "Lord"; that is, Jehovah (alone) is used, denoting another change of writers. At the fifth chapter the words begin to be used indiscriminately, though God said to Moses, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name Jehovah was I not known to them." (Ex. 6:3.)

Elohim, or God, signifies *power*, but Jehovah signifies self-existence. Though Jehovah signifies a state of being, yet it forms no verb. It is never plural, because there is but the One self-existent. We read of gods, but never of Jehovahs. Josephus calls Jehovah Tetragrammaton, or four-lettered name (JHVH). Moses expresses the truth in the law, saying, "Jehovah our God is one Jehovah," or, as it is rendered, "The Lord our God is one Lord." (Deut. 6:4; Mark 12:29.) This Jehovah is, without doubt, the God of the New Testament, and the God and Father of our Lord Jesus Christ, and is designated as "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. 1:1, 2.) To him Jesus prayed, saying, Father, "this is life eternal, that they might know thee the only true God." (John 17:3.) And of him St. Paul said, "There is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit that there is not in every man that knowledge." (I. Cor. 8:4-7.) This is the God of whom Paul says, "He giveth to all life, and breath, and all things; . . . though he be not far from every one of us: for in him we live, and move, and have our being; . . . for we are also his offspring." (Acts 17:25-28.) Thus he is the "One God and Father of all, who is above all, and through all, and in you all." (Eph. 4:6.) To this God Paul says Jesus will finally deliver up the kingdom. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (I. Cor. 15:28.) This also is the God to whom John refers when he says, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life"; for in John 17:3, Jesus says expressly of his Father, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The evils of worshiping false gods are many, of which the following are some—

1. It encourages insubordination.
2. It causes persons to speak lightly of the true God.
3. It leads to worshiping God in the form of a man or bird. (Rom. 1:23.)
4. It leads to the worship of images.
5. It is a violation of the first commandment. (See Ex. 20:3; Deut. 6:4; Mark 12:29.)
6. It is very offensive to Christ. (Matt. 19:17.)
7. It leads to much hypocrisy, as is proved in this, that every able writer, at one time or another, admits that Jehovah is the "only true God," and, therefore, prevaricates when he denies it.
8. It prevents the conversion of many honest and intelligent men, and possibly whole nations, and thereby strengthens false religions.
9. It no doubt cuts off otherwise true believers from many spiritual gifts.
10. Causes much ill temper in defending errors and contradictions for salaries' sake, which culminates in bigotry and persecution.
11. Prevents the deep and consistent piety which would otherwise exist.
12. Prevents the conversion of the world.
13. There is no excuse for the followers of Jesus worshiping as God any god except the true Jehovah.

How do you explain Gen. 2:21: "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof"? Do you think that God really took a rib from Adam to form him a wife? J. Q. REDMAN.

Reply. I think the word *rib* signifies more than rib, and the meaning is that God drew the substance to form Eve from the side of Adam. These questions imply more than the careless observer is aware of. Some of the things I will explain as follows: God works by means, as Christ did: Jesus made the wine from water; cured the blind by clay; laid his hands on to bless. Elijah breathed into the child; much oil was drawn from the little; God raised the dead from corruption. Creation is an increase and reformation of what before existed. Adam comes of the dust, Eve comes of Adam. Christ is made of a woman, and, as the body of Adam was utilized to make his bride, so Jesus' side is opened to form his bride—the church. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his

father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." Nearly all the dealings of God with his people in the Old Testament are typical of great things in the New Testament dispensation.

UNION—THE HEAVENLY FAMILY.

I wish to obtain through the *Herald* an exposition of Eph. 3:14, 15: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." This I consider expressive of a common brotherhood in the human race, teaching that we are all, both those in heaven, and those in earth, one family. As the home of our parents is our natural point of attraction, so, by natural intuition, the home of our heavenly Father is to us the final point of attraction. Is this so, or does this speak only of the name of the family of God in heaven and earth? And, if so, of what name does such gospel teach?

U. S. Root.

MARTIN, OTTAWA COUNTY, OHIO.

Reply. The meaning is the same as this, "I bow my knees unto the Father, from whom the whole family of God, comprising good angels and good men, in heaven and on earth, is thus denominated." This sublime Scripture is a text of love and union, of fraternity and brotherhood. The church is thus "the heavenly Jerusalem," with an "innumerable company of angels," and "the general assembly and church of the firstborn, which are written in heaven." (Heb. 12: 22, 23.) The text is expressive of not only a common brotherhood, but a common fatherhood, though it does not deny that those who, by wicked works, become "children of their father—the devil—who was a liar from the beginning, and the father of it," may be cut off, yet the gravitating tendency of all is to God. As the ocean is the home of the waters, so God is the home of the soul. The tiny drops of water are decoyed away from their mother by the bright sun-rays, and float as vapor in the great runaway of life; but ere long they come down amid thunder and lightnings, leap hurriedly upon our roof, hasten down to the river, and finally arrive at home, embraced in loving mother's arms. Say not, because this is "muddy," or that "brackish," that we will cut it off! All may come who will. This explains why religion is universal. Whatever may be the ignorance of nations, yet they all have some religion, some tendency toward God. What a lesson is here for love and union, yet not without truth!

The Christian Church is a union church. It does not, however, follow union as a *phantasm*, but as a substance. Were union all, then the more the merrier, and Mr. A. would unite with the Christians to-day, the Friends to-morrow, the Catholics next day, and so on to the end of the chapter. But our union is a union founded on truth in Christ, and the Bible is our chart of truth, and Jesus is our word of truth.

TRUTH, CHARITY, AND UNION.

These principles are all dear to the Christians, but not equally so. Truth is more than union. It has been said that *one* and God always constitute a majority. So, also, *one* and *truth* is *union*. If numbers, without regard to truth, were the union we seek, we should all huddle back to the Roman Church, for there Protestants could find the union from which they came out—a union doubling, if not trebling, the sum of all the Protestant sects combined. There nearly three hundred millions of people are united in one head, under one management. But union without truth is not desirable. The unity which the Scriptures require is a union in truth, faith, and love. “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (Eph. 4:13-16.) Jesus says, “And ye shall know the truth, and the truth shall make you free.” It is the want of truth that destroys true union. So it was in Eden. Satan, by falsehood, destroyed man’s union with God. The apostle contends for union, but it is a union of spirit. He says, “Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” (Eph. 4:3-6.) The blessed Master prayed for union, but he did not shun to defend the truth. These are his words which are so offensive, namely, “And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord.” Father, “this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” “My Father is greater than I”; “my Father, . . . is greater than all.” And, while many Christian ministers might avoid quoting them where they knew that they would excite opposition, yet no true disciple of that Master, who is himself “the way, the *truth*, and the life,” and by whom came grace and *truth*, will deny them. Yet, in order to have *union*, we must not only have truth, but love. The union Jesus prayed for did not contemplate perfection of knowledge. St. Paul said, “Him that is weak in the faith receive ye, but not to doubtful disputations. . . . Who art thou that judgest another man’s servant? to his own master he standeth or falleth. . . . Why

dost thou judge thy brother? or why dost thou set at nought thy brother? . . . Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." (Rom. 14: 1-13.)

They even fellowshiped those who were very ignorant.

Apollos "was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." There were other disciples who had never heard of the Holy Ghost. Thus St. Paul said to certain disciples, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus."

Then there were others who were secret disciples: "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." (John 19: 38-40.) Also there were possibly some preachers who built in Christ, hay, wood and stubble. "If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble." (I. Cor. 3: 12.) True, some desired to make thorough work, and root out all the tares at once, but Jesus was more conservative. "The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Matt. 13: 28-30.) Some turned away. "Many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (John 6: 66-69.) Doubting Thomas Jesus dealt gently with, and he was saved. Peter, called *Satan*, the one who denied him with oaths, he prayed for, and saved him also. If we will be Jesus' disciples, we must learn of Jesus, and DO as Jesus *did*. There is no danger of too much charity. Charity built no inquisitions; charity made no

cruel creeds; charity kindled no martyr fires. No one is condemned in the judgment-day for exercising charity. True Christians are "the house of God, which is the church of the living God, the pillar and ground of the truth." (I. Tim. 3:15.) But high upon the front of this church must ever be written: "As I have loved you," "that ye love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." "And now abideth faith, hope, charity, these three; but the greatest of these is charity." "For we now see through a glass, darkly."

I want also to say to my brethren, be not discouraged by the fact of diversity. Men can no more think alike than they can look alike. To think alike requires: 1. Equal information. 2. Equal influence of the Spirit. 3. Equal bodily health and vigor, and multitudes of other qualifications which we can never have here. And suppose we had all these qualifications, and all thought precisely alike, what then? We might pull down our pulpits, for who would remain to be taught? The exhorter would cease, for whom would he persuade? There would be no conversation, for each would know the lesson, and life would be a play, a comedy, a farce. If we will only remember that faith, hope, and charity, meekness, love, and humility are factors to be counted in every make-up of the sum of true religion, we will learn the meaning of Jesus' reproof of Peter in the following lesson: "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, . . . What shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." (John 21:20-22.) A long time ago Joseph said to his brethren, "See that ye fall not out by the way," and he did not mean out of the wagons, either.

The Christians came together from the wilderness state of the church; some from the Baptist "Judaized," Baptist traditions; some from the Presbyterians, leavened with Presbyterian meal; some from the Methodists, carrying a diversity of zeal, but all united on the Bible in Christ. By and by the Methodist gave up his human name; but not because of force or outward pressure. The Presbyterian gave up his sprinkling, but of his free will. The Baptist gave up his close communion, but not of constraint. Let us not change our charity. We cannot save truth by our personal power. We can only hold on to it for ourselves, and preach it as Jesus did. We must fellowship every one on earth whom we expect to meet in heaven.

The following tables, clipped from the *Herald* "Publisher's Department," July 6, 1878, will give a conception of the toil and anxiety needed in saving the Publishing House, all this business being looked after minutely by Summerbell in addition to his cares and writings as editor:

PUBLISHER'S DEPARTMENT.

N. SUMMERBELL, PUB. AGT.

THAT ONE HUNDRED DOLLAR PLAN.

N. Summerbell.....	\$100 00	Dorothy Wright.....	\$100 00
J. Demint	100 00	A Friend	100 00
Ephraim Pierce.....	100 00	Joseph Pearson	100 00
Elizabeth Howland.....	100 00	John Carrier	100 00
John Miller	100 00	Friend, No. 2.....	100 00
A. T. Nelson.....	100 00	True Friend	100 00
Reeves McGilliard.....	100 00	Isaac Chase.....	100 00
Leonard Canfield	100 00	Clermont.....	100 00
Croy, McFarland & Co.....	100 00	Mary Ann Buckley (paid).....	100 00
U. H. Meeker.....	100 00	Dr. W. S. Clark.....	100 00
A. N. Bently	100 00	Experience Camp.....	100 00
W. B. Haight.....	100 00	Daniel Lovitt (paid)	100 00
Mrs. Charlotte Moore (paid).....	100 00	S. J. McCarn.....	100 00
Stephen Tanner.....	100 00		

DELHI PLAN—DONATIONS.

We acknowledge the receipt of the following donations. Let your name, reader, be in the list of donors. Never was it more needed.

Amount brought forward	\$3,280 96	Wm. N. Austin in memoriam..	\$0 62
Reuben Moore and family.....	1 85	Sarah Austin.....	61
Perry Stewart.....	10 00	Delilah Austin.....	18
George Mann.....	1 00	Total.....	\$3,295 22

CONDENSED REPORT OF THE CHRISTIAN PUBLISHING HOUSE.

JANUARY 1, 1877—JUNE 15, 1878.

ASSETS.

January 1, 1877, cash on hand	\$80,000 00
Assets estimated at.....	17,000 00

LIABILITIES.

The liabilities January 1, 1877, were as follows:

Obligations by Notes on Interest, January 1, 1877.

R. McGilliard	\$3,000 00	Jesse Demint.....	\$800 00
Rachael Hoover.....	2,600 17	V. Winters & Son, per Demint.	240 00
Trustees	4,000 00	Croy & McFarland.....	170 00
Mrs. Chrisman	100 00	H. R. Groneweg.....	100 00
Ohio State Association.....	5,428 88	H. Y. Rush.....	100 00
U. B. Publishing House.....	314 10		
Mead & Nixon Paper Co	4,318 94	Total.....	\$21,172 09

The Amount of Interest Unpaid, January 1, 1877.

R. McGilliard	\$233 00	*State Association and Stewart	\$176 58
Rachael Hoover.....	498 36	Mrs. Wilson.....	22 00
Trustees	135 11		
Jesse Demint.....	164 76	Total.....	\$1,224 96
V. Winters & Son.....	5 15		

Bills Unpaid.

Webbert & Co	\$31 19	U. B. Publishing House.....	\$246 00
Pott, Young & Co	21 08	G. J. Roberts & Co.....	35 61
S. J. Patterson & Co.....	12 00	O. J. Wait.....	39 10
A. J. Holman & Co	183 60	D. E. Millard.....	40 00
Dayton & Southeastern Ry.....	30 00		
J. W. Haley	10 00	Total.....	\$982 05
W. F. Schneider & Co.....	96		
Hitchcock & Walden, S. S. cuts	100 00	Total liabilities.....	\$23,379 10
Taxes for 1876.....	114 40	January 1 and 2, cash to profit	
E. W. Humphreys.....	118 11	and loss by former agent...	58 75

*Interest due State Association, January 1, 1877, not given exact, not knowing dates of notes from which to make calculation.

SUMMARY.

FOR THE YEAR 1877.

<i>Receipts.</i>		<i>Disbursements.</i>	
<i>Herald of Gospel Liberty</i>	\$7,278 84	On indebtedness and interest ..	\$5,141 40
<i>Sunday-School Herald</i>	2,889 57	Croy & McFarland.....	5,043 07
*Books.....	1,182 68	Mead & Nixon Paper Co.....	2,476 16
Advertising.....	1,070 20	H. R. Groneweg (bookbindery)	141 68
Rent.....	1,488 63	Allison, Smith & Johnson.....	68 37
<i>Lesson Leaves</i>	19 66	Books.....	537 56
Donations.....	2,515 86	Wages.....	1,529 34
State Association.....	550 00	Postage.....	800 78
Sundry loans.....	334 76	Stamps.....	213 24
Collections.....	91 95	Loans (repaid).....	284 28
Total.....	\$17,422 15	Sundry expenses.....	984 41
		December 31, 1877, cash balance.	201 86
		Total.....	\$17,422 15

JANUARY 1, 1878, TO JUNE 15, 1878.

<i>Receipts.</i>		<i>Disbursements.</i>	
To cash on hand.....	\$201 86	Croy, McFarland & Co.....	\$2,655 45
To collections, Thomas Hatton, per Heath.....	95 00	Mead & Nixon Paper Co.....	1,395 25
To <i>Herald of Gospel Liberty</i>	4,772 42	Book binder.....	149 45
To <i>Sunday-School Herald</i>	1,501 73	Allison, Smith & Johnson.....	14 88
To books.....	585 85	On indebtedness.....	3,374 83
To <i>Lesson Leaves</i>	302 49	Wages.....	737 24
To rent.....	951 43	Stamps.....	277 70
To donations.....	854 74	Postage.....	389 57
To advertising.....	505 00	Books.....	200 74
To loans.....	40 00	Loans (repaid).....	91 03
Total.....	\$9,810 52	Sundries.....	359 01
		June 15, cash on hand.....	165 37
		Total.....	\$9,810 52

ITEMIZED ACCOUNT.

Payments on Old Indebtedness from January 1, 1877, to June 15, 1878.

Jan.	9.	Croy & McFarland on due bill.....	\$100 00
Jan.	9.	Henry Webbert & Co. (carpenters).....	31 19
Jan.	9.	Jesse Demint, interest on renewals and small accounts.....	100 00
Jan.	12.	Croy & McFarland, balance on due bill.....	70 00
Jan.	17.	H. R. Groneweg, due bill.....	100 00
Jan.	15.	Pott, Young & Co., teachers' Bibles.....	21 08
Jan.	16.	S. J. Patterson & Co., coal.....	4 00
Jan.	19.	A. J. Holman & Co., family Bibles.....	116 10
Jan.	19.	Dayton & Southeastern Railway Co.....	30 00
Jan.	24.	A. J. Holman & Co.....	67 50
Jan.	26.	Mead & Nixon Paper Co.....	260 00
Feb.	2.	J. W. Haley.....	10 00
Feb.	2.	Mead & Nixon Paper Co.....	191 36
Feb.	9.	W. F. Schneider & Co.....	96
Feb.	8.	E. W. Humphreys.....	11 00
Feb.	12.	V. Winters & Son, bankers (J. Demint, security).....	240 00
Feb.	12.	V. Winters & Son, bankers, discount on same.....	5 15
Feb.	16.	Mead & Nixon Paper Co., on note.....	300 00
Feb.	21.	Mead & Nixon Paper Co., on note.....	50 00
March	9.	H. Y. Rush, due bill.....	65 00
March	16.	United Brethren Publishing House, note.....	314 10
April	7.	Jesse Demint, interest on Walters's note.....	90 00
April	14.	S. J. Patterson & Co., coal omitted in former bill.....	8 00
April	13.	Mead & Nixon Paper Co., on note.....	300 00
April	13.	Renewal note, Mead & Nixon Paper Co.....	14 47
April	28.	Mead & Nixon Paper Co., notes.....	417 58
May	4.	Perry Stewart, interest on note.....	25 00

*Receipts under the head of "Books" include local receipts and moneys realized from stamps.

ITEMIZED ACCOUNT—CONCLUDED.

May	2.	Jesse Demint, on note.....	\$100 00
May	15.	Mead & Nixon Paper Co., on note.....	200 00
May	15.	Mead & Nixon Paper Co., renewal note.....	15 00
May	18.	Hitchcock & Walden, Sunday-school cuts.....	100 00
May	22.	Jesse Demint, on note.....	100 00
May	29.	United Brethren Publishing House, on account.....	50 00
June	6.	Mead & Nixon Paper Co., on note.....	200 00
June	6.	Mead & Nixon Paper Co., renewal note.....	15 00
June	20.	Jesse Demint, on note.....	79 00
June	20.	Taxes, personal and real, for the year 1876.....	114 40
July	16.	Mead & Nixon Paper Co., renewal note.....	14 47
Aug.	16.	Mead & Nixon Paper Co., on note.....	200 00
Aug.	16.	Mead & Nixon Paper Co., renewal note.....	10 33
Aug.	24.	Perry Stewart, balance on settlement.....	66 30
Sept.	7.	Mead & Nixon Paper Co., on renewal note.....	14 47
Oct.	3.	Jesse Demint, on note.....	125 00
Oct.	6.	Elizabeth Wilson, balance on old note.....	22 60
Oct.	15.	Mead & Nixon Paper Co., on note.....	100 00
Oct.	15.	Mead & Nixon Paper Co., renewal note.....	12 40
Nov.	15.	Ohio State Association, interest to November 1, 1877.....	419 81
Nov.	15.	Jesse Demint, on note.....	40 00
Nov.	19.	Mead & Nixon Paper Co., renewal note.....	10 33
Nov.	30.	Mead & Nixon Paper Co., on note.....	100 00
Dec.	5.	Jacob Fisher, interest.....	10 00
Dec.	8.	Mead & Nixon Paper Co., on renewal.....	12 40
Dec.	5.	Mrs. J. A. Chrisman, interest.....	16 00
Dec.	27.	Jesse Demint, on note.....	50 00
Dec.	29.	E. W. Humphreys.....	2 00
Dec.	31.	Neff & Bennett, stove bought in 1875.....	12 25
Jan.	4.	United Brethren Publishing House.....	50 00
Jan.	9.	A. C. Hanger.....	40 00
Jan.	9.	E. W. Humphreys.....	3 25
Jan.	9.	Jesse Demint, on note.....	100 00
Jan.	9.	Reeves McGilliard, interest.....	163 00
Jan.	9.	Rachael Hoover, interest.....	200 00
Jan.	16.	Mead & Nixon Paper Co.....	100 00
Jan.	16.	Mead & Nixon Paper Co., renewal note.....	10 33
Jan.	17.	Jesse Demint, balance on old note.....	90 10
Jan.	17.	Jesse Demint, interest on old note.....	6 00
Jan.	25.	A. R. Heath.....	80 50
Jan.	28.	A. C. Hanger.....	4 00
Feb.	4, 6.	E. W. Humphreys.....	15 00
Feb.	11.	United Brethren Publishing House.....	120 00
Feb.	11.	Jesse Demint, interest on note.....	62 00
Feb.	18.	United Brethren Publishing House, balance of account.....	26 00
Feb.	18.	Mead & Nixon Paper Co.....	200 00
Feb.	18.	Mead & Nixon Paper Co., renewal note.....	6 20
Feb.	25.	A. C. Hanger.....	18 00
Feb.	26.	Rachael Hoover, interest.....	200 00
March	4.	E. W. Humphreys.....	11 50
March	11.	Mead & Nixon Paper Co.....	200 00
March	26.	Jesse Demint.....	50 00
April	5.	A. Dunlap, settlement of claim for premium.....	11 00
April	4, 8.	Jesse Demint, balance of note.....	225 50
April	8.	Rachael Hoover, interest.....	300 00
April	10.	E. W. Humphreys, interest on trustee note.....	40 00
April	13.	A. C. Hanger, interest on trustee note.....	40 00
April	18.	Mead and Nixon Paper Co.....	200 00
April	18.	Mead & Nixon Paper Co., renewal note.....	6 20
May	20.	A. R. Heath.....	20 00
May	21.	Mead & Nixon Paper Co.....	300 00
June	12.	Mead & Nixon Paper Co.....	400 00
June	14.	L. R. Pfoutz, collection fees.....	34 00

Sum of direct payments..... \$8,516 23

Sum of direct payments.....	\$8,516 23	Indebtedness January 1, 1877....	\$23,379 10
Amt. paid on scrip (in pub.)....	258 16	Present indebtedness.....	17,330 18
Amt. paid on stock int. (in pub.)	860 29		
Total.....	\$9,634 68	Decrease.....	\$6,048 92

Circulation of Publications.

<i>Herald of Gospel Liberty</i>	5,520	<i>Lesson Leaves</i> (June).....	15,000
<i>Sunday-School Herald</i> (June).....	15,900	<i>Herald</i> , last issue of Dec., 1876....	4,536

LIABILITIES JUNE 15, 1878.

Obligations by Note.

Ohio State Association.....	\$5,728 88	Mrs. Chrisman.....	\$100 00
Reeves McGilliard.....	3,000 00	*Mead & Nixon Paper Co.....	300 00
Trustees.....	4,000 00		
Rachael Hoover.....	2,600 17	Total.....	\$15,729 05

Interest Unpaid.

Ohio State Association.....	\$285 18	Mrs. Chrisman.....	\$6 00
Reeves McGilliard.....	408 00		
Trustees.....	380 89	Total.....	\$1,256 17
Rachael Hoover.....	176 10		

On Account.

Mead & Nixon Paper Co.....	\$431 23	D. E. Millard.....	\$40 00
O. J. Wait.....	39 10	Total.....	\$510 33

Total liabilities.....	\$17,495 55
Cash on hand.....	165 37
Debt, less cash on hand.....	\$17,330 18

N. SUMMERBELL, *Publishing Agent.*

Thus he took the public into his confidence, revealing the *minutiae* of his business to the brotherhood with a fullness probably never surpassed by any other manager of the House. A feeble attempt was made to belittle the success of the business administration of Summerbell when he gave his public report in person, by saying that he made such a good showing because he had "had two fat seasons" (the winters); to which Summerbell made the instant rejoinder that it was the first time that he had known the Publishing House to have a "fat season," but now his critics admitted that he had had two. His figures were admitted to be accurate, and the picture they presented to be true.

Editorials continued:

In *Herald of Gospel Liberty* of July 27, 1878:

Unemployed—N. Summerbell.

Address N. Summerbell, Washington and Ludlow streets, Dayton, Ohio.

Address all matter for the *Herald* or Publishing House to T. M. McWhinney, Sixth and Main streets, Dayton, Ohio.

EDITOR'S VALEDICTION.

To the many able correspondents and readers of the *Herald*, how can I bear to say farewell! I was not chosen by the convention, but by the trustees, to pilot them through a terrible strait. When I

*The \$300.00 owed to Mead & Nixon was omitted in report of liabilities of 1877, which were therefore \$23,379.10. The present indebtedness being \$17,330.18, we have paid \$9,634.68, but \$3,585.76 was paid on interest and on scrip and stock. The principal debt of \$23,378.10 was therefore lessened but \$6,048.92; that is, to \$17,330.18.

succeeded in this, my work being done, I hastened to lay down my commission at the convention which has heretofore made and unmade editors. That convention having referred such matters to the trustees, to them I resigned my trust. Though they at first declined to receive it, this has since been accomplished, and a successor chosen worthy of the people's largest confidence; and I take a step not, I trust, down and out, but up and into the pulpit, my former place. I confess that to me there was a charm in the editor's chair. I loved to speak to the people. I have confidence in them, and believe that they have confidence in me. I know that when I tell them anything, they believe it; and though a few may criticise, my brethren generally stand by me. This confidence in the people made me certain that our cause, if well managed, could survive the greatest depression. I love the Christian brotherhood, and thank them for what they have done. Writers have written without pay, agents have worked without premium, people have subscribed without club rates. The times were dark, the clouds were threatening, many heavy merchants went down in every community, but beyond the storm's dark clouds came light, and louder than the tempest and deeper than the storm came a voice of encouragement forever swelling. It was the voice of the people. I loved to serve them, I loved to advise and encourage them, I loved to answer and instruct them; but the end has come, and so I say to the readers of the *Herald*, Farewell. I also owe a word to our able writers who have continued to send articles, accompanied with kind words, when for want of room few of their many fine contributions were published. Others more busy have written when required, and thus, without expense, the columns have been filled with a succession of able articles from the best pens. Even many who had good reason to chide me have sent letters of encouragement. A few have complained of the liberty of the columns and the latitude of the writers. These as little knew of the many well-written communications laid by or returned as they understood the true value of freedom to be heard. The *Herald* has invited well-written articles favoring theories unpopular and unknown, and from such articles, while rejected in the main, the readers have derived much valuable information. While the Christians as a people are straightly orthodox, they do not forget that there is much knowledge beyond the mountains which bound the narrow gardens of popular theology, in which many faithful orthodox followers of Jesus are lovingly laboring, looking for the day dawning when things which they now see faintly in the twilight will be made plain.

We would not be true to our Lord, nor to those brethren who are doing more than all others for the salvation of the world, if we put our light in a lantern and turned the dark side to their path, lest they should see something wrong. Other men have a right to see as well

as we. And there are many ministers in modern sects who love the truth as well as we, and are willing to see both sides of a subject. Of course this does not imply that the *Herald* should be the passive medium equally of truth and error. Truth being more abundant and plain, a few lines can turn aside whole currents of error; while truth's floods flow eternally on, washing over those who with wisps vainly strive to sweep back its onflowing deluge. It is also to be remembered that truth itself is often so burdened with error that an enemy's well-served artillery of thought is preferred by the heavenly Father as the easiest way to batter down the barriers to the progress of truth; for no sect holds truth alone unmingled with error.

I hope that the *Herald* may never be less free or less evangelical than now. To say that I thank the writers but faintly expresses the feelings of my heart. I love them, and long to meet them; so, correspondents, farewell. The hardest of all is to say farewell to the ministers, whose constant labor is to win souls to Christ. These have, too often, double duty and little pay. They form at once skirmish lines, do picket duty, and are often forced to forage on the enemy whom they are endeavoring to change to friends. Christian ministers, I exhort you to feel the importance of your mission, which is to win men back to God and to obedience to his Word. The Christians thus herald the hope of the Protestant world with the only doctrine that eclipses Romanism. We confess the need of truth as well as they. The only question is, Where shall we find it? We all want an infallible guide. They propose the pope; you the Bible. We all desire the true church. For this they propose the Roman Church; you the good of all churches. They claim the "fathers"; you the grandfathers—that is, the apostles, the fathers of the "fathers." They rejoice in the name *Catholic*; you in the name *Christian*. They fellowship all Catholics; you all Christians. They obey the Pope; you obey Jesus. The gospel as you preach it is the true Protestant doctrine. In uniting upon it is the only scriptural or reasonable hope of restoring union to the church or strength to the Protestant world. All can unite on the Christian principles; all will unite on nothing else. Go on, then, brethren; your gospel is the gospel of "glory to God and good will to men." It is good news not to sinners only, but to saints also. Your mission is glorious, and I long to share it with you. You carry with you the gospel preached by Jesus, and preach it now as it was preached of old—the same God loving all, the same Son dying for men, the same Spirit comforting your hearts, the same message that Christ died for all, the same fatherhood of God and brotherhood of men; and if men charge you with error, the same charges apply to Jesus.

Have you no creed but the Bible? So had he! Do you fellowship all Christians? So did he! What he taught, you teach! What he said, you say! What he omitted, you omit! Let this be your com-

fort: Jesus has promised to be with you. He will bless you, and crown your labors with success. Advance, then, Christian ministers, relying upon Jesus to give success to his own word. Resolve that, by his grace, you will do more work for God the coming year than in any former year of your life. Feel that you have a mission, and resolve, by God's help, that you will fill it; and believe me your faithful friend while, as editor, I bid you farewell.

Work, Christian, work,
Till thy day's work be done;
Scatter thy seed with
The fast rolling sun.
Waste not thy words
With the time-serving band;
Work, work for Jesus,
Obey his command.

The lessees, Croy & McFarland, I can commend as well qualified for their calling; and both lessees and employees I commend as fully equal to the average of good mechanics, and, as I trust, Christian gentlemen. I am confident that work intrusted to their care will be well and faithfully done. With a feeling of sadness I realize that our daily intercourse shall cease, but now bid them farewell.

H. R. Groneweg, the bookbinder, is doing a very good business, highly satisfactory to all who deal with him.

Brother Warren Bookwalter will probably long continue his faithful labors as principal assistant in the office. I am confident that with fair encouragement he will more and more satisfactorily manage the Clerk's Department. He is now perfecting an alphabetical index of subscribers' names, which will not only facilitate business, but add much in preventing mistakes in accounts with subscribers. Brother Demint, whom I employed to assist me, especially in the out-door business, has been of great benefit as a shrewd and careful business man; and though he will probably leave with me, he will continue his care as a member of the Board of Trustees and Executive Committee. Both have been faithful in duty, and have merited praise; and I thus bid them farewell.

The trustees, as a body, will compare favorably with the best representative men of the Church east or west. They were chosen not alone for the assistance which they rendered, but because the people have confidence in them. The money they loaned, some of them borrowing from the bank at ten per cent. for that purpose and lending it at eight, should not be urged to their injury, thus making virtue a vice, but, as it is, to their credit. With them I have had no trouble, and Brother McWhinney will have none. Thus I bid them farewell.

In leaving the office, I assure the people every thing has been arranged for their best interests. Take it for all in all, the prospects for the Publishing House were never more hopeful. The business is all in good running order, and every department is made to pay a small but constantly increasing revenue. I sincerely hope that all may second the effort of the incoming editor, and run the subscription list up to at least ten thousand. Sufficient is now conditionally signed to decrease the liabilities to less than \$14,000. Fill up the lists before the convention, that Brother McWhinney may report a Publishing House all our own.

Rents and rooms. We have saved something in rents the past year in this way: On coming into the office I found a fine suite of editorial rooms on the second floor. To increase our rents, I occupied a small room and gave the front room up for the store, and then, with other rooms, we rented the fine store room down-stairs, and thus increased the income by rents \$500. In re-renting, by an arrangement with the lessees, we have now retained for an additional room for the editor the large committee room formerly occupied by D. E. Millard in preparing his father's biography; so that, without decreasing the rents, the editor will have an approximation to former accommodations. I assure the people that the Publishing House is theirs, and that they must manage it. I most earnestly urge them to give their united and hearty support to the incoming editor. Though we have passed the straits, we must remember that, as eternal vigilance is the price of liberty, so constant care is the only warrant for safety and success.

Faith and principles. Our cause is the cause of heaven, and we have no right to resign it, betray it, forsake or neglect it. This is our mission! We are the advocates of a purely Biblical religion; a religion most readily worded in Biblical language. We advocate the Bible as the only universally accepted rule of faith and duty; we advocate Christ as the only true leader and lawgiver; we advocate the Christian name as the only universally acceptable name for God's people; we advocate universal charity and Christian union, with free Christian fellowship and communion for all the followers of Jesus; we advocate all these with charity and fellowship. Still, for those who, with us, "seeing through a glass darkly," may yet hold on to some earthly errors, only requiring that they shall love and serve the Lord, we advocate the full pardon and salvation of every sinner who ceases to sin and believes on the Lord Jesus Christ, and obeys him, independent of what the opinions of such a saved soul may be upon minor matters of scholastic theology. These are the great fundamental principles of religious truth advocated by Christians from the beginning, or the days of the Savior, and now principally represented by us in making character the only test of fellowship; while too many make peculiarity of faith or form of baptism the test, not

realizing that the wickedest man in the world may hold orthodox opinions and practice any mode of baptism, while only the good can show a Christian character. These Christian principles, intrusted to us by the Lord, we have no right to resign, betray, or abandon; but it should be our chief care to work for the Lord and humanity, and sustain them by our lives, our fortunes, and our whole Christian influence. And so I bid you all farewell. N. SUMMERBELL.

CHARITY.

My final word to the brethren is, "Put on charity." The world has been governed by force for six thousand years, and has not prospered. The church has placed its tests at the door for fifteen hundred years, and has failed of its high hopes. Now let us try charity. Charity is the soul of all the commandments, and the brightest jewel in the crown of Christ; yet practically as a church-power it has been ignored. The most important maxim has been forgotten, the second commandment omitted. Charity is the path to truth, and peace, and heaven, open from every erring point in the path of life, ever leading to peace. God says, "The end [design] of the commandment [in all law of God] is charity." Beautifully the text reads, "Love to God and love to man." "And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." But the text of the tongue is horribly fulfilled: "Therewith bless we God, even the Father, and therewith curse we men which are made after the similitude of God." And we place over the altar "praise God," and at the door tests to keep away *men*. Men, we say, are enemies of God, and to be put away. Meet them with tests! bind them by disciplines! hold them off unless they agree to our thoughts! The angels' gospel of "peace and good will to men," is made to read, "Peace to men of good will." And charity for freedom of thought is made heresy. Let us try charity for men. Remember that God will have mercy and not sacrifice; and love is the fulfilling of the law. Remember that charity is greater than faith or hope. Remember that charity is for the erring, who alone need charity. Remember that the dominant church during all the dark ages was renowned for the opposite of charity. The chalice in her hand was filled with the blood of the saints. Remember that the second commandment, namely, love to man, has been uniformly excluded from every dominant creed of every wordly church during all the ages. The first commandment is enthroned in the first article of the creed, but no creed but the creed of God has, second, "Love thy neighbor as thyself." It is found in no church polity that the

alien Samaritan is to be loved as ourselves, except he be converted and thus become one of the elect. But the second commandment, "Love thy neighbor as thyself," is illustrated by fencing the church round with metaphysical human dogmas, which are arrayed as a regiment of soldiers, ready to charge bayonets on any *man*, who, simply as a *man*, stands afar off and cries, "God be merciful to me a sinner." To receive all that can be proselyted to a sect, and adopt the shibboleth of a party, is no practice of charity, as even publicans and sinners love those who submit to their rules. Remember that the opposite of charity built all the inquisitions, kindled all the martyr fires, divided all the Protestants into multitudinous sects. Remember that the plea of keeping the faith pure has proved a delusion, as the most exclusive creeds mark the most unevangelical sects. Let us, as Christians, give the God-given principle of charity one fair trial. To do so we must have charity for *men*, simply as *men*. This is God's rule in all the Bible. [See the law to Noah, Gen. 9:5. See the law, Deut. 6:4-8. See Jesus' answer, Mark 12:29, 30.] Man, as a creature of God, claims our love. Thus we must commence. Charity only for our own is not enough. But this must be improved also. Try charity here. To do so, never speak or write against a brother without praying for charity. Fill all your communications for the *Herald*, on whatever subjects, with love. Never impugn a brother's motives. Never sit in judgment on his faith. If it is all that he has, do not destroy that little by abuse. Remember that opinions are very plenty and cheap, but a man's soul is precious in the sight of God. Do not use harsh, censorious language in speaking of a brother. Cultivate good will to men. Remember that they are the objects of God's care. Do not readily join the proud and selfish in denouncing the weak. Be not quick to judge, nor too ready to condemn. Weigh the matter well, and examine the circumstances, and consider the causes. Remember that there is no law against charity. Charity brings peace. Charity prevents quarrels. Charity avoids violence. Charity relieves of lawsuits. Charity prevents war. Charity is opposed to cruelty. Charity is heavenly in its birth, godly in its nature, Christlike in its exercise—the great crowning Christian grace which Satan cannot know. Read carefully and often, I. Cor. 13. James says that the devil believes. We know that Satan can talk well, and even quote Scripture. Demons obey Jesus at times. But we never heard of Satan having charity. It belongs only to the good. I exhort my brethren to put on charity. Bear with one another, and in all things manifest a childlike Christian spirit.

In *Herald of Gospel Liberty*, August 3, 1878, which closed his labor as editor, appeared the following, together with other editorials:

Unemployed — N. Summerbell.

EXPLANATION.

Brother McWhinney's work as editor is deferred to the next paper, namely, August 10th. His understanding, when departing for Kansas, was that his work would commence on the first day of August, and not on the first paper. The first paper for August goes to press the last week in July. Therefore Brother M. requested the former editor to edit this paper. This, therefore, will not be his first paper, but the connecting link between the two eras, which will account in some respect for its neutral character. The next paper will be edited and made up wholly under the supervision of the new editor, and the people may look for a grand paper.

N. S.

DOING GOOD.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

It is known to all that men are to be judged, not by their faith, but by their works. Yet good works are never made a test of fellowship, but sound faith. The church suffers constant annoyance from fossil bigots, because they are judged sound in faith. How much better it would be, were such men compelled to show commensurate good works! The world waits not for the personal glory of great men, but for good works.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

"Thus shall we best proclaim abroad
The honors of our Savior-God;
When his salvation reigns within,
And grace subdues the power of sin."

It has been said that he who causes two spears of grass to grow where but one grew before, is a benefactor of the world. How much more is this true of one who, like the blessed Master, goes about doing good! Such an one makes two smiles where there was but one before, and two joys where there were none before. How different the path of such an one from that of the man who scatters tares, thorns, and thistles in the way! In Spain a custom was once encouraged for travelers who ate an apple, peach, pear, plum, or cherry, to plant the pit by the roadside for future generations. So should we be doing good every day, planting seeds of kindness by every way. The field is the world, and the differences between the forest wilds and the harvest-fields are not so great as that between the animal

man's heart and the Christian man's heart. What a thought, that man may aid in subduing the human wilderness and assist in planting it with trees of righteousness! Think in how many ways you can do good. A poor widow was sick, and in the dark night, amid her hours of pain, heard the distant call of the traveler whose way was crossed by the dangerous waters. She called her little boy, and he, with his lantern, went to the fording place, and the traveler crossed in safety. Ten thousand avenues of good-doing are open daily to those willing to do good. The pleasant good morning, the kiss for mother, the helping hand at wood or water, the kind word to subordinates, afford golden opportunities.

"He that has soothed a widow's woe,
Or dried an orphan's tears, doth know
There's something here of heaven."

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The apostle said, "Be careful to maintain good work." Faith's fancy observatory is always crowded, but the needed good-works laboratory is never full. Yet it is in good works that we resemble Jesus most, and by good works men most readily prove the heavenly character of their faith. The world groans after good works. It is what Jesus did that endears him to us.

"I think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold;
I should like to have been with them then.

"I wish that his hands had been placed on my head,
That his arms had been thrown around me,
And that I might have seen his kind look when he said,
'Let the little ones come unto me.'"

Every day we should try to do some good thing worthy the name of Jesus; every day make some sorrowing heart happy. So live that Jesus may say to you, "Well done, good and faithful servant." God said, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

"Learn to administer to a mind diseased;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And, with some sweet, oblivious antidote,
Cleanse the stuffed bosom of that perilous stuff,
Which weighs upon my heart."

Dr. Summerbell served as editor and agent about a year and a half, and turned the tide of finances decidedly in favor of the Publishing House. By the aid of donations, and the profits of the business which he secured, he left it in much better condition than he found it, (as the foregoing report shows), and with a business that was rapidly making money. He was induced to resign his position largely by the importunities of his wife, who was opposed to his being subjected to the constant cares of business, and the many petty annoyances of editing a denominational journal. He was too magnanimous to resent the unkindnesses of brethren in little things; but, at the same time, the coming in contact with them preyed upon his life and depressed his spirits. An opposition paper had promptly been established on his becoming editor; but it had soon been discontinued, and all important signs and omens indicated well-secured prosperity for the Publishing House.

The following, which we copy from a manuscript preserved by his wife, probably a letter to her, reveals a little of the inner life of Summerbell, as most writings fail to do—

WAITING FOR THE BOAT.

It is a quarter past one, Wednesday morning, October 22. I am at Ripley, at the house of Mrs. Ridgeway, widow of Charles Ridgeway, waiting for a boat down the river to Cincinnati, as I desire to reach there by 9 in the morning, so as to take the 9:40 train to Dayton, and arriving there at noon, do office work till night, then take the Chicago train on the way to the Indiana State Conference to meet near Kokomo. The Southern Ohio Conference closed its annual session here to-night, and most of the members are now wrapt in slumber. Elder Josiah Knight, in the room with me, breathes heavily, as he lies in bed, enjoying refreshing sleep. The people have retired to rest, and I am alone. We had a good conference. The churches reported 5,128 members. Number of *Heralds* taken, 61. Number of Sunday-school scholars, 1,062. The conference received last night, that is, four hours ago, nine fine-looking young men to its ministry, three or four of whom will proceed forthwith to the Biblical School. Others here are going to Union Christian College. May God bless every one of them, and make them all very useful. We succeeded in obtaining about one hundred new subscribers for the *Herald* at this conference, and resolutions were passed strongly in the interests of the *Herald*. The merit of the paper was conceded, and a vigorous effort is expected largely to increase its list of subscribers. The preaching at this conference was good generally. It was done by Daugherty, Humphrey, Simonton, Timmons, Summerbell, and others, in the Christian, Methodist, and Presbyterian churches. I was much gratified to see the brother, N. Devore, father of Arthur, the Union Christian College graduate, able to be out; also our beloved brother, Wm. Pangburn, present part of the time, though feeble; the two graduates of Union Christian College—James, the son of Peter Devore, and Arthur, the son of Nicholas Devore. Arthur is able, and an efficient help in the business. The clock strikes three, but the night is still, and the people are slumbering quietly, and I will relate a story. Many years ago, when the owner of this house was alive, two planters from the South visited him, and his accommodations being on a large scale,

they tarried with him over night. All were wealthy, and all had been wicked; but Ridgeway, a large, fine-looking man, had been converted, and did not half enjoy the company, as he was meditating whether it would not be rude in him to propose to these worldly men the subject of family prayer. Yet, being a true Christian, he could not bring his mind to dispense with it. So, finally, he said, "Shall we have prayer?" And all kneeled down, while he prayed fervently. On arising, they came up to him, and, grasping him by the hand, congratulated him on being a Christian, and expressed their regret that they had not known it before, as they might have spent the evening much more profitably in religious conversation, and also they might have enjoyed each others' society much more; for both had been converted. Brother Ridgeway told me of this himself, some twenty years ago, to illustrate the folly and loss of being ashamed promptly to confess the Savior. It is near three o'clock, and no boat is yet heard. It will probably be as late as four. The packets on the Ohio, coming, as this one does, from high up the river, are very uncertain; and I have often waited at the wharf half or all the night, waiting their uncertain time. The packets which have shorter runs have more certain hours. Two will start from here in the morning, but will not be in time for me. Night is a good time for meditation, especially when waiting alone. I am anxious to be gone, and think that I have much to do; but were death to cut me suddenly down, the world would progress just the same, without my work. This conference was very largely attended, and many people patiently stood up most of the time, though the church is large. Brother A. J. Abbott is the pastor. He is the father of E. C. Abbott, of New Hampshire. Brother E. W. Humphreys will probably meet me at the boat to-night, but the large company of ministers and delegates will go down on the later morning boat. Several delegates are here from the Cincinnati Church; and, indeed, there are delegates from many of the river villages along the Ohio. This Southern Ohio is among the last of the conferences this year; so that conference season will soon be over.

Having resigned all connection with the Publishing House, in July, 1878, he soon took charge of the church at Enon, Ohio.

The following appeared in the *Herald of Gospel Liberty* of November 6, 1880:

BAPTISM.

It is hinted in the *Herald* that many are weary of the subject of "Baptism." I compile the following list of passages in the New Testament that they may mark and avoid them (and that others may find and read them):

Matt. 3: 6, 7, 11, 13, 14, 16; 21: 25; Mark 1: 4, 9; 10: 39; 16: 16; Luke 3: 7, 12, 21; 7: 30; John 1: 25, 33; 3: 22, 23, 26; 4: 1, 2; 10: 40; Acts 1: 5, 22; 2: 38, 41; 8: 12, 13, 16, 36, 38; 9: 18; 10: 47, 48; 16: 15, 33; 18: 8; 19: 3, 5; 22: 16; Rom. 6: 3, 4; I. Cor. 1: 13, 14, 16, 17; 10: 2; 12: 13; 15: 29; Eph. 4: 5; Col. 2: 12; compare 3: 1; Gal. 3: 27; Heb. 6: 2; I. Peter 3: 21.

N. SUMMERBELL.

From Enon, Ohio, he removed to New Bedford, Massachusetts, taking charge of the Middle Street Church there on November 4, 1880. Like some of the other enterprises in which he had been engaged, this church, while vigorous and spiritually of good tone, had passed through some unfortunate financial experiences, and had somewhat lost prestige in the city. The brethren and sisters were, however, a noble class of Christians, most faithful to the cause, and Summerbell's pastorate was one of great success along spiritual, financial, and popular lines.

The following are some of his thoughts on

HOLINESS.

Let us remember that Jesus' object in saving is not merely to prevent suffering. If it were, the floods of divine love would quench all the fires of torment in a moment; but his object is to save from sin. God is holy, and to live in his presence we must be holy. That is why it is said, "God cannot look upon sin"; "he is of purer eyes than to behold iniquity"; "blessed are the pure in heart: for they shall see God."

The argument is that, as natural uncleanness is offensive to pure people, so, and infinitely more, is impurity of heart offensive to God and sin horrible in his sight; so that, to approach God, or expect to live, we must be holy.

The questions of the most vital importance to the church are those of vital piety, of every day life, of our thoughts, feelings, motives, desires, and character. Such is the question of holiness. Every person communes with his own soul daily: Am I good enough? Can I be better? Am I justified? Some express their feelings by the hymn,

"'T is a point I long to know,—
Oft it causes anxious thought:
Do I love the Lord, or no?
Am I his, or am I not?"

Elder Simon Clough says, "I desire to know the whole will of my heavenly Master concerning myself, and to do my whole duty; and this is the sincere desire of every true and devout Christian."

Yet the orthodox world is divided, some supposing that we may and should live pure Christian lives, and some supposing it impossible, and that the Lord does not command entire holiness, but a life of easy indulgence, friendly to the Savior. While many indulge in little more than the name "Christian," and jolly ministers openly advocate carnal pleasures and repudiate holiness, one of the things for which I have all my life been thankful is that no man can say that God, or Christ, or the Bible gives any license whatever to sin or sinful indulgence.

Christ is our example, and even the traitor Judas said, "I have betrayed innocent blood." Had Christ indulged in the least laxity of life in public or private, this confession had never been made; and Christ is our life, example, pattern.

Jehovah and the Prince of Darkness divide the world. There are only two classes—the servants of sin and the servants of righteousness.

Thousands of people profess religion, yea, even preach, who make no profession of even a desire for present holiness.

Bible phrases show how the term is used: Holy Father, holy child Jesus, Holy Ghost, Holy Scriptures, holy city, holy brethren, holy women, the Holy One, holy prophets, holy covenant, holy ground, holy place, holy commandment, holy temple, holy priesthood, holy nation, holy mount, holy conversation, holy calling. Does God require Christians to be holy, and can they be? or does he license them to lead a common worldly life?

All men admire holiness abstractly and in others. Parents admire it in their children; and when they are dead, children are happy in the memory of it in their parents. It is a relief to think of Abel, Enoch, Joseph, Samuel, John, and others mentioned in the Bible of whom no sin is recorded. We feel corresponding shame when we think of the fall of Noah, of David, and of Peter. We evidently think that they could and should have avoided their sins; that they were guilty for not remaining pure and holy. Those who fall short of purity, do so far destroy confidence in human character; while those who live pure and holy lives command respect and confidence, and hold society together, and build up the church.

Gibbon, the skeptic, in his "Decline and Fall of the Roman Empire," says:

A candid, but rational, inquiry into the progress and establishment of Christianity may be considered as a very essential part of the history of the Roman Empire. While that great body was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphal banner of the cross on the ruins of the capital. . . . Our curiosity is naturally prompted to inquire by what means the Christian faith obtained so formidable a victory over the established religions of the earth.

This inquiry he thus answers:

The success of the Christians sprung,—

1. From the inflexible, and, if we may use the expression, the intolerant zeal of the Christians.
2. The doctrine of a future life, improved by every additional circumstance which could give weight and efficacy to that important truth.
3. The miraculous powers ascribed to the primitive church.
4. The *pure* and *austere* morals of the Christians.

While endeavoring to explain away the pagan persecution, Gibbon eloquently remarks concerning the blessed character of the Christians:

If we seriously consider the purity of the Christian religion, the sanctity of its moral precepts, and the innocent as well as the austere lives of the greater number of those who, during the first ages, embraced the faith of the gospel, we should naturally suppose that so benevolent a doctrine would have been received with due reverence, even by the unbelieving world; that the learned and the polite, however they might deride the miracles, would have esteemed the virtues of the new sect; and that the magistrates, instead of persecuting, would have protected an order of men who yielded the most passive obedience to the laws, though they declined the active cares of war and government.

So does the learned skeptic's testimony to the character of the early Christians agree with the Bible. Edward Gibbon was a child of fortune, born in 1737, entered college at 15, and became a convert to Rome. After eighteen months he gave up popery, and finally devoted his life to literature and luxury, ease and pleasure, and by his learning, and eloquence, and application, became great, but was never converted to Christ. And such is his testimony to the holy character of the first Christians.

Christians are called, by the holy appellatives of "The Church," "The Lamb's Bride," "Christ's Body," and "The Temple of the Lord." Hundreds of Scriptures speak of Christians as holy. They declare that without holiness no man shall see God.

Therefore, I conclude that we should all seek after holiness. If we strive after holiness, and come short, we may ask for pardon; but how can we ask pardon, if we do not try to live holy?

How pleasant must be the reflection of the soul that lives above sin! He is free from stain. He has conquered sin by faith in Christ, pleasing God. Oh, if every one were honest, faithful, truthful, charitable, kind, and merciful! Remember, every sin injures our conscience, destroys confidence, hurts religion, weakens our influence, leaves a scar, pleases Satan, and wounds Jesus.

I desire to advocate holiness, because I think that the Bible teaches it; because a want of faith in the feasibility of holiness leads men to compromise with evil and yield easily to sin. Then, instead of repenting of their sins, they flatter themselves that such sins are unavoidable; and instead of forsaking their easily besetting sins, they nurse and defend them, and christen them "Christian."

Whether we can live free from sin may be a question; but there is no question on the following propositions:

1. We can try.
2. In trying, we will live better than if we do not try.
3. There is no sin that we commit but we can avoid at the time, if we will.

The white garments we are told to keep unspotted. Shall we tell Jesus that we could not? or could, but did not?

To the doctrine of entire holiness some may object.

Suppose infidels were to charge that the God of the Christians does not forbid all sin, but permitted a little now and then; or that Christ does not require Christians to leave off all sins, but only the grosser sins; or that the Scriptures do not ask men to serve God and be good all the time, but to serve God sometimes and sin sometimes,—would we not all be indignant, and deny the statement? Certainly.

If imperfect holiness were commanded, what would Christians do more than others? The saloon-keeper does not want his customer to drink all the time; the thief does not desire to steal from every one; the wicked desire some limit to wickedness.

There is no intelligent sinner, slaver, burglar, sabbath breaker, counterfeiter, gambler, tippler, but could join a church where they justify loose morals. In truth, there are some such corporations called "churches," but the wicked men have no confidence in such ministers.

But I would not press objections to extremes. Perhaps some may not claim liberty to sin, but only to be comfortable, to be at ease, to be joyful, and not overly earnest; but then what of those scriptures:

"Woe to them that are at ease!"

"I would thou wert cold or hot. So then because thou art lukewarm," etc.

"Be ye therefore sober, and watch unto prayer."

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men."

"Lay aside every weight, and the sin which doth so easily beset us."

What of Christianity as a struggle, a race, a fight?

The expression, "Called to be saints," is not becoming to a careless, jolly, wine-drinking, card-playing Christian, who does not profess to be a saint, but only a "good fellow."

The promises are to the saints. "To all the holy brethren," "to the saints at Jerusalem," "to the saints which are at Ephesus," is common Bible language. To these are the promises, and to those who follow after holiness.

Every name for Christians is sacred to holiness:

Saints signifies those wholly devoted to God.

Holiness, separation from all that is contrary to God.

Christians, persons who have the spirit and character of Christ.

Church, the Lord's people, called out from the world.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

Christ's precepts as to holiness are the perfection of beauty. They go down to the roots, and deal with the desires—the adultery of the eye, the murder of the heart. James says, in breaking one commandment, we break all. Beware of the leaks. The gospel requires a man to be born again, to become a new creature with the Spirit of Christ. The holy man thinketh no evil, seeketh no vengeance, prayeth for his enemies, and does good for evil.

“Wash you, make you clean; put away the evil of your doings; . . . cease to do evil; learn to do well,” “to do justly, and to love mercy, and to walk humbly with thy God.”

“God hath not called us unto uncleanness, but unto holiness.” (I. Thes. 4: 7.)

We are the “habitation of God through the Spirit.” (Eph. 2: 22.)

Our body is the “temple of the Holy Ghost.” (I. Cor. 6: 19.)

“These things write I unto you, that ye sin not.” (I. John 2: 1.)

Christ, beside the absence of all vice, developed into continuous devotion; all the time full of love to God, goodness to men, kindness, prayer, humility, patience, mildness, and forbearance.

“Ah! how benevolent and kind!

How mild! how ready to forgive!

Be this the temper of our mind,

And these the rules by which we live.”

What sweetness in speech! what purity in manner! what wisdom in his doctrine! what mildness in his replies! All-powerful, yet meek, strong, dying, breathing life, scattering bread of life to the ends of the world by hands nailed to the cross!

Heaven is heaven, because it is holy. When we sing of it, we sing of its holiness, its white robes, the righteousness of the saints, and the angelic choir, which sings, “Holy, holy, holy, is the Lord God.” The white robes are spotless; everything is pure; immortal because sinless. All is beautiful, all is charity, all is content, all is pure, all is holy.

“Heaven is a place of rest from sin;

But all who hope to enter there

Must here that holy life begin

Which shall their souls for heaven prepare.”

The following letter to his wife, written during her temporary absence with his little granddaughter, Mary Edna Heath, illustrates his affection and conscientiousness:

NEW BEDFORD, MASS., June 13, 1881.

Monday, 13. Home, well, weather dark and cold. Keep thinking of darling, listen for her prattle, wait for her call to breakfast, for her clasp of my finger.

Yesterday was a clear Sunday. Sunday school good. Congregation moderate. Prayer-meeting at night moderate; number less than usual—about one hundred and fifty.

Many, all who could, asked for you and darling.

None of our friends have died.

Rev. Butler, Methodist, of the Bethel Church, has had a shock of palsy.

My journey home was a strain of anxiety.

1. Delayed one day by trustees.

2. Disappointed at Indianapolis in not meeting you, but got your letter. Thanks.

3. Rains flooded Pennsylvania, and washouts delayed the trains.

4. New York, two o'clock, Saturday morning; New Bedford, six, evening—a long, tedious railroad ride.

5. Why take it? Because I did not want to get in *Sunday morning* by the boat.

6. Almost sorry I did not. I could have (1) visited Greenpoint and (2) had a day in New York; (3) roomed and dressed on the boat; (4) got into New Bedford at eight, all ready for Sunday school.

N. SUMMERBELL.

On Sunday afternoon, September 4, 1881, he preached, at his church at New Bedford, a memorial sermon for Austin Craig. The writers of the book afterward published as a "Memorial" for him, failed to understand his spiritual and intellectual greatness, probably because of their own comparative lack of sympathy with him; hence, we make the following copious extracts from the sermon of Dr. N. Summerbell:

REV. DR. CRAIG.

Austin Craig was born at Peapack, New Jersey, in 1824. He was the only son of Moses and Rachel Craig—people in good circumstances and of more than ordinary respectability and intelligence, warm hearted, and active members of the Christian Church. They raised two children, Austin and Emma, both beautiful in person and character. Both the children early embraced religion, and had the love and admiration of all who knew them.

Previous to having a church, Moses Craig's large farmhouse was open for preaching, and afterwards a building sufficient to accommodate a large congregation was erected. Such ministers preached there as William Lane, Simon Clough, Jonathan Thompson, Mrs. A. Roberts, Philetus Roberts, Moses Cummings, and N. Summerbell. The favorite preacher was Elder Goff.

Austin was educated at Lafayette College, Pennsylvania, where he was considered a very superior and remarkable student, and much beloved, but declined to take his degree: yet he returned and continued his studies some years after, passing all the regular classes, being then regarded as a very superior scholar and a very interesting young man.

I lived at that time fourteen miles distant, and he was afterwards much at my house, and was always known as remarkable for Christian conduct, gentlemanly deportment, chaste language, and meek demeanor; much given to severe study and strict Christian duty. He was especially fond of perusing the Scriptures in the original

languages of Hebrew and Greek, and it was from him that I took my first lessons in the languages.

His life has been a joy to his parents and sister and very profitable to the church, of which he was an ornament, and to the world, to which he added much of real happiness. He was loved and admired as far as known, and most of all by the most thoroughly cultivated and liberally educated people.

Deut. 34: 5, "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord."

On Saturday, August 27, at 12:30, at Stanfordville, New York, died the Rev. Austin Craig, D.D., president of the Biblical School of that place, in the fifty-seventh year of his age and the thirty-sixth of his ministry.

His death is considered by thousands in this country and England as a public calamity and an irreparable loss to the church and the world. His death was as extraordinary as his life. He breathed his last within fifteen hours of his first attack, falling asleep amid a flood of glory, breathing out benedictions upon all around him. The following letter I received from his daughter:

STANFORDVILLE, August 27.

Rev. N. Summerbell, D.D.

Papa died to-day at 12:30. No arrangements yet for the funeral, but it will not take place before Thursday. LULU CRAIG.

I choose the text concerning the death of Moses, not only because Dr. Craig lived much of his spiritual life among the old prophets, but because, in so many features of his life and death, he resembled the great teacher of ancient Israel.

He resembled Moses, the great law-giver, in that Moses, among the greatest, was still the meekest of men. Moses was God's first great school-teacher from books; appointed of God to teach, God furnishing the first text-book or Bible, the only book ever written by God himself. Dr. Craig's lessons were from God's own book.

The religious life of Moses was so immaculate as to make him almost a companion of God, and he finally died alone with God. Dr. Craig obtained the appellation of "Godlike."

Moses was eminently magnanimous, often praying for his enemies, delivering them from death. Dr. Craig was so noted for his good will to men that he had probably not an enemy in the world.

His preaching was of the instructive kind. The churches where he preached were: Feltville, New Jersey; Yellow Springs, Ohio; Blooming Grove, New York; and "North Church," New Bedford. He taught principally at Antioch College and the Biblical School.

He was always a member of the New Jersey Conference, and present at its last session in May last, and preached.

His second wife is a woman of much worth, a practicing physician at Rochester, and a trustee of the Biblical School when he married her. His first wife, the mother of his children, was a graduate of Antioch College under Horace Mann.

The circumstances of the death of Brother Craig reminded me of the death of Moses, which was glorious—the most glorious of all the prophets. It was preceded by no sickness, introduced by no decay. His eye was not dim, nor his natural force abated. He was young, though he had lived one hundred and twenty years; and died, not from long sickness and debility, but in the midst of his strength and usefulness, in sight of the promised land, the earthly Canaan, when God took him up to the heavenly. He had been a leader, a prophet, a teacher, a deliverer, amid wonderful times of trial and revolution, but ever a peacemaker. Moses prayed while others fought. Others sustained his weary arms, while he stretched forth his hands in prayer.

But Moses' work was well done, and God desired him to come home to heaven. Another could lead Israel as well. God sent them Joshua. Moses gave the warrior his dying blessing, and Joshua succeeded Moses, when one was needed at whose word sun and moon stood still.

So may it be with us!

The Biblical School, to which Barr looked forward and died, has been founded and put in successful operation. It is the school of the prophets, and had begun to send out its young prophets to bless the world. The day of victory was dawning, the Canaan of promise began to appear, the distant hills of Canaan began to rise. But the work of one prophet is done; God called him up to Pisgah's mount, and he saw the land, and the Savior said, "It is enough, come up higher."

The first Biblical school of modern times required such a man as Austin Craig, a man of unexampled Biblical knowledge, who could illuminate ancient literature with the light of modern science, and warm the words of ancient prophets into new Christian life. Such a man was Austin Craig. No man, perhaps, on the American continent, if in Europe, surpassed him in knowledge of the Bible, its ancient languages, or heavenly doctrine. In his explanations, the old prophets seemed to live again—Enoch to come back to earth to the imagination of the student; Abraham walked again his steps of faith; Moses stood with naked feet before the burning bush; Elijah ascended again in his chariot of fire; Elisha visited the school of the prophets. Dr. Craig's learning commanded universal respect, and his exegesis undivided attention. Above all, all saw in the daily life of their teacher the life of Jesus so truly reproduced in the disciple as to give to Christianity new life and power. Dr. Craig seemed to walk with Abraham, worship with Moses, reason with St. Paul,

ascend the mount with Peter, James, and John, and converse with Jesus. The faith of Austin Craig was divine. To him, God was God. He loved what God loved, and hated what God hated. God was the God of all his heart's affections and desires. The will of God was consulted, and was the arbiter of all his ways. Obedience was his delight.

When questioned on baptism, his answer was, "The Master was baptized"; on sprinkling, "The Master did not sprinkle"; on the church, "The Master gave us the church"; on conversion, "The Master said, 'Ye must be born again.'" For him to be like Jesus was a constant joy. With John, he leaned on Jesus' bosom; with the sacred three, ascended the mount of the transfiguration; with Mary, sat at Jesus' feet; with the wise men, worshiped the Lord in the manger; and with John, outran Peter, and came first to the sepulcher. He was at home nowhere without Jesus. His adoration of the Savior was of the most exalted character, and his devotion to his service a corresponding faithfulness. To him it was the same Jesus on the cross of Calvary, or on his Father's throne; always Lord, ever divine. Modest men, and even non-professors, were so wont to liken him to Jesus as to be almost offensive. Hon. Horace Mann said that Austin Craig reminded him of Jesus more than any other human being. Others likened him to the Apostle John. The terms "Christlike," and even "Godlike Austin Craig," were applied to him even by the wicked. A citizen at Stanfordville said to me last week that "no man who had ever lived in that community commanded such general respect and esteem from all classes, or was so looked up unto, or so lamented, as Dr. Craig. All denominations respected him." Such were the words of men in no way associated with the Christian Church or schools.

Like Moses, he was well instructed. Austin Craig was educated in all the wisdom of the universities, but refused to be called their son, choosing rather to suffer with his own people than to be honored by aliens. He early and intelligently adopted the religion of the New Testament; and as he loved the Savior, so he loved a life in conformity with the life of Jesus.

Though blessed with wealth, his parents affected no pride; and, on the other hand, though frugal and industrious, they were not selfish or parsimonious. No expense was spared in the education of their children. Austin and Emma were educated as the Lord would have them—fully, liberally, truthfully, and faithfully, and grew up children of God, beloved, as their parents had been before them.

Our dear brother did not deem it sufficient to profess some popular views, obey some favorite commandments, and maintain good standing. He esteemed it a privilege to secure an inward, spiritual assimilation to the Savior, and an outward Christlikeness, which was apparent in all his words and all his ways.

He appeared as though he felt like Jesus.

He spake as though he thought like Jesus.

His spirit seemed to be one with Jesus. Always loving, always pleasant, always cheerful, ever kind! To do his duty was a crown, not a cross. He loved the loving accent above the lofty style, and the grace of charity above the rising inflection; so that, though his language was a model in *belles lettres*, the model of purity, it was gilded over by the golden tinge of heavenly grace and beauty. Dr. Craig's religion seemed unaffected, his grace hereditary, his goodness natural.

Though a great light is for a little while eclipsed, let us trust that it has not gone out, but will shine with a brighter luster through the lessons he has taught. Moses dead is greater than Moses when living. Austin Craig's great life is not ended. The soldier has laid down his sword, but he has not put off his armor. The teacher has closed his book, but the lesson still goes on; and Austin Craig's sweet voice may be hushed, but his words gain in force, for he spake the words of the great Master, whose voice shall shake continents and instruct worlds.

Austin Craig, in the Bible school, was continuing the work of the first Teacher. The "law was our schoolmaster to bring us to Christ." The book of the law, called the decalogue, is the only book written by God—the oldest school-book in the world.

The work of Dr. Craig was to instruct the prophets. Let us not despair. If he was our Moses, a Joshua may follow. If our Elijah, his mantle may fall on Elisha. Even when Jesus left, the Comforter came.

Mrs. Dr. Craig, speaking of her husband's departure, said he had been very busy all day. In the evening he read to the children from Plato, explaining the lessons. After they retired, he complained of severe distress, which increased all through the night, causing dreadful agony. No remedies relieved him. Death was soon apparent. He said to the physicians, "Has my last hour come?" and added, "It is well," and called for his family. The wife, mother, sister, six children, circled round his bed. A neighbor held his head and shoulders upon his breast. One by one he took his loved ones in his arms, gave them his dying counsel, laid his hands upon their heads, kissed and bade them farewell, blessing them. Thus he bade every one farewell with a blessing. When he found that he had still a few moments left, he called his children, and kissed and blessed them a second time. Resting a moment, but still continuing to breathe, he raised his dying hands from his breast, waved them toward all in the form of a general benediction, and said, "God bless you all." His head sank back, his eyes closed, and his spirit took its upward flight to God. The doctors came forward, but the pulse was still, and he had ceased to breathe.

How grand the scene! His dying hands spread forth in blessing seemed the prelude of the spirit's mounting to its heavenly home.

How much there is in the life and death of this saint of God to remind one of Moses! All who knew Dr. Craig can realize—

1. Moses was educated in all the wisdom of the Egyptians—the most learned people on earth.

2. He was beloved as their child, but preferred his own people.

3. He preferred the cross of Christ before the crown of Egypt.

4. Though the greatest man on earth, he was the meekest.

5. He lived long on the mount with God, and died alone with God.

6. Died, seemingly in the midst of his great work.

7. Died without sickness, at the command of God.

8. Died in his full strength—his eye was not dim, nor his natural force abated.

9. Moses blessed his people, naming the heads of the tribes one by one. So did our dying brother bless the living ones, one by one—kissed each, then blessed all together.

In no other case of death are all these things so exemplified.

The beauty of a text is in its *increasing* beauty. The text chosen for our brother's memorial sermon increases in preciousness the more intently it is examined. The English reading is, "Moses died, . . . according to the word of the Lord." The Hebrew reads, "At the mouth of the Lord." The great Jewish scholar, Jonathan Ben Uzziel, renders it, "By a kiss of the Word of Jehovah." By the "Word" the Christian understands Christ, and, therefore, to him it means that Moses died in the embrace of Jesus, the "Word of God." The oldest Jewish tradition says, "God embraced Moses, and drew his soul out of his body by a kiss." So died Moses, with a kiss of Jehovah.

And so died Austin Craig. Rising above the death agony, when his "hour had come,"—

His arms folded his loved ones to his breast;

His voice takes form in benedictions;

His hands scatter blessings;

His heart's pulsations go out in love;

His breath exhales heavenly sweetness;

His lips imprint kisses;

Every movement speaks of love, and God, and Jesus, and heaven;

And dying, he waves a last farewell, with his final, "God bless you all."

No artist ever pictured a death scene like this. In all the Catholic legends of dying saints there is no scene so grand. The man of God rises; . . . while dying, . . . rises above mortality, and passing to the shores of Paradise, flings back to friends crowding the shore flowers of Paradise, with blessings and kisses of God's love.

The following appeared in the *Christian Indicator* of August 10, 1882:

BELIEFS CONTRADICTING SCRIPTURE.

1. That man was created immortal (with a tree to make him immortal).
2. That God, out of Christ, is a consuming fire, (and so loved the world as to provide a Savior that he might not be a consuming fire).
3. That God cursed Adam and Eve, (and promised them a Savior, and clothed them).
4. That man lost the image of God in Eden; (but retained it after the flood, and after redemption). (Gen. 9, and James).
5. That we must repent and be converted to be saved, (but will be saved all the same if we do not repent).
6. That little children are totally depraved, (and that we must become like them to be saved).
7. That Christ will not reign till the end of the world, (and will then deliver up the kingdom to God). (I. Cor 15: 24.)
8. That there is no virtue in good works, (and that we must work out our salvation).
9. That the creeds which say that Christ died only for the elect are true, (yet he "died for all")
10. That men are perfectly satisfied with God's word, (but cannot do without a creed).

N. SUMMERBELL.

On October 5, 1882, he delivered an address at the Quadrennial Convention at Albany, New York, from which we make the following quotations:

OUR DECEASED MINISTERS.

[Address, before the American Christian Convention, at Albany, New York, October 5, 1882.]

"And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." (Rev. 4: 4.)

"Shadow or spirit,—whichever thou art,—
That still doth inherit the whole, or part,
Of the form of thy birth; or the mold of thy clay
That's returned to the earth: reappear to the day!"

I speak of the numerous host of our departed ministers, and invoke their presence—present in spirit, or at least in MEMORY, *and in our hearts.*

Of the half a hundred of our ministers who have died during the last quadrennium I may speak, but not of them alone: their memories are embalmed in eulogies, and enshrined in loving hearts.

It is a sorrowful pleasure to recount the names of the dead. I shall read the names, to-day, of men, with the most of whom I have been personally acquainted; and the service, to me, will be solemnly interesting.

To add new luster to the names whose praise has exhausted the pens of Goff, Weston, Wyman, McWhinney, Rush, Comings—is not to be looked for.

The most I can do is to call back to memory the forms of other days—hold momentary communion with them, and write their names afresh on memory's tablet. As I call the names, permit the departed to appear. Close your eyes to present scenes, and look at them as they once stood before you.

Purviance, tall, manly and reverend; Clough, with his full form, fair face, black, flashing eye, and full, clear voice; Walter's and Worley's tall, dark forms, with faces full of heavenly sweetness; Hazen, heavy set, with his sweet, benevolent face, could easily be mistaken for a mild Quaker; next Jones, Stone, Dudley, Purviance, Gardner, Haggard, Kinkade, Thomas, Taylor, Eldridge, Chadwick, Holland, Howe, Shaw; Millard, tall and thin, full of the story of the cross; Peake, full of sweet words and sweeter thoughts; Smith's tall, giant form, and Plummer, the Apollo of graceful beauty, full of song and gospel.

A large proportion of our first ministers were very large men; tall and heavy-built; of robust appearance, vigorous, and capable of enduring great labor. But they will be remembered most of all for their wonderful sermons and prayers—their remarkable faith and devotion. My desire is that we may maintain the same or greater devotion to the true Biblical doctrines—love to Christ and hatred of the heresies of priestcraft, embodied in antiquated creeds. But, above all, cherish all that is true and good. Every doctrine taught by Jesus has a wealth of power in it, which enriches those who hold it and impoverishes those who reject it. It is even more important, therefore, to hold on to all that is true, than it is to reject all that is fabulous.

It is something to keep the roll of precious names, and occasionally to hear the names of those we love. I call the roll, to-day, of many immortal; and those who love the sainted dead will watch and wait, irrespective of whether we arrange them wisely or not. Remember, I arrange my own audience of the departed ones, most of whom I have known,—and for them I speak. I call to the front great men, who preached the gospel in your presence—or the presence of your fathers—four, forty, or fourscore years ago—men whose faces were then fresh and fair—whose eyes flashed brighter than with Promethean fire!

As defenders of the true faith, I introduce to you, first of all, some of our own ministers who have died in our last quadrennium.

SOLEMN ROLL CALL, 1882.—Of those who have departed in the last quadrennium, I will name—

Dr. Austin Craig, president of the Biblical School. Died August 27, 1881. Brother Craig was born in Peapack, New Jersey, in 1824, and was ordained to the gospel ministry in 1846.

Joseph Blackmar, of New England.

G. W. Tilton, of Exeter, New Hampshire. Died September 28, 1880.

J. T. Colby. Died June 5, 1877, aged 87 years.

Moses McDaniel, of Le Grand Institute, Iowa. Died September 19, 1881.

Samuel Funson, of Port Jefferson, Ohio. Died April 23, 1882, after a ministry of fifty years.

Daniel Grant.

Elijah Dawson, of Iowa. Died July 21, 1881

Dr. Naaman Dawson, of Cincinnati, Ohio.

Stephen Hitchcock. Died April 27, 1881.

Major Hancock, of Ohio.

Harrison Tole. Died April 16, 1881, at Bedford, Ohio, aged 63 years.

John Ross, of New York.

Philip J. Hawk, of New Jersey. Died at Crompton, Maryland, March 15, 1881.

Elihu G. Holland. Died at Cheshire, New York, December 13, 1878.

Grove K. Godfrey. Died in California, May 24, 1880.

Thomas Henry, of Canada.

William Henry, of Canada. Died September 11, 1880, aged 71 years.

R. O. Kinny, of Illinois.

Benjamin Mapes. Died February 1, 1879, aged 80 years.

S. H. Morse, of DeWittville, New York. Died April 18, 1882.

John Newton Manning, the learned author. Died in Norfolk, Virginia, February 14, 1880.

William Pierson, of Ohio. Died September 7, 1881.

Samuel Poff. Died September 20, 1881, aged 85 years, after a ministry of sixty-two years.

N. L. Swank. Died at Ridgway, Michigan, January 7, 1881.

Hiram (son of Richard) Simonton, of Ohio. Died September 19, 1880.

A. A. Watkins.

Nehemiah Sleeper, of Andover, New Hampshire. Died October 3, 1881, aged 89 years. Preached his last sermon at the age of 80.

C. A. Peake, of St. Johnsville, New York. Died June 11, 1880.

Moses Howe, the aged veteran, and

Jasper Hazen, each in the 92d year of his age.

John N. Spoor, agent of the Biblical School.

To the names of the foregoing we add women, who also preached the gospel—

Barbara Kellison, of Iowa.

Harriet Coats, of Iowa.

Mary Kingsworth, and

Dolly Richards, of Michigan, formerly of Ohio.

Dr. Craig, who preached here, in Albany, one of his last sermons (died August 27, 1881), leads the way, with his broad, high forehead, slender form, and ever-smiling face.

Elder William Jay, dying the same year, and nearly the same age (January 14, 1881, aged 57), comes next.

Elder John N. Spoor, agent and trustee of the Biblical School, member of the New Jersey Conference, died September 7, 1880.

Elder Elihu G. Holland, the orator and man of letters, called a splendid writer, died December 13, 1878, near Canandaigua, New York.

Elder C. A. Peake, of St. Johnsville, New York. One of nature's finest speakers; renowned for his sweet life. He died June 11, 1880.

Elder John Ross, called by Dr. Craig, "The Faithful Pastor." His memoir is written by the eloquent pen of Warren Hathaway.

The Biblical School and New Jersey Conference lost each two—Dr. Austin Craig, and his true friend, Elder John N. Spoor.

Ohio lost two of its ablest ministers—Simonton and Jay. Canada, two of its oldest—William Henry and Thomas Henry.

New England also lost two—Moses Howe and Jasper Hazen. Each was in his 92d year, and each had been over seventy years in the ministry. They died full of faith, covered with glory, honor, and good works.

In sad contrast to the above, there died in the same year (1882) three men, also of New England,—Kirkland, Sullivan, and Waterhouse. They were all young, respectably educated, and beloved; and left us for wider fields of usefulness—for more of this life. These all died within a few months of each other, soon after leaving us—all died in the morning of life. The same year the two former passed away, each approaching one hundred years, and each three score and ten years in the ministry.

It is, indeed, important to report that, in the last year's departures, we find several of nearly ninety years of age, Elder Sleeper, 89, and Elders How and Hazen, each 92. And they have many aged associates.

Elder Abraham Vorhees. Died aged 90, after a ministry of sixty years.

Elder James Potter. Died aged 90, after a ministry of sixty-one years.

Elder David Ford. Died aged 90, after a ministry of sixty-five years.

Elder Sylvester Morris. Died aged 90, after a ministry of sixty-eight years.

Elder Joel Doubleday. Died aged 92, after a ministry of fifty-three years.

Elder David Mudge. Died aged 93 years.

Elder James Dunlap. Died aged 93, after a ministry of sixty-one years.

Elder John Boothby. Died aged 96, after a ministry of sixty-eight years.

Lebbeus Field. Died aged 100, after a ministry of sixty-six years.

Elder John Strait, preached when 100. Died aged 103, after a ministry of eighty-four years.

God promises long life. He says, "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee." (Proverbs 3:1, 2.)

And to the man who obeys the Bible, "With long life will I satisfy him." (Psalm 91:16.) Give them the front seats—seats around the stand.

John, the Revelator, says of scenes in heaven, "Round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, . . . and they had on their heads crowns of gold." (Rev. 4:4.) Look, ye aged, and renew your communion with the great and good, and behold their splendor! Not four and twenty popes, or "Lord Bishops"; but four and twenty elders, on thrones, surround God's throne and cast their crowns at Jesus' feet.

Professor E. W. Humphreys, in his "Memoirs of Christian Ministers," says: "The name of Horace Mann is inserted among the ministers of the Christian Church on account of his prominent position as an educator in the connection, and his frequently speaking in the pulpit during his presidency of Antioch. . . . While not professionally a preacher, he often spoke in our churches."—*Memoirs*, pp. 212, 213.

It is well! He occupied the pulpit as well as the platform, and preached as well as prayed. The Christian church at Yellow Springs, Ohio, was the only church of which he was ever a member, or the leading principles of which he fully indorsed. It is a pleasing reminiscence that, during 1856-57, while I labored there as pastor, President Horace Mann, and Professors William H. Doherty, Ira W. Allen, Austin Craig, Arthur L. McKinney, and other men,—great and beloved,—were of my congregation. Mr. Mann was received into the church by Elder Derostes F. Ladley, the first pastor of the church at Yellow Springs. He was a devout Christian, and died at his post, at Antioch College, Yellow Springs, Ohio, at the age of 63.*

Horace Mann's testimony to the Christians: "They call themselves 'Christians,' not invidiously, but devoutly." "They take the Bible as their rule of faith and practice, and, in a true Protestant spirit, allow liberty of interpretation."—*Horace Mann*.

Of the four and twenty elders, we introduce, as representative ministers, the great laborers of the most heavenly reformation of the church—that of the nineteenth century—

Elder James O'Kelley, of North Carolina; the defender of freedom and founder of the first Christian church in the South; was a presiding elder in the Methodist Church.

Elder Francis Williamson, of Virginia; the first to free his slaves, and preach a free gospel; built the first free meeting-house for the Christians. His sons are Elders Elijah and James Williamson, of Iowa.

*For much of this record, as well as other data, I am indebted to the "Memoirs of Christian Ministers," by E. W. Humphreys.

Next come Stone and Purviance, founders of the Christian Church in the West. See their "Last Will and Testament as Presbyterians," June 28, 1804.

I mention next such illustrious names, as—

Elder Oliver Barr, pleading for a Biblical school.

Elder Utley Littlejohn, baptizing at the age of 85.

Elder Matthew Gardner, the great revivalist and founder of churches.

Elder O. E. Morrill, everywhere winning souls to Christ.

Elder William Kinkade, the apostle of total abstinence and anti-slavery.

Elder Jasper Hazen, aged 92, with a service in the ministry of seventy-two years, former editor of the *Christian Palladium*, in Albany. He also published "The Christian Hymn-Book," with 1,159 hymns; an excellent book. He was a very able and reliable man.

Elder Moses Howe, aged 92 years, with seventy years in the ministry, died respected and beloved by thousands of converts.

Think of Elder Daniel Hix, baptizing his 1,500 converts! The British crown, with its 1,700 diamonds, pales in the presence of his crown.

Next see Elder Isaac N. Walter, with his 3,392 converts. The Russian crown is said to have 2,500 jewels, nearly a thousand less than his.

Elder Samuel Nutt is seen, baptizing 3,000 converts. Victoria's crown, worth twenty millions, is not as valuable as his.

Elder Simon Clough, the St. Paul of the great reformation, was never at home till seated with the elders in glory. He built the first Christian church in New York, and several stone churches in New Jersey.

Elder Hezekiah Burnham, moving the multitudes to repentance.

Elder Daniel Call, with his 10,000 converts. The French crown has only 5,332 gems, nearly 5,000 less than the crown of Call.

Lastly, see Elder John Strait, preaching at 100 years of age, and dying at 103, full of faith, in the eighty-fifth year of his ministry.

These are our twenty-four elders,—representative men,—reminding us of the four and twenty elders round the throne.

With these appear, also, the wonderful men who were named as great prophets, such as Andrews, "the living concordance," whose knowledge of the Bible seemed unbounded.

Joseph Thomas, the White Pilgrim, whose snow-white garments seemed appropriate.

John Adams, the great Tennessee preacher.

Amos Alexander, the Georgia evangelist.

John Phillips, called "Antioch John."

John Osborn, the teetotaler, the pioneer of temperance.

The Alkires and Allens, Ashleys and Allertons, Badger, Bagley, Baileys, Bakers, Beach, Barrett, and Barlow, with Blackmar, the remarkable story of whose life is so beautifully written by Isaac Goff, D.D., "Uncle Levi," the good son of David Purviance. Burlingame, Henry, and Dooley, McGuire, Huntley, Elliot, and Wellons; Shaw, the Taylors, and Tripps, McClain, Harvey, Hayes, Sullings, Thomas, Thompson, Robertson, Lauer, Lawshe, Barber, and I don't know how many others. They were men of wonderful power with God and men; men of great faith in God; men who had a work to do, and did it; men often called from private prayer to their meals, and who spent hours on their knees before preaching.

They found the Bible covered with creeds, and Christ pushed away for human leaders. Churches of men were everything, but not a church in the world called simply "Christians." Orthodoxy was submission, not to the Bible, but to a creed; loyalty was not devotion to Christ, but to men.

These men startled the world by lifting a banner with this strange device: "Christian! Christ! the Bible!" "Gospel Liberty! Union! Truth and Charity!" The startled world cried "Heresy!" But the work of God went on. The Bible soon rose above the creed, and Christ was worshiped, and not human leaders. The church of Christ appeared above the churches of men. Union was preferred to division, and communion of all saints was regarded more sacred than the sacrament of a party. They preached, also, that a pious life is the best test of fellowship, and union with Christ the best qualification for union with the church.

The labor of Christian ministers now gone is immortal. They established the religious newspaper press. They established open communion. They built the first college that ever opened its doors, on perfect equality, to women.

Who decry open communion now? Who refuse the aid of the religious paper? Who contend to exclude women from college?

Now we have Christian churches by the thousand contending for the Word of God alone; Christian newspapers by the hundred; Young Men's Christian Associations in every city, Christian Unions everywhere. And the church has made more progress during the one hundred years of the Christians' work in America, more advance in Bible knowledge, and every principle which we have contended for, than it had done in any five hundred years before since the formation of the creed church, if we except the *Reformation* of the sixteenth century. With our superior advantages, we may now have superior men; but we have no class who excel in our day as they did in theirs.

These men were not only great in the pulpit, but in the forum. William Mitchell pronounced David Purviance, as a legislator, equal to any man in his day. Kinkade's name was made immortal in the

Illinois Legislature, for saving Illinois from being made a slave State. Thomas Jefferson procured the consent of Congress to hear James O'Kelley preach, and followed him with remarks, in tears, pronouncing him the greatest divine of the age. Smith's establishment of the religious newspaper press is one of the most important steps of progress in the world.

The important work of re-establishing the church on the original Bible basis not only required wonderful men, but was of the nature to inspire them with wonderful faith in God. It was like a return of our first parents to Eden. The Bible had originally been given to tell us just what to believe, and what to do, and only selfish desires, earthly pride, want of faith, or love of gain, could induce well-informed men to adopt, instead of this God-given rule of faith and practice, inferior deductions of human reason.

All knew that the Bible was the only perfect rule, the only test of loyalty to Christ. These thoughts would, of course, have much to do with all great reforms with which they were inspired.

The first baptism is thus described by Purviance. A member of the church had applied to Stone for baptism.

I called Stone and Dooley aside, and made known to them my mind and determination, and asked Stone to baptize me, to which he consented. I mentioned that the only thing I regretted was hurting the brethren. Dooley replied, "The best way to please the brethren is to please the Lord." I then addressed the congregation publicly, and made a concise statement of my views on the subject of baptism. Before I went into the water, Dooley said to me, "After you are baptized, I shall want you to put me under the water," which I did. I also immersed a number more before I came out of the water. Not long after, Stone was baptized.

History will record these men as the greatest benefactors of the Church—men whose spiritual power not only shook the world, but whose steps mark the progress of the church as she approaches her heavenly state. But this approach of the church on earth to the original heavenly state of purity of faith, goodness, and spiritual power can only come as men are willing to give up earthly pomp, place, and gain, for the glory of God and good of men.

One peculiarity of the early Christian ministers was that, with all their religious zeal, revival spirit, great faith, and holiness, they yet took care of their own faith, and firmly believed that they "Should earnestly contend for the faith which was once delivered unto the saints"; and this greatly added to their popularity.

The common people were wearied of the unscriptural nonsense of triune uncertainty, Man-God Deity,—full-pay atonement, which settled nothing,—paradoxical creeds, and sects following half-crazy human leaders; and in the Biblical Christian preaching they found hope, and the country was filled with churches.

It is questionable whether any other people ever undertook such a radical reform. It was no less than to conform everything to the Bible on the apostolic model. And it is doubted if it is possible to form a church in more perfect harmony with the New Testament church than the Christian Church of the nineteenth century.

To the objection that they were not educated, I reply: This is probably a common error. Purviance was teacher of Latin and Greek. Stone was a teacher of languages in a Methodist academy, and studied Hebrew under a Prussian doctor, at Lexington, Kentucky. Many of them were teachers before they were preachers.

They were popular preachers in the leading denominations of the day, and had, therefore, the education demanded by the popular denominations of that period.

Their word was with power, and the tidal wave of reformation which rose with their preaching flows on to this day, carrying churches of all denominations forward to the advanced positions mapped out by them. Willingly, or unwillingly, all denominations follow, far off or near, the lead of these great men.

Another objection is that they preached without salaries,—yes, and like their Master, without pulpit, or home. Many of them, as Stone and Williamson, freed all their slaves, and forsook the opulent churches, traveled preaching the gospel and exhorting men to repent,—contended for the freedom of men and the glory of God,—died poor, awaiting the riches and crown in heaven.

Had they waited for salary and reward here, we had not been here, nor ever have heard of the heavenly reformation.

Homo Unus Libri would apply to each of them. They were all men of one book! The Christian minister and his Bible were constant companions. Some knew all the doctrines and ethical parts by heart, and could repeat whole books,—some were called “Walking Bible,”—some, as Elder Andrews, “The Walking Concordance.” They were sober-minded men,—earnest men. They were God-fearing and God-loving men. They had great faith in God as an ever-present help,—a prayer-hearing God.

Many of them were above mediocrity as orators, using elegant language, correct in rhetoric, powerful in illustration, and full of heavenly love. They were fervent, Biblical, and able polemics.

Listen to Clough's description of ministers, and ask if we fill the picture. Clough seemed to speak prophetically of the national struggle with slavery. He said, in 1843:

Before men can be brought universally to concede to each other their rights and to God his dominion, immense changes of an exciting character must take place. The storm is certainly advancing,—the elements are in motion,—we hear the distant thunder,—we perceive the agitation,—we see here and there the uplifted hand of violence. . . .

Should the torch of war be kindled, who can tell how wide will be the conflagration, or how long it may burn? . . .

Now, for such a crisis, we need ministers of deep piety and great powers of penetrating foresight. Men who will display in the discharge of their duties, energy and wisdom, prudence and zeal. We need in the holy office, men of calm and collected minds, who can look at the raging tempest without agitation,—who can stand amid high excitement without losing their balance. Men of enlarged views, and inflexible firmness and integrity. A ministry above all selfish considerations and petty bickerings. . . . A ministry who can enjoy the presence of God, and can inspire the confidence of the church

But what can the church do in the day of trial with a weak, ignorant, injudicious, and inefficient ministry? Such a ministry will hang like an incubus about her neck, and strangle her to death.

Few of those who find fault with the fathers, comprehend the magnitude of their work. In returning to the Bible and Christ for their religion, they at once disturbed the sandy foundations of every other church, and by digging down to the primitive rock, they not only endangered adjoining buildings on sandy foundations, but threatened to bring contempt upon all sand foundations in the future, or coming ages.

Theologians have no mercy for those who meddle with their creeds, and reformers know it. We are often reminded of Luther's courage at Spire. But it is well known that Luther had in his pocket a "Safe Conduct" from his prince, and that soldiers appointed by that prince were prepared to guard his person where the safe conduct might fail. But when we step behind the curtain, we find that even the lion-hearted Luther could compromise conscience. His best friends tell us, in the most reliable Lutheran books, that, after being long called a *gospeler*, for his preferring the gospel to the creeds, he signed the Augsburg Confession, which he did not approve, by the persuasion of Melancthon, to prevent or avoid persecution. The words are from "Storr and Platt's Biblical Theology," page 301, on persons in God, as follows:

Much was said about the time of the *Reformation* concerning the tendency of these terms to lead to tritheism, and among the advocates for their expulsion from theological disquisition might be mentioned a number of the first divines of the age, not excepting Hunnius, and even Luther himself. Yet, to prevent the charge of Arianism or Socinianism, which he knew his enemies would eagerly seize the least pretext to prefer against them, Luther yielded to Melancthon's wishes, and in the Augsburg Confession, the doctrine of the trinity is couched in the old scholastic terms.

This weakness of Luther, in signing the Augsburg Confession, paralyzed the great Reformation of the sixteenth century, and with the divisions consequent, as Trench admits, drove whole nations back to the Roman Church. "For," as they could well argue, "if we take the Catholic superstition, why not keep the Catholic Church?"

One of the greatest of all qualifications for a useful minister is a pure, true character. We can have little confidence in men, however learned, eloquent, and pleasing, whose daily life does not agree

with their profession. The character of the preacher should illustrate all his doctrines. This was eminently the fact with our first ministers in America,—they were poor, but honest,—they were true and truthful,—they were chaste in language out of, as well as in, the pulpit,—they were as men who waited for their Lord, prepared to meet him at his coming.

The sublime worship of One Supreme Jehovah, or One Father, who is above all, “as it is in heaven,” was a consequence of their strict conformity to the Bible. When one said the phrase “Father, Son, and Holy Ghost” is subversive of equality, as Father implies priority, and Holy Ghost does not even imply Deity, and proposed a discussion, both sides agreeing to contend only for Bible language, the objector could not so word his proposition, and concluded to abide by the book. Their equally sublime doctrine was that Christ was in the beginning with God; by whom God made the world and all things; who had glory with him before the world was, and who is now seated with God on his throne, possessing all power, both in heaven and earth, as a mediator between God and men. This developed from their strict conformity to the Bible.

Among the ministers prominent as authors, the first place is due to Elder James O’Kelley, author of “Church Government,” an anti-slavery work; “The Divine Oracles; or, To the Law and the Testimony”; “Annotation on the Book of Discipline”; “Apology for Rejecting Episcopacy”; “Vindication of the Apology, with Reflections on the Reply of Bishop Asbury;” and other works, books, and periodicals, biographies, pamphlets, and papers. Second we notice “Millard’s True Messiah,” and “Millard’s Travels”; “Thomas’ Travels and Poems”; “Clough’s Select Works”; “Morgridge’s True Believers’ Defense”; “Stone’s Work of Christ, and His Atonement.” These are all works of more than ordinary merit.

The aged minister’s last meeting with his brethren:

In the month of June, 1843, we received a visit from our aged and respected father in the gospel, B. W. Stone. We were carrying on a protracted meeting in the town of New Paris when he arrived. He came into the meeting-house on the afternoon of the Lord’s day. There was a large congregation. Elder Elijah Williamson was in the stand, preaching, when Father Stone came in. The eyes of many of his old Cane Ridge friends fell upon him as he passed on slowly towards the stand. But, alas! how different his appearance from what it was twenty-five years ago. Instead of that robust form, beautiful symmetry, and elastic step, we beheld an emaciated form, worn down by fatigue and enfeebled by disease, leaning on the top of his staff, and bending his course forward until he reached the seat in front of the stand, where several of the companions of his youth were sitting, listening to the word of life. He quietly took his seat, and the preacher proceeded in his discourse without interruption, not knowing who was before him. When he closed a song was raised, and David Purviance arose from his seat and walked across in front of the stand until he met his old tried friend and brother. Elder Stone, seeing him coming, arose to his feet. They embraced each other in their arms, and burst into a flood of tears.

They hung upon each other's breasts with feelings of affection that seemed to move the whole house, while many stood waiting to extend the warm hand of affection to their aged father in the gospel.

On the next day (Monday) a very large congregation came together, expecting to see Father Stone, and hear him preach. When he arose in the stand, every eye in the house was upon him. He cast his eye over the audience with that intelligent look that marked his former years. He recognized before him many of his aged brethren that had heard him preach in the days of his youth. His feelings appeared almost to overcome him.

After making a few remarks in reference to his age, infirmities, and inability of both body and mind, he opened the New Testament and read the first six verses of Paul's Letter to the Ephesians, and gave us a very appropriate lecture. He dwelt with peculiar interest on the third verse, "Endeavouring to keep the unity of the Spirit in the bond of peace." He was pathetic and affectionate in his address, and we could discover something of Father Stone in his voice and manner, but a great deal of that native eloquence and energy which marked his earlier days had sunken under the weight of years and afflictions. The thought that we were hearing him for the last time gave weight to his admonitions. We felt as if we were listening to the dying charge of an affectionate father. After he was through with his discourse, his son, Barton Warren Stone, prayed. Then Elder Stone came down from the stand, and mingled among his old friends. I suppose that he had not for years been surrounded by so many of his old Cane Ridge companions. Here were Elders David Purviance, John Adams, Nathan Worley, David Ireland, John Purviance, and David Foster, all between 70 and 80 years of age, and many others who were but a few years younger, all from Cane Ridge except Elder Worley, and he had long been acquainted with Elder Stone. We mingled and crowded together for the last time on earth. The scene was solemn and interesting beyond description, to see so many who had almost arrived at fourscore years, with their locks almost as white as the driven snow, while the tears of affection flowed down their furrowed cheeks. They spoke of former years and future prospects.

A great many of the congregation were moved to tears, and appeared to feel interested in this solemn and momentous scene. O! How strong the tie, how warm the affections of kindred souls. They praised God for his amazing goodness, and united together in humble prayer to God for grace to guide them safely through their few remaining days. Several aged sisters pressed forward to gain the hand of their aged father in the gospel, and called to mind the labors and toils of by-gone years. When the time had rolled on to take the parting hand, David Purviance addressed the congregation in a very affectionate manner. He spoke of Elder Stone's devotion to the cause of the Bible, his toils, labors, age, and afflictions. He said Brother Stone had spent his time in the work of the ministry, and had worn himself out laboring for the good of mankind, and very modestly asked the people for a contribution for his special benefit. The deacons of the church then passed through the congregation, and received a very liberal free-will offering from the people, and handed it to Brother Stone, which he received, but not without tears of gratitude.

These aged veterans of the cross took an affectionate leave of each other, to meet no more on earth.—*Purviance*, pp. 102-107.

Adieu! adieu to our honored dead! These were earnest ministers of the New Testament; religious; with great faith in God and the Scriptures. They believed in a divine call to the ministry,—they believed in heavenly gifts to the ministry

Though we share their sorrows, we will emulate their virtues, and surpass them if we may in devotion to the Master, and in winning souls to Christ, and expect with them to receive the reward. "Be thou faithful unto death, and I will give thee a crown of life."

The following article on "Bigotry" appeared in the *Church Union*, of New York, in its issue of October 26, 1882; and we presume the succeeding article on the "Wonderful Spirit" appeared in the same issue:

BIGOTRY.

Some derive the word from the Spanish *bigote*, or whisker, and suppose that the name arose in the fact of the soldier persecutors wearing chin whiskers. It is now the appellation of a superstitious religionist, void of charity — one illiberal, narrow; and especially one who is ready to seize the least pretext to injure one of a contrary opinion to himself. It is generally manifested in an ignorant zeal for supposed truth, or, at least, popular opinions. It is, at best, an ugly brute, offensive to heaven and disgraceful to the church, and should be spurned as a pestilence.

Once bigotry reigned supreme in the worldly church. Bigotry was monster-born, with the head of a man, but the heart of a fiend. His reign was cruel. Bigotry is the husband of superstition. For a house to live in, they built the Inquisition. Their first-born son was Sectarianism. They were warmed by martyr-fires, and solaced by the music of expiring groans. The prosperity of the family resulted in the "dark ages." The Reformation routed the family by pulling down their house. But they wander now in disguise, often in priestly garb, tempting the church back to persecution. It is our duty to exterminate them, root and branch, and Christian love will do it. Bigotry, superstition, and sectarianism can no more endure the heavenly atmosphere of love and charity than the Prince of Darkness can the light of God's glory. Superstition, though deformed, leprous, and filthy, has this redeeming propensity — she loves religion.

"But heaven hath not a shrine so pure,
So holy, but this serpent, sin,
In hours we deem the most secure,
Beneath its altars will glide in ;"

And, casting out the fair children of God, she substitutes in their place her own deformed progeny — "murdering religion to frighten fools with its ghost." She makes a show of religion by making strange fires on God's altars, and gathers her worshipers around sparks of her own kindling. She praises God under strange names. She follows Jesus, but adds other leaders. She mingles obedience to men with obedience to God. She clings to the Bible, but covers it with creeds. She speaks the language of Ashdod. She cannot speak

the language of Canaan. True religion loves the language of heaven. It is her native tongue. Her children love the Word of God, and, "having this seal, The Lord knoweth them that are his."

N. SUMMERBELL.

WONDERFUL SPIRIT.

One of the most precious and interesting things of the Christian religion is the wonderful Spirit, called the Holy Ghost, which was present with God (Gen. 1:2), by which he garnished the heavens, quickens those spiritually dead, reproves the wicked, and sanctifies the penitent; and which Spirit, though not named as a person in the oldest creeds (Apostles' and Nicene) is yet worshiped as the third person in the coequal trinity. I will name some of the wonderful things of the Spirit, as they occur to my mind, trusting that they may prove profitable for the consideration of others:

1. It is spoken of as subject and obedient, sent, and given.
2. It could not come while Jesus was here. (John 16:7.) Yet Jesus breathed upon the disciple, saying, "Receive ye the Holy Ghost."
3. It would not speak of itself. (John 16:13.)
4. Sin against it was worse than sin against the Father and Son; yet men agree that it is no greater.
5. It is not certain that it was ever seen in a personal form, though often seen in other forms—as a dove, cloven tongues, lamps of fire, etc.
6. It is never spoken to as a person by the Father or the Son.
7. It never speaks in an audible voice that we read of.
8. It is never addressed in prayer or praise in the Bible.
9. Jesus, in speaking of confessing us before the Father and the angels, omits mentioning the Holy Ghost.
10. Jesus, speaking of his coming in glory, mentions the glory of the Father, of the angels, and his own glory, but omits any mention of the glory of the Holy Ghost.
11. In the worship of *God and the Lamb* in heaven there is no mention of any third party worshiped.
12. If it was the third person, it was the Father of Jesus. (See Luke 1:35.) Yet he never so regarded it.
13. If it is God, as many suppose, it is strange that so many represent it by an image—as of a dove.
14. It is the only one regarded as God that ever appeared in the form of a dove, or of lamps of fire.
15. There is no account in the Bible that men ever prayed to the Holy Ghost to come, or to help them.
16. It is never worshiped in the Bible, or in heaven.
17. It is promised as a gift in answer to prayer. (Matt. 7.)



REV. N. SUMMERBELL, D.D.

18. It is wonderful in its immensity, comforting saints, reproving sinners, promised to all who obey (see Acts 2:39), and yet is never prayed to or worshiped.

19. It is great and glorious, yet would not speak for itself.

20. It was omitted from mention as a third person in the oldest creeds, namely, the Apostles' Creed and Nicene Creed. S.

Concerning his financial integrity and promptness we have said nothing hitherto; but in this regard he was simply faultless. The following letter, in the handwriting of Mr. Pounsford, of the firm of A. H. Pounsford & Co., the booksellers and printers with whom he did so much business, is illustrative :

CINCINNATI, January 13, 1883.

Rev. N. Summerbell, New Bedford, Massachusetts.

DEAR SIR: Your favor of the 11th inst., with inclosure as stated, is received. Much obliged. Enclosed please find receipt in full to November, 1883.

Doctor, you are the most prompt business divine we ever had the pleasure of knowing. We don't, by any means, intend intimating you have "mistaken your calling." No, not by any means, for we admire you as a Bible teacher, a preacher, and a very clever gentleman; but we have often thought, What a good business man you would have made! Why? Because "promptness is the first law of business," and you have always been so prompt in all our relations with you. That is our proof.

Yours truly,

A. H. POUNSFORD.

But the climate of New Bedford did not "agree" with the sore throat of Dr. Summerbell, and he presented his resignation as follows :

FEBRUARY 26, 1883.

To the Middle Street Christian Church.

DEAR BROTHERS AND SISTERS, OLD MEMBERS AND CONVERTS: It has become my sad duty to say that a due regard to my health compels me to close my labors with you. I came to New Bedford November 4, 1880, and desire to leave after March 26, 1883.

Prior to my coming, this church had passed through great trials. Its two former pastors had gone to other denominations. *This was not as it should be.* The Christian principles are of heaven. The Christians have nothing to abandon. The name, the doctrine, the fellowship, we read daily in the Word of God. Our history is free from priestcraft and persecution, and full of faith and charity.

Understanding your troubles, I left my pleasant home in Ohio to assist you in building up this biblical church. For the result, let us thank God together. We have had the spirit of revival, and a large and intelligent body of young converts adds strength to the church and interest to the meetings. Others have united by letter. God has blessed us. The current is not from us to other churches, but from them to us. *This is as it should be.* We thank God for the ingatherings. Thus I leave you. May Jesus ever be with you.

For all your kindness to myself and family may heaven reward you; and when we are far away, we ask to be remembered kindly at the throne of grace. We hope to meet you in the heavenly country.

N. SUMMERBELL.

To this the church responded officially as follows :

NEW BEDFORD, March 26, 1883.

WHEREAS, Rev. Dr. N. Summerbell, on account of ill health, after careful deliberation, has tendered his resignation as pastor of the Middle Street Christian Church and society, of New Bedford, to take effect April 1, 1883; and while severing, with reluctance, the connection which he has held with honor to himself and the cause that he has represented in this place for the last two years and a half; therefore,

Resolved, That we hereby accept his resignation with regret, at the same time feeling a pleasure in expressing our esteem for him as an able, conscientious, faithful minister of the gospel, a kind and judicious pastor.

Resolved, That, although he ceases to be our pastor, and moves to some other place to live, we shall have sweet recollections of his many virtues and kindly deeds to all classes of persons, and will pray that his health may be speedily restored, so that he may yet do much work for the Master, and that as in the past so in the future his labors, with those of his highly esteemed companion, may be crowned with abundant success.

Resolved, That a copy of these resolutions be presented to Rev. Dr. Summerbell.

Done in behalf of Middle Street Christian Church.

THOMAS GREENWOOD,

AMBROSE E. LUCE,

FRANK L. DAVIS,

Committee.

The following editorial matter from the New Bedford *Signal* of March 17, 1883, is significant of the respect in which Dr. Summerbell was held in the city of New Bedford, at the time of his departure:

SURPRISE.—Last Wednesday night the Middle Street Christian Church had a happy surprise. Rev. S. Wright Butler and nearly one hundred members of his prayer-meeting, after opening, adjourned the meeting at the White House, to go up and see Brother Summerbell, and express their good will to him before his leaving. Rev. S. Wright Butler, who headed the procession, stated in his genial and enthusiastic way the intent of the object of the visit. It was a happy meeting, and many were the expressions of regret at Brother Summerbell's contemplated departure and the flattering words spoken of respect for him and of his good influence and valuable labors in New Bedford, especially in discouraging the evil workers and strengthening right principles. There seemed to be a general expression of sadness over the great loss the city would feel in his leaving. It is seldom that a minister, in a residence of two or three years, becomes so well and favorably known, or whose influence on the side of general good, and against evil, is so felt as in this case. The great congregation of the two churches seemed, with one heart and one mind, to regret his departure. We were glad to see Rev. Mr. Butler's congregation so demonstrative, and Dr. Summerbell will doubtless carry away with him a very lively recollection of this remarkable meeting.

The principal speakers from the White House were Rev. S. Wright Butler, Rev. Gould Anthony, Messrs. Phillips, Bullard, Taber, Chappell, Childs, Bliss, and Mrs. Phillips, Bullard, Taber, and others, both of men and women, whose names we did not learn. Mrs. Summerbell's motherly influence, good speaking, and wise counsel were several times alluded to, and many expressed the benefit they had derived from her counsel. The prevailing sentiment seems to be that Dr. Summerbell's departure was not a loss to the church, but to the city of New Bedford. We were glad to have such a general expression of sympathy from Mr. Butler and his church, as there has been, as far as we are aware, never before Dr. Summerbell came here, any such strong expression of Chris-

tian communion and fraternal sympathy. We especially admired the very warm brotherly and, indeed, in the highest degree, complimentary remarks concerning Rev. Dr. Summerbell by Rev. S. Wright Butler.

The following is an abstract of his farewell sermon at New Bedford, March 25, 1883:

The day is called Easter: a day of rising; celebrated from times immemorial, by the pagans, to honor the passing of the sun, etc.; and by Christians, to honor the resurrection of the Savior.

I. Cor. 15: 20, "Now is Christ risen from the dead."

Easter has come again. The resurrection day has dawned anew!

The long winter has passed away. The sun seems leaping up in the southern sky. And soon the floral world will be all in bloom.

The long, dark night of winter cold,—fit emblem of the long, darker night when angels watched round the tomb for the rising of the Sun of righteousness, to usher in an eternal day,—the night of winter is past, and the day of singing birds and summer comes.

The flowers on this altar remind us of the offering of the women, first at the tomb, more than of the coming bloom of spring.

"Mary to the Savior's tomb
Hasted at the early dawn;
Spice she brought, and sweet perfume."

The angels said, "He is not here: for he is risen, as he said. Come, see the place where the Lord lay."

Forty days the dead lived, to comfort and assure his disciples; then ascended to heaven in a cloud of glory.

How shall we improve our Easter? By thoughts for usefulness; by thoughts not of short life, and happy death, and rest in heaven; but by thoughts of our opportunity, and our responsibility.

The great work of the age is to save and to restore Biblical religion.

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime."

The church of Christ has now existed 1,800 years. It may exist on earth after 18,000 years.

It has its different stages—

1. The mustard seed for growth.
2. The leaven, to be as hid in three measures.
3. Till the whole is leavened.

It is yet in its infancy; therefore, we should take care of it.

God does not hurry, as we do. It was 4,000 years before Christ came at first. It may be 40,000 before the world is ready for his second coming.

We are to prepare the way of the Lord. Every valley, or sink of sin, is to be filled. Every mountain of pride brought low.

Christ must reign. (I. Cor. 15 : 24-28.)

Christianity is a heavenly religion.

Its founder lived in the glories of heaven during untold ages before coming to earth. He was the active person in the formation of the universe, creating all things according to the word of God.

He literally brought the great principles of heaven down to earth, and established a church on the heavenly model, called beautifully "the kingdom of heaven."

The religions of the world in that day were most unlike heaven. They were the outgrowth of politics, and embraced all the corruptions incident to politics.

The key-note of Christ's new religion is seen in his prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." It is the heavenly church, the heavenly brotherhood, the heavenly family.

Everything of heaven is beautiful. God loves the beautiful. That alone is good: beautiful thoughts, beautiful colors, beautiful character, beautiful conduct.

There is terror in the storm; but the sunshine is beautiful.

There is power in the battle; but peace is beautiful.

Beautiful sky! beautiful stars! beautiful sea! beautiful land! beautiful flowers! beautiful fruit! beautiful painting! beautiful poetry! beautiful form and beautiful features! beautiful spirit and beautiful religion!

God adorned the world with beauty, and burnished the heavens with beauty. The tabernacle in the wilderness was beautiful. The garments of Aaron were beautiful. The temple was adorned with beauty: it had its beautiful curtains, and its beautiful gate. Beautiful, "beautiful for situation, the joy of the whole earth is Mt. Zion."

Only sin is vile and ugly. All that is true is beautiful.

The lonely prairie is beautiful with wild flowers: the lonely sea with its beautiful dolphin. Beautiful birds in the air warble beautiful songs morning and evening, and morning and evening are beautiful.

The darkest cloud has a silver lining, and the darkest night a beautiful morning.

Beautiful character adorns even death.

When Sir Harry Vane, who with equal courage resisted king and Cromwell, was dragged up Tower Hill to be beheaded, one cried, "You never sat on a seat of so much glory."

When Lord Russell was drawn through the streets of London to execution in an open carriage, to awe the people, the people imagined Liberty and Virtue sitting by his side.

We contemplate the sufferings of Christ to-day in the light of the "glory that is to follow."

The unbeautiful thing is sin. The blot on the fair page of the universe is rebellion against God.

Sin, suffering, and death are the three darts: great enemies of man. All are unlovely, terrible.

Correspondingly *greater* must be the glory of one who can remove these evils from the universe.

Who can do it?

God's Son.

The Savior can do it; but his religion must not be marred.

To work for God, all must be heavenly.

Human religion forever returns to its normal form, and becomes no better than the original pagan form.

The first Christian church was founded at Jerusalem. The first church was "of one accord," or "one heart and one soul." Its only creed was the Bible. The first meeting-houses were the temple and the synagogue. The worship followed the divine model of the Hebrew worship; of singing, prayer, reading the Scriptures, and preaching. Jesus, the Lord, introduced singing at the communion, and St. Paul enjoins upon Christians, "psalms, hymns, and spiritual songs."

The first formal confession of faith is recorded in Matt. 16:18:

That Jesus is—

1. The Christ.
2. The Son of
3. The Living God.

Baptism was an emblematical burial in water, and rising again, significant of being dead to sin, and raised with Christ; and took place, usually, as soon as the sinner was converted. "Then they that gladly received his word were baptized." (Acts 2:41.)

Their fellowship included all saints. There were no divisions, no Methodists, no Catholics, no Congregationalists; all were Christians.

The church was organized for a *world-long* war on sin. She was beautiful in holiness, her garments white—

"Such was the church, the sacred place,
Seat of the Great Creator's grace."

Prayer, as with her Redeemer, was the power of the church. They met in the temple for prayer, and preaching for the salvation of the world. They met in the synagogue for prayer. They met at Mary's house for prayer; and at the riverside for prayer. When imprisoned they had midnight prayer. They prayed day and night everywhere.

In their public worship we see a beautiful example of what a Christian church should be. The sabbath arrives: the church is assembled: prayer is offered, and songs of devotion to God arise: the

preacher expounds the gospel, reading and quoting the Scriptures on the character and death of the Savior. He dwells upon the way to be saved; calls for confessions, and baptizes the converts. This is followed by the hand of fellowship, or laying on of hands. The bread of life is broken, and collections for the poor are made.

Such a church was well called —

1. The kingdom of God.
2. The Lamb's bride.
3. The temple of the living God.
4. The pillar and ground of truth.
5. A city set on a hill.
6. Mt. Zion.

And represented as —

7. A woman clothed with the sun.
8. Fair as the sun, clear as the moon, and terrible as an army with banners.

Her course was majestic in the earth. Her way was strewn with palms of victory. Sinners were converted by thousands. Great companies of priests were obedient to the faith. Philosophers were converted. Nations bowed to the gospel. The great giants of pagan literature wrote against it in vain. It was hailed as salvation, the power of God, and the wisdom of God, life and immortality: the great salvation, the wonderful hope, the destroyer of sin and death. The church was everywhere hailed as a heavenly society.

In those days preaching was earnest and powerful. The preacher was a warrior against sin, and the support was not the object. Converts were expected at every meeting. Baptisms were common, night or day, at home or journeying.

The aim of the church was heavenward, and two-fold: (1) To live the heavenly life; (2) to win sinners to go with them.

Contra. The religions of men were grand in outward pomp; temples of wonderful magnificence and splendor; sustained by golden wealth of kings, princes, and the great. But piety, morality, self-denial, conversion, penitence, and humble prayer were almost unknown. All religion in the power of unconverted politicians and worldly men tends to this state of things. They naturally desire a religion of money, of pomp, and show: a lyceum; a theater in scenery; a place of entertainment. The tendency is to the glory of this world. It is natural.

Christ's own religion would be thus subverted. Would the saints submit to it?

The very persons who crucified Christ *would have* crowned him. Satan offered him the throne of the world. Take the *world's* pomp, and pride, and amusements into the church, and the world will enter with them: but all the religion will be modified. Conversion will not be required. Beautifully written essays will be called sermons.

Operatic singing will be called worship. Success will not be measured by the number of souls saved, but by the ability to pay the preacher's salary.

After the Christian religion became popular, nations adopted it, changed it to suit their own desires, appropriated taxes to sustain it, ordered every child to be christened into it, and burned every man who objected to their wickedness. Of course, such wordly religions are not the Christian church, however so called.

Christ's church is celestial. Its model is its Master. Such as Christ was, such his true followers are. Such his true church is. Such were the first Christians, the Marys and Marthas, the Pauls and Peters, Jameses and Johns. Such was the character of all the first preachers, and such was the character of the church that conquered the world.

It was a religious church, a working church, a holy church, a converting church, a praying church, an earnest church.

That church changed the character of the civilized world, and Christ's religion is now changing the character of the pagan world.

But with all the success of Christ's own church, its members loved their religion. They were not ashamed to kneel. When Paul was leaving the church at Ephesus, they followed him to the waterside, and there all kneeled down and prayed. "And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."

The gospel was propagated by preaching.

In three hundred years, working under the apostolic rules in the New Testament, the church had become established as a ruling power in the world. It was seized upon by politicians. Church and state were united, and the Roman Catholic Church was organized.

From this time Christians were persecuted unless they joined that church.

In 1529, the Protestant Church was formed by princes, and religious liberty began to appear. This was called the Reformation of the sixteenth century. It was a contest for a biblical religion and freedom. But the contestants then were all Catholics, and each sect made a new creed, and adopted a new name, as "Protestants"; and persecutions continued, but with less violence.

None of the new sects supposed that a man had a right to worship God according to the dictates of his own conscience.

This was first proclaimed in America. In 1793, in North Carolina, the first church in America was organized on republican principles. The following year it came out boldly on the Bible, and in a few years churches were organized in various parts of the United States and Canada, according to the New Testament model.

It was a long struggle from the days of Wickliffe and Luther to the days of the American Republic, the days of Adams and Washington, of Smith and Purviance. It was three hundred years of constant struggle, but the victory was won; and America is the only country to-day where there is absolute freedom in religion, and where there are purely biblical churches. In other countries there is an established state religion, which all must support; and the extent of other freedom is only toleration—to hold what they term dissenting, or heretical meetings.

This church is one of the fruits of the long contest. Here in 1807 was founded a biblical church, on the broadest principles of religious liberty and Bible truth.

Its name was Christian.

Its creed was the Bible.

Its leader was Christ.

Its denomination was the whole family of God, in heaven and earth.

Its fellowship was for all Christians.

Its communion was for every saint.

Its baptism was in the ancient form of immersion. As at first,—

“Down in old Jordan’s rolling stream
The Baptist led the holy Lamb,
And there did him baptize.”

No doctrines of men blemish her worship.

No unbiblical names of God mar her praise.

No commandments of men divide her homage.

No little one is turned from her communion.

This church, founded on the Bible, Christ being the chief cornerstone, I *now leave*, charging you to take care of it for the Lord.

The Middle Street Christian Church has long been renowned for its many conversions. Many most precious ministers have labored here, and God has blessed their labors. Of such were Elders Hix, Smith, Morrill, Howe, Taylor, Baker, and others. Thousands have been born again here.

I have received nearly fifty members since I came here,—not two and one-half years,—and nearly one hundred and twenty have professed to make the new start, or to start anew. Some of them are already regarded among the ablest workers in the church; and these, if all are faithful, are but as drops before the coming showers of divine grace. Choose a good minister, and hold up his hands, and God will bless you.

I shall leave you, but what of that? When we say “good night,” the morning comes next. When the sun sets, we think of the morrow. The winter snows introduce the buds of spring. We are in a world of changes, but each brings us nearer our Father’s house above.

Farewell.

Be faithful. Remember that the gates of Paradise open of themselves to the faithful. To all, farewell till we meet in heaven.

My great desire is that (Acts 20: 24-27) "I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

He left the church at New Bedford in excellent working order, and in April, 1883, removed to Yellow Springs, Ohio, with the intention of making no more change of residence during his life.

All questions agitating the religious leaders of the day were to him of interest, and we find the following from his pen in the *Herald of Gospel Liberty* of November 6, 1884:

THE SEVEN LOST BOOKS.

It is truly interesting to consider that from the books of the Old Testament we are forced to deduct seven as lost, and in our canon name no writer before Moses, who was born some twenty-five hundred or two thousand years down the ages of the world. Zechariah, in Luke 1: 70, supposes God to have spoken of Christ by prophets "since the world began," which, if we do not confine the revelations to oral inspiration, would lead us to suppose that Moses, after the world had existed twenty-five hundred years without a written revelation of God's will, was not the first writer. Indeed, Jude 14 seems very plainly to intimate that somewhere, at sometime, there was a record made of prophecy away back as far as in the days of Adam; nor is there any text in the Bible contradicting this, and therefore we may suppose a book of Enoch, and even other books now lost, were compiled while Adam was yet living. I have no doubt in my own mind that Genesis was written in parts,—that is, in several books,—and all before the days of Moses. But the style of Enoch's prophecy does not correspond with any part of Genesis, and therefore I name it a lost book. Besides Enoch, we have some six books named which are lost—namely, Nathan, Jasher, Ahijah, Shemaiah, Jehu, Iddo; or counting Enoch, there are seven—Nathan, Enoch, Jasher, Ahijah, Shemaiah, Jehu, Iddo. There are also to be remembered "the ten lost tribes"; Paradise and even Eden lost. The word "lost" is not a strange word in the Bible; but, reader, may none in future ages truthfully reckon our names among the lost. N. S.

The following article appeared in the *Herald of Gospel Liberty* of December 11, 1884:

THE BIBLE.

The first Christians—I mean those who lived eighteen hundred years ago—used no book as authority in church matters but the “Scriptures,” and counted these sufficient “for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” The Christians of the nineteenth century, following this celestial example, take the Scriptures as their infallible rule of faith and duty. And to this rule every minister and member is understood to stand pledged. No man is or should be received into a Christian Church who denies the Bible, its doctrine, its God, its Christ, its Spirit, or its truths. The Bible is our creed, our constitution, our discipline, our rule of faith and duty, our early lesson, and our ultimate appeal. This being so, no man has any claim to membership in the body who rejects the Book. He has a right to study, to interpret, to explain, but not to deny. Of course this does not cut off honest, friendly criticism concerning verbal errors of translation, which are admissible by all denominations. When he finds a higher authority, a more sacred rule, a better guide, it is his duty to disavow his profession at his initiation into the church and dissolve his connection. The Christians have a God who alone is always God, infinite in every possible excellence. They have a Savior, God’s Son, “who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” They have their sacred books; and none of these things are to be belittled or preached against in Christian pulpits.

But this article, or my or any man’s interpretation, is liable to criticism, or absolute denial, as a fair statement.

N. SUMMERBELL.

He bought the property on High Street, in which he finally died, in Yellow Springs. He was still active in the ministry; but his mind was now turning to his own departure, as we find from the following lines written on the back of a telegram addressed to himself (to go to Milford Center, Ohio, to preach a funeral sermon); and from the date of that telegram, left carelessly among his papers, we know that it must have been written after September 15, 1884:

WHERE ARE THEY?

Where are now the honored names
Which of yore adorned these pages;
Walter, Millard, Ladley, Smith,
Christian heroes, Christian sages?

Tell me where the stars are gone
Following the setting sun
Westward, ere the night is done;
They go down, all, one by one.

But the stars appear again
Nightly to our watchful eyes.
When, O, when shall these appear,
Filling us with glad surprise?

Worley, Humphreys, Clough, Kinkade,
Plummer, Douglas, Hix, and Hayes,
Reeder, Ross, Purviance, Gardner,
Standing in the Christian ways,

Craig and Holland, Clough and Long,
Shaw and Chadwick, bold and strong;
Once familiar in these pages
Where are now these Christian sages?

Christians, as they close their day,
Follow then their Lord to rest,
As the stars at close of day
Sink beneath the distant West,

Following the king of day.
Through the lapse of countless ages
Rise the stars each coming day
In a round of ceaseless stages!

But return of day, nor night,
Brings again these loved names,
Wellons, Wasson, Wagoner,
O'Kelly, Jones, and Burlingames.

When the Sun of righteousness
Rises in eternal light,
Then as suns shall these appear
Shining in their Savior's light.

Hail, O, hail the coming Son!
Hail the great eternal light!
Hail the morn when night is done!
Hail the saints in glory bright!

His public activities were in no degree lessened, though he had desired to consider himself as preparing for the end of his life. The following is a draft of a lecture which he delivered at Antioch College on December 2, 1885, which illustrates his happy and original way of enlivening and quickening any subject to which he gave his attention, when addressing mixed congregations:

OUR GIRLS.

To the Lecture Committee, Professors, and Students; To the Girls of Antioch, Cadets.

LADIES AND GENTLEMEN:

"Martha was troubled about many things";

"Mary sat at Jesus' feet," learning.

Learning is light. The poet says:

"Nature and nature's laws lay hid in night.

God said, 'Let Newton be'; and all was light."

The lecture to-night will be in the spirit of the following quotations from the greatest writers:

James Russell Lowell says: "Earth's noblest thing is woman perfected."

Eaton S. Barrett says:

"Not she with trait'rous kiss her Savior stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at the cross, and earliest at the grave."

Shakespeare writes:

"From woman's eyes the doctrine I derive:—
They sparkle still the right Promethean fire."

Wordsworth says:

"A perfect woman, nobly planned
To warn, to comfort, and command."

Gibbon says:

"In every age the stronger of the two sexes has usurped the powers of the state, and confined the other to the cares and duties of domestic life."

Most of the charitable endowments of England were designed *by the founders* for girls, as well as boys. But they have been generally appropriated to the boys.

But schools are now opening for girls. Russia finds attending one college lecture, 2,500 ladies. A superior school for girls is being founded in Florence, Italy. A medical school in India! And all over the world woman appears claiming appropriate education. In

America, college doors of the first class are opening for women every year; and she is rapidly growing in favor for place and position.

Permit me to congratulate myself on the privilege of speaking to college girls on this 2d of December, 1885. December, 1785, few would have believed that such an event could ever transpire. A little more than fifty years ago, no college doors were open to girls. Now the girls come as candidates for the highest honors, literary and scientific, preparing to fill the chairs of future faculties, to be preachers, teachers, and to fill the learned professions. I welcome you, as fellow-citizens of the republic of letters, pilgrims in the path of literature, amazons in the army of science. Hasten to the rescue; the world waits for your service.

As I look upon you, I remember the first noble teachers of Antioch College. I was present at Enon, September, 1852, when the following able men were chosen to the faculty: Hon. Horace Mann, LL.D., president, (retiring from congress to serve the college); Rev. Wm. H. Doherty, A.M.; Ira W. Allen, A.M.; Rev. Thomas Holmes, A.M.; C. S. Pennell, A.M.; Miss R. M. Pennell; Rev. A. L. McKinney, A.M.; Hon. Judge Miller, and others.

I was present when the corner-stone was laid, in June, 1852.

I was present when it was dedicated, October 5, 1853, and saw the venerable I. N. Walter deliver the keys to Horace Mann.

At a later period, I was pastor of the church, and weekly had in my congregation such noble men as Messrs. Mann, Doherty, Allen, Pennell, McKinney, and such noble women, professors in college, as Miss Pennell and Mrs. Holmes.

This was the first college that opened its faculty to women professors.

In real earnest, ladies and gentlemen of the lecture committee, when your charming chairman proposed "Our Girls" as the subject of this lecture, I determined, if possible, to make no mistake on the subject, and turned to Webster for the true and classical meaning of the word *Girls*. But Webster seemed to know little more about it than I. He almost pleads ignorance, saying, "The origin of the word is not obvious." Next he proposed that "The word (girls) was probably left in England by the Romans." Then he said that "The word was formerly used for both sexes." Please, therefore, if I say anything offensive to the girls, to attribute it to the boys, *a la* Webster.

On further investigation, I was assured that girls, though formerly debarred from college, as inferior to boys, possessed brain and heart, intellect, conscience, religious devotion, abstract reason, the desire of knowledge, moral discernment, love of the beautiful, modesty, capacity for intellectual culture, a sense of justice and humanity, charity, faith, virtue, truth, natural affection, and a sense of wrong; indeed the capacity for every achievement in science to which humanity may aspire. She is physically smaller, but more delicately formed. The

texture of her system is finer, her nerves more active, her moral feeling more sensitive, her heart more hopeful, her mind more elastic, her thought less gloomy; she is more enduring, and suffers more without murmuring.

Remember that every girl should seek equal improvement in manners and letters. Colleges to educate in intellectuality, and not morally, are factors of evil, and not of good. "It is a fraud on religion" for wicked-hearted students to seek intellectual culture in colleges founded and sustained by religious people. It is moral suicide for students to neglect their religious culture.

Man was created king of the earth;
But needy then,
(Woman made for his help),
There help began.

Woman is our life poetry,
And man the prose;
He the strong forest oak,
And she the rose.

Man has the towering form,
Woman the face.
Man has the giant strength,
Woman the grace.

Man's part is the tragedy;
But women sing.
Man has the earthly power,
Woman the wing.

Mention a home in heaven,
Women arise,
Pluming the wing of faith
For Paradise.

It is not always that strength is preferred. There is a story of Athens, the eye of Greece, on the Ægean shore, on the old limestone rock, out of which its citizens hewed walls, leveled the pavements, formed the benches and steps, dug out by chisels to cisterns and other objects of utility or beauty; it is said that when the question arose on the name of the city, Minerva and Olympus contended for the name. And when it was decided to the one bringing the most precious gift, Olympus brought a war horse, emblem of war; and Minerva an olive tree, emblem of peace. The people decided in favor of Minerva. Learn by this that the race is not always to the swift, nor the battle to the strong. But the olive of truth and good, comfort and peace, must be preferred to the huge power of war.

Woman is coming to the front as never before; and the uneducated girl will soon be marked as a cipher in society—perhaps "left by the

Romans"—while her educated sister will alone be powerful and respected. The nineteenth century is called the Woman's Era. A new era! Woman is ever prominent in a new era:

1. Eve engrossed the leading interest of Eden in the first "new era."

2. The patriarchal age began with angels holding conferences with women; Hagar and Sarah were both known to the angels.

3. When Israel started from Egypt to Canaan, Miriam, the prophetess, was a principal leader.

4. On the founding of the new era of Christianity, God said, "On my servants and on my handmaidens I will pour out . . . of my Spirit; and they shall prophesy."

5. Mary, Elizabeth, and Anna, were all inspired to prophesy at the nativity.

6. To women Jesus first revealed himself after the resurrection, and sent them as the first preachers to his disciples.

7. The woman at Jacob's well first received the gospel for her people, and the men of Samaria believed on the "word of the woman" (John 4: 39).

8. Lydia, of Philippi, was St. Paul's first convert in Europe.

9. Women are counted with men in the revival at Pentecost.

10. On St. Paul's last journey toward Jerusalem, the last long visit he ever made in a family, was at a house in Samaria, where there were four girls of one family, all inspired preachers, called prophetesses. (Acts 21: 7-9).

11. Even the new version of the Bible seems providentially to provide for this new era, by restoring to woman her place in the 68th Psalm.

The old version reads: "The Lord gave the word: great was the company of those that published it. Kings of armies did flee apace: and she that tarried at home divided the spoil."

The new version reads: "The Lord giveth the word: the women that published the tidings are a great host. The kings of armies flee, they flee: and she that tarrieth at home divideth the spoil."

Woman's power is wonderful! It is on record that female clerks of the Government departments who handle money are most reliable. No words can so adequately describe the forward movement of the temperance cause when the women came to the front as its advocates as the new version of the 68th Psalm: "The Lord giveth the word: the women that publish the tidings are a great host. The kings of armies flee, they flee: and she that tarrieth at home divideth the spoil."

Wherever women have appeared as earnest leaders, they have been a power.

They have won the crown of superiority as teachers in the juvenile classes of the nation's schools.

Girls have conquered also in the domain of the Sunday school. The first Sunday school in England, eleven years prior to Robert Raikes, was founded and taught in 1770, by Catharine Cappe. The Sunday schools of Robert Raikes date 1781. In 1794, a little maid of eleven years, named Sarah Colt, of New Jersey, started a Sunday school in Patterson, in which she had sixty scholars. This girl of eleven continued her Sunday-school work for forty years.

Nineteen out of twenty-one of the first Sunday schools were started by girls, and seven-tenths of the influence is still with the girls.

And to-day the most powerful temperance organization in the United States is the Woman's Christian Temperance Union.

All along, down the ages, women were deprived of education, by the prudence of men. Man feared that educated woman would be less manageable; and in this presumption he was right. The educated girl challenges respect; men bow to her, not from politeness merely, but from respect to her intelligence. She is queen in society; not a mere creature. They regard her not as a pet or plaything or a beautiful animal, made for man's amusement, to be fondled and trifled with, then sink to a menial or slave; but, educated and cultured, the girl is regarded as superior; superior as woman, the last link in creation, next to the angels, worthy to be man's companion in mental capacity, and superior in moral purity.

The Bible gives woman her true position (new version, Ps. 68: 11); God gives the word; women publish the tidings. Of old, the battle was with confused noise, and garments rolled in blood. In future, it is to be Christian hearts, yielding to the cry of humanity: "Rachel, weeping for her children"; Miriams guarding their brothers. Saith God, "Your sons and your *daughters* shall prophesy." Let them prepare: "Prepare ye the way of the Lord."

Looking over the world's history, one set of names salutes the rising morn of future ages, and all the rest are in dark oblivion laid. These names form a class. Of such are Miriam, Huldah, Priscilla, Artemesia, Aspasia the learned, Cornelia, Hypatia; or of modern names, Mrs. Hannah Moore, Mrs. Stowe, Mrs. Livermore, Mrs. Sigourney, Mrs. Childs.

It is for the girls of Antioch to elect for themselves whether their names shall live in the lists with these immortals, or be blotted from earth's archives after a few years.

"There is a grandeur in the soul that dares
To live out all the life God lit within."

Remember, learning and goodness must conquer the world; and if you are learned and good, you shall be one of the conquerors.

Shall we contemplate a picture of society with the condition of the sexes reversed, and then compare the standard?

· We may imagine a community governed by Amazons! where the

women are in authority, women own the property, women hold office, women vote and sit as judges; where the girls only are educated, and what history says of women (as follows) is true of the men. I will read it. Lord Macaulay says, "If there is a word of truth in history, women have always been, and still are, over the greatest part of the globe, humble companions, playthings, captives, menials, beasts of burden." "Except in a few happy and highly civilized communities, they are strictly in a state of personal slavery." Such is the picture. Let us look at it: Imagine our beautiful country with women everywhere in the ascendant, as men are now; the president a woman, colleges with women presidents and professors; women the educated class; girls off to college, all boys at home plowing; officers of state, senators, legislators, members of the cabinet, foreign ministers, lawyers, doctors, preachers, teachers, all women! men being domestics, laborers, watchmen, constables, soldiers, sailors, servants! the beautiful marriage ceremony reversed to read, "Who gives this man," etc., and the man promising to "love, honor, and obey her."

In such a state, who can doubt that the morals of society would be improved? that woman would govern with queenly grace, and man, uneducated man be, and appear, inferior? And what but man's superior strength prevents such results?

Come and see another picture, in the country called Eden. There we find the first girl; her name is Eve Adam. She is the highest link in the creation. The order was, first material things and vegetables; then reptiles, birds, and fishes; next the beasts of the earth; next man; and as the finality, woman. Man needed help; and woman was created as his help—help, I doubt not, heavenward. This was the first girl; doubtless the perfection of truth and beauty, physical, mental, and spiritual. She married young. But she did well. In truth, her husband was the first man of the age. She could not have done better. See her stand sublime, the work of her Maker! Man's helper! In her normal state we find no sign of inferiority. For aught we know, she lived a hundred years in her sinless state; for when Seth was born, to comfort for loss of Abel, Adam and Eve were one hundred and thirty years old! She still lived on, long; and but one—
one sin is recorded of her. And that sin was not from or for vicious desire, nor did she yield at first; but when she saw that the tree (1) was good for food, (2) and pleasant to the taste, (3) and to be desired to make one wise, she ate. The first girl was thus the first to make a great sacrifice for wisdom; and she started a school, and taught Adam; and being his help, and finding the fruit good for food, gave to Adam, of whom she seemed to have charge, and he did eat. There was no wrong in her desire for food, nor in her desire for wisdom, nor in feeding Adam; but the sin was in obtaining unlawfully, contrary to the command of God, as thousands do daily. Of course, her husband did as she told him to.

Her husband was not her help, but she his. He did not lead, but followed her. He did not plead double guilt as her guardian might, but pleaded that he obeyed his wife. This docility proves that woman, in her normal state, was not inferior to man; man did not answer for her; she answered her Creator for herself! She did not lay the guilt on man, but he on her. She might have said, "He did not take care of me, did not support me," and might have brought suit for divorce, in that she fed him; but she did not. Those who place the responsibility on Eve, confess that man was not her governor. She answered her Creator for herself, as her daughters have done for six thousand years.

If, as believed, it be an immutable law of nature to restore everything to its original, then the condition of the first girl, prior to sin, is the normal state of woman.

Remember this, we want the girls of Antioch to assume this original responsibility.

But remember that a want of intellectual sympathy includes the want of any common standard of equality. Intellectual inferiority warrants social and political inferiority.

Remember, girls, Eve's paradise is yours to regain.

In the Bible picture of girls, notice first, to the right, Naamah, the blacksmith's sister. Her brother's name was Tubal Cain, called by the Greeks Vulcan, the god of smiths. Her, they name Venus, the goddess of beauty. Naamah signifies beauty; Ada signifies pleasure; Sarah, a princess. Then Rebecca, who set her pitcher down to wed the son of Abraham. Next, a little to the front, see the beautiful Rachel, who married Jacob, and whose death is marked by the sweetest poetry. Then comes Miriam, the sweet sister of Moses, first named of the girls who were singers. Next, to the right, is Huldah, the Prophetess, who dwelt at Jerusalem, to whom kings and priests appealed to know the will of the Creator.

This lesson teaches us that the beautiful names belong to beautiful character, and that, in every age, those who study to be useful and labor become leaders, and their names, their beautiful names, are embalmed in the world's memory. So it may be with yours, if you labor on. Do not give up the prize. By the easy lessons of the classes, you appropriate as your own the knowledge gained by the hand of experience of all past ages.

To rest your minds, come take a walk with me now through the classic hall of the ancient sages and artists, and see how they deified under every beautiful name: the muses, graces, fortune, fates, for comely form and beauty's grace, the pleasing, charming eloquence; Melete, Mneme, Erato, Thalia, Euterpe, Atrapo(s), Caliope, Melpomene. We only name a representative few, suited to the subject.

Greece seemed for a time the eye of the intellectual world. Theirs were the philosophers, the poets, the sculptors, the orators, the grace

of form and movement and eloquence of speech; and every excellence of virtue, wisdom, eloquence, physical form, or ideal beauty, has its ideal deity; and almost every perfection of virtue was presented in the most fascinating forms of beauty, represented as virgins.

Not a greatness of the human soul but was perfected in form, and sculptured in stone, personified in mortals, and deified. Persevering industry, with her spindle; deep study, with the statue of meditation; every grace, glory, and beauty they deified. Let it be yours, young ladies of Antioch, to surpass the Greek ideal, in the living soul of true greatness.

The prehistoric Greeks adopted beautiful names for their girls: *Thalia* meant joy; *Erato* meant loveliness; *Caliope* meant eloquence; *Melpomene* meant music; *Terpsichore* meant graceful motion. True, these were ideal girls deified; but each girl gifted with genius might imitate the best. It is a pleasing thought for the young ladies that all graces and virtues were represented by girls.

1. *Melete*, or, as we would say, *Meditation*, is represented as a beautiful maid with a countenance of consideration, with head thoughtfully inclined, partially resting upon her open fingers or hand. She represents a person considering, *What is for the best?* a young lady involved in deep thought. She is the diligent student.

2. While thus rapt in deep meditation, an older sister appears to render her assistance. The name of this queenly goddess is *Mneme*, or as we speak it, *Memory*. Byron says:

"She was a form of life and light
That seen, became a part of sight,
And rose, where'er I turned mine eye,
The morning star of memory."

Meditation always calls memory to aid her; for memory is the queen of mind. Thought can do nothing without memory. You must not only meditate, but remember. Memory must be your chief companion in every lesson.

3. *Aoide* we would call *Song*. She excelled in the sweetness of voice. But as song was the ancient manner of teaching, that is, the lesson was sung or recited for the benefit of others, so, with us the meaning is, the result of study; or reducing what we know to *practice*, utilizing it. For knowledge is acquired not to fade from the memory, but to be reduced to practice.

The *Graces* did not live for themselves, but for others; they live to adorn those who are worthy. Study the picture well, that you may secure the treasures.

1. *Thalia*, or the blooming, presides over the physical form, to impart beauty, grace, and health. Her rules are purification and cleanliness, pure air for the supply of oxygen for the lungs, correct habits and exercise.

2. *Aglaia* adds to the bloom of *Thalia*, *Brilliancy*. The key to her treasure is offered to every student on entering the college; its name is *Excelsior*. The motto is,

Not only do well
But always excel.

3. *Euphrosyne*, you see at the left, as if just appearing. Her name signifies *Happiness*, with which she always endeavors to reward the diligent student of her philosophy.

The *Fates* are three girls who preside over the fortunes of our existence.

1. *Lachesis* carries a spindle, signifying that she supplies the thread of life.

2. *Clotho* carries the thread, signifying that she is our *present* monitor.

3. *Atropos*, or the *Past*, with her scissors cuts the thread of life.

These poetically accompany every one of you every hour. *Lachesis* spins out your time; *Clotho* urges you to good deeds; and *Atropos* fixes your fate according to your life.

The *Fates* we do not recognize; they are only names for God's grace and your endeavor. With their aid, you make life what it is — one becomes a lady and learned; another useless, a siren or sloth. Such is life when finished; it is fate.

Nymphs represent goddesses of rural scenes; as meadows, rivers, mountains, woods, spring, beauty, youth.

Lowest of all were the *Sirens*. These were considered lower in morals than the muses — idle and vicious. The *Muses*, plucking their feathers and driving them away, represent the contest between virtue and vice, the idle and vicious being driven from society.

The *Naiads* and *Nymphs* are seen as girls of inferior rank; and their home was in the meadows, streams, groves, and fountains. They were the guardian angels of infants and innocence. Scott likens the "Lady of the Lake" to these, saying:

"In listening mood she seemed to stand,
The guardian naiad of the strand.

* * * * *

"And ne'er did Grecian chisel trace
A nymph, a naiad, or a grace,
Of finer form, or lovelier face." (4:88.)

Our religion furnishes in angels unseen joyous powers; yet still the poet cries, "My muse inspire."

The *Sirens* avoided care, and would do nothing all day but comb their hair, and sing, and play. They were daughters of the river god, and rich and free. They supposed that no voices could with

theirs compare; and when Orpheus sang, and played on his flute and lyre, they were so mortified at their poor voices that they flung themselves into the sea and turned to rocks, which still lured sailors to ruin, as did their songs before.

It is diligent hand and diligent head which promise to Antioch girls a better fate. For them I augur a brilliant future, when leading; princely women will be proud to say, "*My alma mater* is Antioch." Yet some girls would be worthless, I question not.

Some girls there be (we will not name 'em),
 Who need adversity to tame 'em;
 Who most delight to equal boys
 In idle talk and silly noise;
 Who go to college, not for books,
 But cranky tricks and cunning looks,
 And pleasure seek in idle pastime.
 They idle stand while others pass, climb
 The hill of science, and look down,
 To see below the silly clown.
 Yet these aspire to spend their days
 With those who walk in Wisdom's ways.
 Vain hope! Such girls the time may see,
 When looking back to days of sport
 (For fun 's the paradise of fools),
 Fools only walk in Folly's ways,
 And find that Folly's ways are short.

The value of the idle time spent by useless women is not to be calculated, as some do, as merely equal to the expenditure of men in tobacco, but rather by the revenue of the time, if improved, computed thus: What untold millions are annually lost by idleness? Who can estimate the increased moral, mental, and physical wealth of our country, if all the idle hands and idle heads were employed, like those of Aspasia, of Egypt; Cornelia, of Rome; Hannah Moore, of England; Mrs. Hosmer, Mrs. Childs, Mrs. Livermore, or Harriet Beecher Stowe, or Mrs. Hayes, of our own country?

In future days, girls now at college will remember youth's golden opportunities; some with joy, and some with grief. Some will remember the college as a place of moral self-discipline and mental culture; others as misimproved time. Some will scholars make—great in themselves and the joy and pride of their friends; others will, perhaps, be ignorant imbeciles, a load to carry, useless incumbences, whose principal occupation will be to dress, and eat, and talk.

Ring the bells! Sound the trumpets! A new era salutes the coming morn. The nineteenth century will witness a new civilization, with women in every department sharing in the work. We shall have women ministers, women as well as men representatives,

women college presidents, women lawyers in every county-seat; women physicians in every village, women preachers in every village. Women will be noted as merchants, eminent in science, and surpass as jurists.

And we greet the girls of Antioch as harbingers of that brilliant day. They are knocking at the college door. Come, see the picture of —

MAY I?

A little maiden comes tripping along,
Full of grace, and prattle, and song;
Eager and anxious at brother's side,
Turning her face her blushes to hide.

A little birdie-looking creature,
Full of hope in every feature —
Smiling lips and anxious eyes,
Young in years and small in size,
Sweetest voice and winning grace,
Hopeful look and loving face.

To her brother ever saying,
To the college ever praying:
"Tell me, teacher, please, may I
Come to college? please, *may I?*

May I study with my brother?
I will be a faithful scholar;
I will take the lowest seat;
I will take the hardest lesson;
I will for no prize compete;
I will only be a scholar;
I will take the hardest task,—
Only let me—all I ask.

May I? May I?

Who is this little *May I?* Brother, sister, did you leave her at home? or is she here to-night? Do you know a little *May I?* Bring her when you come again. Do parents know one who desires to come? Bring her!

In vain we educate the men, while we neglect the women, if we desire moral improvement, religion, and civilization. Man will sink below the woman's level ever. To exalt him, therefore, we must educate our girls.

The peculiarity of woman is that she naturally prefers the good, the humane, the beautiful, the true; and where she is educated, she will control society and lift it up. Nothing is more apparent than the respect which an educated lady receives. Men do not attempt to trifle with her. Her essential moral nature, assisted by appropriate classical culture, makes her the queen of society, and gives a moral influence which drives the serpent tempter from her paradise.

Were girls generally as well educated as the boys, they would purify the morals, and exalt the manners of all society.

Girls of Antioch, I appeal to you to seek the highest scholarship!

"Tis education forms the common mind:

Just as the twig is bent the tree's inclined."

Thus a pedagogue was lecturing, when an "old bachelor" rose to explain. He seemed fifty years old, and had passed for thirty the last twenty years. He was of the genus *Bachelor*; species, *chronic*; old, old bachelor, it having struck in on him. They say that he is insane on girls, and had spent a large sum of money (nearly two dollars, including the ticket) for this single lecture. He had bought a bottle of hair dye for his whiskers, an ounce of cloves for his breath, a paper collar and two paper cuffs, two sleeve buttons (both yellow, five cents), one pair of kid gloves, and one rattan cane; a pair of nose-glasses (horn frames—he can see best without glasses in them), and brushed his clothes with the broom, bought his ticket, took his seat. Then, when the time came, arose, stroked his beard, pulled up his paper collar, pulled down his paper cuffs, and said:

"Mr. President (then curled his mustache, pulled down his paper cuffs, fumbled his watchguard, and proceeded); Mr. President, I rise to a question of order. The gentleman speaks of *girls*—we have no girls now. We once had girls, but they are all women now.

"Ere out of their téens they are ready for wives,
And dress, sir, within an inch of their lives,
With tight shoes (and wry face),
High heels and clumsy pace.
They quarrel with mother on shades of propriety,
And think her too old to go into society.
Misses at ten as old as their mothers;
Diplomatic connoisseurs, trading in brothers.
At eleven, conclude they have got enough learning,
And wonder at others to college returning.
At twelve, like some fairy queen spending the Sunday,
With headache, hysterics, and sleeping blue Monday—
Peevish, and fretful, and cross to her brother.
As old at fifteen as her aged grandmother.
On Tuesday just able to sit in the parlor,
While mother works for angelic daughter.
At sixteen,—"

"Silence, I say," cried the teacher, and handed the foolish man the following paper:

From the *Overland Mail*—The king of Ashantee, a kingdom in Africa, has ordered that two hundred girls be prepared for slaughter, to furnish blood to mix the mortar to be used in preparing the state buildings.—
July 16, 1884.

The Bachelor—"I, sir, am not responsible for that."

The Teacher—"True; but that proves that there are girls now. And as you seemed to be cutting them up at a terrible rate, perhaps you may find employment in his majesty's dominions; and I advise not to delay to finish your speech here, but to emigrate at once."

When Oberlin, Antioch, and Merom opened their doors wide to girls, old college presidents and professors were amazed and angered, and nearly all supposed one sad decade would serve to explode the experiment. That decade passed, and another, and the wise old pilgrims were seen, staff in hand, following in the same direction.

Other nations are ranging into line. In 1867, Madame Conrade, a Russian woman of learning, had the courage to present a memorial advocating a university for women. This was followed by four hundred women petitioning for higher lectures. The result is, a higher university course established, opened with five hundred students, which number has increased to two thousand five hundred, and immense buildings are to be erected.

Do not take pride in idleness.

Do not dress within an inch of your life.

Do not indulge in bad habits.

Do not oppose religion and virtue.

Do not break nor "crack" any of the commandments.

Do not encourage rustic or coarse ways.

Do not talk yourself to death.

Do not keep secrets from your mother.

Make "Excelsior" your motto.

Do not try to hear everything.

Do not try to tell everything.

Do not try to know everything.

But to surpass in something useful, great, and good.

Get your lessons well.

Be an ornament to the college.

Obey your parents—be an ornament to your family.

Be a blessing to your associates.

Be an ornament to the church.

Be faithful to your God.

Be a blessing to your age; so that—

"None may know thee but to love thee:

None name thee, but to praise."

Physiology says that woman inspires kind and tender affections, and is almost exempt from the worse fierce passions which characterize man.

"We understand her by her sight.

The blood speaks in her cheeks

So distinctly, that one might

Think that her body thinks."

Study wisdom. Practice ladylike manners. Hear the instruction of your mother. Listen to the counsel of your teacher. Education signifies training. Break off bad habits, whether of acts or words. Bad habits cling like serpents, and frequently destroy soul and body..

Avoid recklessness. Avoid bad language. Avoid much visiting. Shun bad books and bad company. You can hardly avoid example. If your companions are idle, you will be. If they tattle and tell stories, so will you. If they use unchaste words, so will you. Remember your child-desires to be good. Be diligent in good deeds. Watch every avenue. Sin approaches in disguise, steals on us unawares, little by little it gains its way, and the result is felt when too late.

When you consider that absolute truth always existed, you will infer that man should blush for his ignorance, rather than boast of his knowledge. Man, not woman, is responsible for the darkness of the past. He entered the temple of knowledge, and locked the door.

Women have worked wonders, considering their opportunity. Such has been their condition :

1. In all the world they belonged to the men, equal to any other property.

2. In large portions of the world, her life was at the mercy of her husband.

3. Women, except absolute drudges, were compelled to live in secret, hid from society.

4. With no voice in government, no vote, no rights which men were bound to respect.

5. Even in enlightened England, a woman could not be married, according to the beautiful form of the English Church, unless she acknowledged the right of some man to give her to the bridegroom ("Who gives this woman to this man").

6. In most of the world, education was denied, and all doors of trust, profit, or honor were closed to the mother, or sister, or wife.

And yet all along, down the ages, woman has stood as man's companion, adorning whatever position she could attain to, with a grace (in proportion to the numbers) far superior to that of men. What I mean is, that in proportion to the number of monarchs of the sexes, more women sovereigns have been a blessing to the world than men. The same is true of writers, teachers, scientists, preachers. No monarchs have shed more luster on the British throne than Elizabeth and Victoria; none more beloved than Catharine of Russia; none more grand or brave than Zenobia of Palmyra. Our girls are the purest, richest gems in our family. Their competency for culture in learning and goodness more than compensates for their delicacy of constitution.

In the girls, education seldom leads to rudeness, as it too frequently does in men. In college they would not drink and smoke, chew and spit, plan hazing raids and drunken brawls. Though not perfect, or above temptation, they seem constitutionally adapted to learning, cultivation, science, morality, philanthropy, and religion. The very well understood fact in physiology, that the female is of finer texture, is proof that she is capable of a higher polish.

The common theological opinion that women are by the law (of God) debarred from the pulpit, is without proof. The law referred to by St. Paul must have been the secular law of his day; for no law of God was ever found debarring woman from the pulpit. And, indeed, down to the tenth century they occupied their place in the pulpit; which, had they continued to do, as generally as in apostolic times, when four daughters in one family were preachers, the Dark Ages of cruel persecution would not have succeeded the age of Christian charity.

Let it be remembered by the girls that

Women were the first inspired persons in the New Testament.

Women were the first to announce the Savior's coming.

Women were the first to announce the Savior's resurrection.

Women were in the first prayer-meeting in Jerusalem.

Women were among the first preachers at Pentecost.

Women were the first converts in Judea, Samaria, and Europe.

The Bible names eight women who were prophetesses, and nowhere forbids a woman's preaching.

But do not *you* discuss the subject. Prepare for usefulness by a thorough education, a full course of study, and the rights will come. The Christians have many vacant pulpits needing women preachers. Every town needs a female physician; every county a female lawyer; every capital female legislators; and we need female judges. The world is calling for the utilizing of female talent. Girls are found to be the best among teachers in our public schools; the most reliable accountants; the most honest clerks in government departments; and in every part of the world are coming to the front.

Be Christians. Follow heaven's fashions. Dress neatly, but not fussily. Let your adorning be of the mind and heart. Do not ape savages, and parade the carcasses of dead birds on your bonnets, or crop your hair like a mule's foretop to ape a monkey face. Be educated and be useful. Be pretty, but not putty; a picture not painted, be yourself. Be earthly angels on a heavenly pattern. Don't miss of heaven. A woman, as a wandering star, to whom is reserved the blackness of darkness forever, is the most pitiable thing imaginable.

If girls would be great, they must cease to claim inferiority. It is decidedly funny to hear a woman Monday pleading equality, and Tuesday suing for support; Wednesday claiming equality with any man, and Thursday cannot put down a carpet or put up window curtains. Girls who dance all night, to please capering men, will find, when too late, that wise men prefer girls who cultivate their heads rather than their heels; and that the time lost in learning to cut a "pigeon-wing" had been better improved in learning to *cut a dress*.

Life is earnest; and if a girl will be somebody, she must improve the time.

Learn to despise flattery. If a young man calls you his angel, he probably means—fallen angel.

I asked a father what he thought of the girls.

"Of my girls?" he said.

"Yes; your girls."

"I have but one; but she's my pet:
 Mother's darling, father's pet:
 Pretty, loving, laughing, sweet—
 She's our sunshine, the one to make home happy!
 She comforts mama, when mama's alone;
 Runs to meet papa, when papa comes home:
 Brings a chair—
 Combs his hair,
 Brings a drink of cool water,
 Then leaps to his knees and says
 'I'm papa's daughter.'
 Clean, tidy, and merry, ha, ha,
 Then her cherry lips kiss her papa.
 How could heaven be happy, if in heavenly worlds
 There wait for our coming no sweet little girls?"

(After forty years):

I saw that father again when old.
 He had given his boys his silver and gold.
 Houses and lands and all were gone;
 And they left the old man to die alone.
 But a widowed daughter of humbler lot
 Took the old man home to her lowly cot.
 As she kneeled by his bed and laved his brow,
 The old man said, "I am happy, now:
 On my noble sons I spent my gold;
 But they forgot me, when feeble and old.
 On my daughter I squandered no golden grains;
 But she is the one who eases my pains."
 Then I saw that the woman now kneeling there,
 Lifting father's soul on the wings of prayer,
 Was the same who once brought papa the chair.
 On her knees!—Who once sprang to papa's knee
 With a kiss, saying, "Papa, won't you love me?"
 The one of whom he, who was dying now, said—
 "How could heaven be happy, if in heavenly worlds
 There wait for our coming no dear little girls?"

Called on for a speech after the commencement dinner at Antioch College, June 15, 1885, he repeated the following quaint words:

The Antioch presidents all have been strong,
 But none have *worn better* than President Long.
 The first was all covered with splendor and fame:
 The wide world of letters still bows to his name:
 Of beautiful stature, and classical mold,
 His memory yet is more precious than gold.
 But greater, or lesser, weak (call him) or strong,
 None of all have *worked harder* than President Long.

When the world was created God gave for its president
 The first man created, of Eden a resident.
 When, later, men Antioch College began,
 Art and nature combined to crown President Mann.
 But the morning soon closed in sad, incoming night.
 As when sun sets, the stars appear, glimmering or bright,
 Some were stars of great promise, and rose as they rise,
 Who, like Craig, the immortal, belong to the skies.
 But learned or dull, quick, brilliant, or strong,
 None have *labored beloved*, more than President Long.

The first was a sun, and we deem it unfair,
 The stars howe'er bright with the sun to compare.
 But as stars, in the sky after sunset, go down
 In the west with the sun—they went down, one by one,
 And the temple of science, by favor or fate,
 Closed its doors; and then waited for President Wait.
 And soon Long came along; and old Antioch halls
 Fill with beauty and youth in response to his calls.
 If capacity, industry, genius belong
 Unto greatness—then *great is good* President Long.

The characteristics of his career still followed Summerbell, however, and he was induced, in January, 1886, to take charge of the church at Springfield, Ohio, which was an enterprise prematurely old, with a heavy debt for a very plain and barn-like building, several times too large for its congregation, which was a cause of great discouragement. However, he did not remove from Yellow Springs, which was conveniently connected with Springfield by railroad.

The following article appeared in the *Herald of Gospel Liberty* of July 1, 1886:

THE NAME "CHRISTIANS."

Was the name given by divine admonition or pagan prejudice? Sometimes Christian ministers are blamed for holding this divine and honorable name more sacred than the hundreds of sectarian names which disgrace the church, and are marks of discord and division among the followers of the Son of God. That the reader may decide for himself, I will give the views of a few learned ministers, and a few translations by learned ministers not on our side.

1. "The words 'were called' (Christians) are from the Greek verb *chrematizo* or *chrematisai*, which signifies, in the New Testament, 'to appoint, to warn, or nominate by divine direction.'"—*Dr. Adam Clarke* (Methodist), on Acts 11: 26.

2. "*Chrematizo*. It cannot be denied . . . that the most usual signification in the New Testament is that of divine admonition or communication."—*Rev. Albert Barnes* (Presbyterian), on Acts 11: 26.

3. "*Chrematizo* means 'to give by oracular responses, or to make communications to men in any supernatural way.'"—*President Moses Stuart*, late president of Andover, and regarded as the apostle of American theological learning (Congregationalist), on Heb. 8: 5.

4. "Admonished of God."—*John Wesley*, on Heb. 8: 5:

5. "*Chrematisai* sometimes signifies 'an oracle, a revelation, or a divine direction'; sometimes 'a direction from an angel.' In the active voice, it signifies 'to deliver a divine oracle'" (and cites in proof Heb. 8: 5; 11: 7; 12: 25; and Acts 10: 22).—*MacKnight* (Presbyterian), on Heb. 8: 5.

6. "Divinely warned."—*Emphatic Diaglott*, on Heb. 8: 5.

7. "The name 'Christians' is a combination of two widespread languages,—Greek and Latin,—reminding us that Christianity desires not concealment, but publicity, and *prophesying* that in all tongues the name of Christ shall be called."—*Schaff and Herzog's* great and latest cyclopedia (Presbyterian). After arguing against the divine origin of the name, they thus confess the truth. Article "Christians."

8. "Josephus and Diodorus Siculus use this word in the active voice to denote the delivering an oracle."—*MacKnight*, on Heb. 8: 5.

9. "Matt. 2: 12, it is translated 'answer in sleep,' and Matt. 2: 22, 'warned in sleep.'"—*Catholic Bible*.

Were not these by divine power? Who denies it? In Luke 2: 26, it is translated "answer" (by the Holy Ghost); Acts 10: 22, it is rendered "answer" (of an holy angel).—*Catholic Bible*. In all these places it signifies by divine authority. Thus we have protestant and Catholic testimony in harmony with common sense, asserting the same thing. That objections may be brought and explanations required may be true; so it is with Catholic, Methodist, Baptist, Presbyterian, Disciple, Friends.

There are from two to twenty, rather from four to forty, sects of each division. It is to be remembered that "Christian" is the only name which, in one word, plainly designates the followers of Christ and no one else. God has said that his people should "be called by a new name, which the mouth of the Lord shall name." (Isa. 62: 2.) And Christ said of him who is faithful, "And I will write upon him my new name." (Rev. 3: 12.) To write is to emphasize, to record, to make lasting. What *new* name of Christ can this be that has been recorded by Christ as the name of his servants but the name "Christian"? Who can tell? Agrippa's own answer was, "With but little persuasion, thou wouldest fain make me a Christian." The translators' word "fain" is proof of presumption in them, and should be left out. It is mere presumption without proof that the name "Christian" was given first by enemies, and I exhort my brethren to hearken to Jesus where he commends the church that had kept his word, and had not denied his name. (Rev. 3: 8.)

The connection in which the word is introduced, even in the midst of the teaching of inspired apostles and prophets is too significant of the divine origin of the name to need other proof. Notice: "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." (Acts 11: 24-30.)

How odd it would be to interject the words of pagans, nicknaming the followers of Christ, in the midst of the teaching of these apostles and prophets, and have no hint that such pagan words naming the disciples of Jesus were words of enemies!

N. SUMMERBELL.

The following article appeared in the *Yellow Springs Review* of July 1, 1887:

TEMPERANCE.

Laws of Disability. This new theory by Dr. Summerbell has caused so much comment in the papers, and withal has been received with so much favor, that we are persuaded to reproduce the original report from the columns of the *Springfield Republic* of June 6, 1887.

LIQUOR LEGISLATION.

REV. DR. N. SUMMERBELL ADVANCES SOME DECIDEDLY ORIGINAL IDEAS—LAWS OF DISABILITY AND SELF-ENFORCEMENT.

In a recent letter on temperance, the Rev. Dr. Summerbell, pastor of the High Street Christian church, advanced some decidedly—even startling—original ideas on the subject of liquor legislation. While Dr. Summerbell is a prohibitionist, he is not a third party prohibitionist, and he believes the Republican party can and will do more to advance the cause of temperance than any other political organization. The doctor opened his discussion with a parable. A young man of good family had been guilty of many wicked and foolish acts, which had brought sorrow to his friends. He became discontented and mad and declared his intention of leaving his happy home, and demanded a division of his father's estate. The estate was divided and the deluded son went his way, against the wishes of his father and tears of his mother. By and by he has thrown away all his money in racing, gambling, and drunkenness, and is overcome with illness and prostration. Money, character, health, and friends are gone. He is

turned out into the cold, feelingless world. He becomes an object of derision. Men laugh at him—children yell mockingly after him. He is crazed—insane—an idiot—and made so by strong drink. To this pitiable condition he has been brought by his fellow-man and he is a striking example of the truth of that couplet:

“Man’s inhumanity to man,
Makes countless millions mourn.”

Men have by other men been deprived of their liberty and lives, hunted with wild beasts and tortured for the amusement of the multitude, but all these forms of barbarity pale into insignificance when compared with the atrocity of burning a man’s brain with strong drink until his reason is dethroned and he becomes a helpless imbecile.

Every liquor saloon is a place where the burning out of men’s brains is systematically practiced and the owners of those places compound poisonous drugs and juices, fascinating to taste, to destroy their fellow-men for worldly gain.

If the temperance man intercedes to prevent this wholesale destruction of his fellow-man, he is riddled with bullets. Irons, of Iowa; Northup, of Ohio; Haddock, of Iowa, and Campbell, of Mississippi, have fallen martyrs to the rum fiend.

It is a startling fact that these gilded palaces of sin, the liquor saloons, which are merely tolerated, rule our land and ruin our people.

Without interfering with other remedies for this great evil, I desire to propose a class of laws which may be known as laws of disability, or laws which will be self-enforcing.

Intoxication, in a general sense, is the effect produced by the poison of alcohol. The use of alcohol destroys the normal condition of man and used habitually produces imbecility, insanity, and idiocy.

The laws of God forbid a man to drink wine when he ministers in the temple, lest he put forth evil for good, and add: “It is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment.”

Common observation teaches us that the victim of drunkenness is not in his right mind. The drunkard himself pleads: “I was drunk and knew not what I was doing.”

Thus the Bible, common observation, and the drunkard’s plea all teach that the inebriate is an imbecile. The conclusion is, therefore, inevitable that intoxication is idiocy or insanity. An inebriate may be defined as one who drinks habitually and is drunk occasionally. Him we regard as insane. All insane persons have lucid moments, but none are to be trusted. The inebriate should be put under the same legal restrictions of his “personal liberty,” business, and pleasure, as the lunatic or idiot. He should not be allowed to transfer property beyond a certain amount without a guardian.

A person applying for a license to marry should be required to furnish evidence that he is not an inebriate.

In cases of physicians, proof of occasional intoxication should non-suit any attempt to collect fees for professional services.

Railroad and steamship companies, and other large corporations in the public services, employing persons who use intoxicating drinks, should be liable to loss of insurance and heavy damages.

All real estate, where liquor is sold or manufactured, should be liable by lien for damages until the youngest child, supposed to be injured by sales of liquor to its father, had come of age and could sue for damages.

Were such laws as these placed upon our statute books, they would enforce themselves. Laws of disability and self-enforcement would reach the root of the great evil more quickly and effectually than all other classes of laws combined.

He served as pastor at Springfield for \$8.00 a week, and set about raising the debt of \$2,500.00. He succeeded. In his private affairs at Yellow Springs, he had negotiated for a field, and he had part of the money ready for payment, delay in furnishing deed being caused by a mortgage on the land. The subscription for the debt on the Springfield Church had been partly raised in the form of notes. When the time came to close the Springfield debt up, Summerbell himself accepted some of the notes, and advanced the cash for the church debt, relinquishing his own Yellow Springs bargain in order to do it. The gift of \$500.00 from Hon. F. A. Palmer enabled him to make this work perfect. The church was thus fully secured, though the subscribers owed him; then he resigned the charge of the church March 8, 1888.

His love for his country knew no abatement, and he never lost his interest in the soldiers of the Union, nor in patriotic subjects. He became a member of the Grand Army of the Republic at Yellow Springs, and the following passages are from an address he delivered before the Burkholder Post there on Memorial Day :

ADDRESS TO G. A. R.

To the Comrades of Burkholder Post, and to the Ladies and Gentlemen:

I greet you this morning, and wish you many pleasant returns of this day.

Years before the war began I was accustomed to say, "Slavery will end in a dreadful war, but I hope it will not come in my day." It came! and I have lived to see more than a score of years, and a generation then unborn grow up, since its close.

I was chaplain in the One Hundred and Fifteenth Indiana Volunteers, and am now a member of "Post 115"—the same number. We speak to-day of one of the most stupendous, sanguinary, and destructive wars on record, compared with which the siege of Troy was a raid, the invasion of Greece by Xerxes a campaign, and the ordinary battles of Europe war in miniature; nor was there ever shown, in ancient times or modern, greater heroism in men or skill in commanders. In this war 3,000,000 of men were called out on the Union side, and fully 1,000,000 perished South and North; fully 300,000 perished on the Union side out of 2,692,401 enlisted. The national debt rose to \$2,749,000,000, the expenditure amounting to over \$3,500,000 per day. The interest alone was \$130,000,000 per year.

To realize the evils of war aside from losses, consider how, for every soldier volunteering, drafted, or crippled, or slain, sorrow comes to many hearts of wives, mothers, fathers, sisters, brothers, children, or friends; consider the anguish of parting; the hardships of millions under martial law, wandering homeless, sleeping on the ground, fighting for days without food, shelter, or rest; thousands shot,—killed or wounded,—run over by artillery, trampled by cav-

alry, dying exposed to sun and rain and to cruel enemies. Let us turn from its contemplation.

The glory of the military hero eclipses all else, and we forget the slaughter of men.

Some of the great struggles were those of Appomattox, Albemarle, Atlanta, Antietam, Beverly, Ball's Bluff, Blue Springs, Bull Run, Bellmont, Blackburn's Ford, Chattanooga, Corinth, Carrick's Ford, Cumberland Gap, Columbus, Columbia, Charleston, Chickahominy, Chancellorsville, Dalton, Dallas, Donelson, Forts Jackson, Pillow, Macon, Morgan, Gaines, Henry, Steadman, and French Broad River, Fair Oaks, Gettysburg, Gaines's Mill, Harper's Ferry, Hatteras, Island No. 10, No. 11, Iuka, Jonesboro, Jackson, Knoxville, (ship) Kearsarge, Kenesaw Mountain, Lookout Mountain, Mill Spring, (ship) Monitor, Memphis, Malvern, Missionary Ridge, Murfreesboro, McAllister, Manassas, Monocacy, Nashville, New Orleans, Newbern, North Anna, Port Royal, Pea Ridge, Port Hudson, Petersburg, Perryville, Richmond, Raleigh, Resaca, Rich Mountain, Spottsylvania, Sumter, Savannah, St. Phillip, Shiloh, Vicksburg, Williamsburg, Wilderness, Winchester, Yorktown.

Of the great commanders I will name a few: Anderson, Burnside, Buford, Birney, Blair, Bleaker, Bicklow, Biglow, Cox, Cothron, Crawford, Cole, Coffin, Colburn, Cunningham, Couch, Carr, Davis, Dupont, Doubleday, Dupont, Dahlgreen, Foote, Foster, Fisher, Fremont, Franklin, Farragut, Grant, Green, Gibbon, Geary, Gregg, Gordon, Griffin, Halleck, Hunter, Hucker, Humphrey, Howard, Hancock, Hazen, Hurlbut, Harron, Heintzelman, Keyes, Knox, Kirkpatrick, Logan, Lyon, McClellan, McGilvy, McDowel, Meade, Mansfield, McPherson, McIntosh, Noll, Nichols, Ora, Oglesby, Osterhaus, Porter, Phillips, Richardson, Reno, Reid, Rosecrans, Reynolds, Sherman, Sheridan, Sedgwick, Sickles, Scott, Smith, Sumner, Slocum, Tyler, Tuttle, Thomas, Tracy, Terry, Tilgman, Wright, Warren, Warden, Wilcox, Winslow, Wheeler, Warren, Wright, and I don't know how many thousands of others, generals, majors, colonels, captains, lieutenants, and chaplains.

But of the men! the non-commissioned officers, the privates,—their trials are only named where thousands died; where they could be counted by brigades; as slaughtered by thousands.

Day after day, week after week, month after month, year after year, great masses of men, of fathers, of sons, of husbands, of brothers, in lines extending miles, were marched up to the cannons' mouths, and to forests of muskets and rifles, to conquer or be conquered, kill or be killed, or both.

In honoring our dead heroes, we do no more than others. The South remembers gratefully those who led in her lost cause; her brigadier generals now influence Congress; and Davis has the freedom of speech without high license. Annually the soldiers of the South have their graves strewn with flowers. So let it be! They were heroes, and deserve honor from their friends. Nor would we tarnish aught of their glory.

Of the Origin of the War. In 1860, the portion of the people in power boasted that should the ensuing election go against them, they would not abide by the verdict of the majority, but would secede with their States. There is not a particle of honesty in a man's holding office by a majority vote, if he is not willing to submit to the majority.

The election came. The vote went against them; they refused to abide by the results, and prepared for war, which was inaugurated in 1861.

From the beginning of the world men have united to slay their fellow-men, under the delusive idea that from the greatest evil would flow the greatest good. Military heroes are forever deluding the people into war, as the road to peace, plenty, and freedom; and yet, after six thousand years of war, tyrants reign, the people are crushed under the iron heel of oppression, and freedom is a fugitive from the larger portion of the earth. The poor, the common people, live on a few pence each per week, and are uneducated, despairing, and despised; yet they glory in war. The millions who have but one meal per day, and that of the coarsest food, and limited in quantity, who are always hungry, yet glory in war. Millions who never lie on a good bed, never sit in a good chair, never eat at a good table, never dress in good clothing, never aspire to education or competence, yet glory in war.

They are willing to be hurled in living masses upon each other for slaughter, thinking to better their condition by *war*. Deluded people! But one proverb is generally true of war: "They that take the sword, shall perish with the sword." Only for self-defence, or to support the majesty of the law, is war right, defensible, or justifiable.

Jesus said again, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). The Union soldiers of the late war did not, for a long time, recognize their opponents as enemies. They could not think them such, but brethren, erring friends, and went out, not to subjugate or injure, but to protect them and the common country; went out to lay down their lives for their friends; went out to repel their fratricidal attacks upon the government, theirs and ours, and to oppose those who seemed crazed to destroy their own liberty and ours.

But they met real enemies! enemies who felt that slavery was the essential thing, and must be respected! and that all who disputed man's right to enslave his fellow-man were enemies to be hated, slain!

Even the common soldier felt that if to protect slavery, the white man must perish, then perish he must! The northern soldier fought for the union: not for or against slavery; not to free the slave, or to subjugate the master: but to reclaim the lost territory; to bring back his lost brethren; to restore the old flag; to sustain the old constitution; to strengthen the free government; to preserve the loved freedom; to restore the union of States and people.

This leads me to answer a long asked query: Why was it that, with justice on our side, the Union army suffered so many defeats? The answer is this: We were almost captives when the war began; the administration closing in 1860 was governed largely by enemies of the Union and purposely crippled the incoming administration.

The first hostile legislation was by the disunionists; the first coercion of States was by the disunionists; the first army raised was by the disunionists; the first ball fired, the first fort captured, the first ship taken, the first blood shed, was by the enemies of the Union.

Then free speech was crushed out, public money seized, inflammatory speeches encouraged, their territory compact, a solid empire stretching 1,500 miles east and west, and from 500 to 800 north and south, with more than 2,000 miles of seacoast in a continuous line.

The wonder of wonders is not how they obtained some early advantages, but how they were finally subdued at all, which was as contrary to their own expectations as it was to the expectations of many of their friends, and also their enemies North—the abolitionist leaders.

Many have wondered how it could be that our country could be so

easily divided. Was it a happy country? Was it a free country? Had it a fullness?

All these questions admit an affirmative answer, as far as the free States were concerned. Land was plenty, wages were double to five times as much as in the Old World, labor was abundant, money was common, poor people became rich, we had no national debt, our commerce covered the seas, and our American ships carried our own trade.

Much of this was in strong contrast with the state in which the war left us—with a great national debt of billions; half a million of our young men slain; our commerce swept from the ocean; American shipping annihilated; labor and provisions doubled in price, without bringing relief; lawlessness, crime, and recklessness largely increased.

The single improvement was the abolition of slavery. Yet this was not an advantage to the North; by no means the design of the war, but purely accidental or providential—a war measure, demanded by necessity, and designed to cripple the opposing army, as the four millions of slaves had become the producers of supplies for the army, permitting every white man of the South to fight against the Union.

Slavery was not only not opposed, but it was at first largely sustained by the Union Army; and many a Union soldier was shot by the enemy while, on a mistaken policy, forced to defend the alien's property and slaves.

The leaders against the Union, while occupying the highest positions in the government, depleted its treasury, destroyed its credit, sent abroad its navy, scattered its small army, stripped it of power, and, indeed, seemed for a time to have made patriotism odious and rebellion a duty.

Then the leaders of the "New Departure" had mapped out, and had under their influence, a well-arranged empire in the very body of the country, with from one thousand five hundred to two thousand miles of frontage of continuous seacoast, with many of the finest harbors and rivers in the world. This ideal new empire extended from Delaware, Maryland, and Virginia, to Texas, inclusive, and from northern Virginia, Kentucky, and Missouri to the ocean. All of this they called their own, while what was left was the ragged northern edge, extending from Maine to California, in some parts so narrow as to be but a hundred miles or so through from north to south. So contemptible did this fragmentary remnant appear, that it was treated with scorn, and the North told to "slough off to Canada."

Still worse! The south was so far a unit that the good people were silenced by the bad, and violence held undisputed sway.

The division of feeling was not all bounded or determined by local lines; there were disunionists North and Union men South. But in reverting to the subject, we represent the regions by the ruling sentiments. There was much North, South, and much South, North; but the ruling spirit South was for disunion, and in the North for union.

Also, while the northern inhabitants were largely a peace-loving people, those of the new empire were men of war, frequently threatening war, teaching in the schools the tactics of war, and, descending largely from the gallant cavaliers of England, were essentially warlike in spirit—bold, proud, accustomed to govern, determined and defiant.

The kindly disposed people of the South were coerced by the violent, who, while proclaiming that the General Government had

no right to coerce a State to peace and union, insisted they had the right to coerce the State into revolution; hence, those kindly disposed in the South were compelled to silence, to escape for their lives, or to serve in the Confederate Army.

From the very genius of slavery the rulers of the South were warlike, while the North cultivated the arts of peace. Even the late President and his cabinet held that the General Government had no right to coerce a State.

The South was determined, the North hesitating.

All asked by the North was for the South to cease strife and relapse into the Union, with all the rights of the North—the North even granting protection to their slave institutions.

But nothing could conciliate the slave oligarchy. It saw the opportunity to establish a new slave empire out of the most happily located territory in the world, and was determined to do it. They would take the country out, and leave only the fragments.

Long prior to the election, it was boastfully said, "If Mr. Lincoln is elected, the South will secede." Lincoln was elected, and soon after South Carolina led the van of secession, in December, 1860, nearly three months prior to any change in the administration.

Washington was surrounded by country in sympathy with secession; and it was supposed that neither the President-elect nor Union soldiers would be permitted to enter the capital. A conspiracy was organized to seize the President-elect as he passed through Baltimore. The presidential train arrived, was boarded, and every passenger examined: he was not there. The President had flanked his foes. General Scott, a veteran of many wars, was in Washington, and "held the fort" with a few Union guards. Great anxiety prevailed throughout the country!

The 4th of March came! and the incoming President appeared in Washington and was inaugurated President of the United States of America, and sworn to execute the laws, and protect the property.

The Nation was born again!

South Carolina again led the van. The siege of Sumter was commenced by Beauregard, a general of the new empire. The great fort was manned, according to the retiring government's plan, with only eighty men, with scanty stores. The new army bombarded it with more cannon than the fort had men; and provisions being gone, the fort was taken after thirty-eight hours, and the war begun! Then the United States Government called for seventy-five thousand men; and there flocked to her standard the volunteers, the boys in blue.

But several States, from Maryland to Missouri, answered the call defiantly, and some of them withdrew from the Union.

From the first, the disunion armies, organized and drilled by military educated officers who had taken part with the new empire, were largely victorious. Then the call came for 300,000 more volunteers; then for half a million! and the once happy, free, and prosperous country was a vast battle-field, a field to slaughter men. War raged over a territory 1,500 miles long and 500 wide.

Great fields, beyond what the eye can reach, are covered with cavalry. The fierce horsemen swoop down on the infantry, and horses and men fall impaled on fixed bayonets. Now there are bayonet charges, and men struggle in death. Everywhere the ground is covered with the slain. The flying artillery changes its range, and new tempests of death missiles fill the air. Thousands fall mangled. Now the soldiers retreat; now rally and charge again. Officers encourage the men by bold example and patriotic words:—

"This is perhaps man's last, best hope of free speech and free government. Before you is the enemy; behind, your homes and loved ones. Charge once more! On! the foe falters! Charge again! the enemy is exhausted!"

The Union forces have learned to fight and to die. The wounded soldiers stagger to the front, to die fighting. The dying soldiers roll to their side to fire once more. Union men have learned war. The whole country is aroused. Every State is forwarding supplies. The business of the vast territory is war! The battle is raging by sea and land. Armies extend from east to west. The gunboats bombard the forts on the rivers, and armies besiege them on land. The Confederate ironclad, Merrimac, sinks the Cumberland, whose last shot is fired while the gunners are knee-deep in water: she burns the Congress, and spares the Minnesota till morning on account of darkness; but in the morning is disabled and rendered useless by the Monitor. Grant fights his way down the Mississippi, and Farragut fights his way up. The rebel Alabama destroys our commerce, and the Kearsarge sinks the Alabama. Many battles are fought of which history has no record. The people fear for the republic and liberty. The dying are on every side. Thousands of ambulances pick up the wounded. Women work for the hospitals. Veterans re-enlist for the war. Men never knew how much they loved their country before. The Star Spangled Banner was never so precious as now. Old men offer to enlist. Boys seek to volunteer. Every road leads to the battle-field, and every road is crowded. Fighting armies cover the land. Batteries thunder from every hill. Thousands of cannon, hour after hour, thunder forth iron showers upon masses of men. Yonder, 100,000 men face the belching forts, and clambering upon the ramparts fight, one to ten, the infantry within. They die, but others rush on, as hour after hour the masses pour into death like a river flood.

Now the rebels in many brigades come down upon the Union lines with yells terrific: one-half the number fall; and, beaten back, after hours of fighting, the Union lines send up cheer after cheer, mingled with the cannons' roar. Vast armies, day after day, melt away. Thousands fall, mangled and torn, but thousands more rush into the jaws of death, to fill their places. All fight on in the face of rattling rifles, deafening muskets, roaring cannon, and shrieks of the dying. Men rush over breastworks, and struggle hand to hand as gladiators. Officers fall, picked off by sharpshooters; and men die and sometimes lie piled up as trees after a storm.

The contest continues year after year. The struggle grows fiercer, the four years. But the Union forces are occupying the most of the ground. The enemy is pressed on every side. He feels the pressure, but despair adds frenzy. His supplies are stopped. Recruits cease. Railroads are cut off. His forces waver. Despair adds madness. His retreat commences by destroying his own country. Magazines are blown up; arsenals exploded; bridges destroyed; cities fired; stores of provisions burned. He can do no more. Union armies confront him on every side and head his way. His forces lay down their arms. The generals shake hands. The men are paroled; the arms turned over to the government; the men are fed.

The four years' fratricidal war is ended, and the African, to rivet whose chains the war was begun, is free; the only gainer by the war!

We honor to-day the boys in blue
 Who 'listed their country to save;
 To freedom their hearts were loyal and true,
 For their country loyal and brave.
 They honored the flag their fathers knew,
 But most of them lie in the grave.

We honor to-day the boys in blue,
 And the men in blue as well;
 And are thankful that some escaped alive,
 And live the story to tell.
 A generation then unborn
 Present *you* flowers this fair May morn.

And, comrades, remember you're not too old
 To march all day in the path of gold;
 To fight all day, as the Scripture saith—
 That is, to fight "the good fight of faith";
 For this is a war where all may win,
 And all be saved from a life of sin.
 Therefore, fight, and fight to win.

We honor to-day the boys in blue,
 The veterans of that honored host
 Who heard their country's call and flew
 Each volunteer to his post.
 The boys in blue are tried and true.
 When gathered, a numerous host!

We honor to-day the boys in blue,
 The bravest of the brave;
 Men to their country loyal and true,
 Who fought their country to save.
 The boys in blue were tried and true,
 But most have bidden the world adieu.

In 1861 the boys were young and gay.
 They left the school, the college, and plow
 On a beautiful morning in May;
 They waved mother a sad adieu,
 (Sad, sad, was the parting that day!)
 And away to the scene of conflict flew.

We honor to-day the boys in blue;
 Be the comrade's life ever honest and true.
 And listen intent for the bugle call—
 Be ready at once into line to fall;
 For none can know but our Leader alone
 At what hour the orders to march may come.

All learn to follow the Leader's track,
 And be alert in the great "bivouac";
 And then your name at the break of day
 Will be called for the final "reveille,"
 And around the throne where the angels fall
 To worship, you will hear the "assembly call."

Now hail to the flag—red, white, and blue;
 The flag our fathers unfurled;
 The symbol of love and union true;
 Let it float around the world.
 Adieu! adieu! to the boys in blue!
 We shall meet above all the tried and true.

If the Burkholder Post has a work to do,
 We will do it as soldiers tried and true;
 For none can expect one to die a slave
 Who fought for years his country to save.
 The boys in blue are tried and true,
 But most of them lie in the grave.

Of eminent generals, four disappear
 From the list of the living within the past year—
 Grant, Hancock, McClellan, McDowell. Their fame
 Extends unto every nation and name.

Whatever man's honor or glory, he must
 At the tragedy's end return to the dust.

The following article appeared in the *Herald of Gospel Liberty* of August 11, 1887.

BAPTISM ACROSS THE DOOR.

Baptism is of heaven. It came with John. It is now one of the most popular and beautiful rites in the church when performed, as 1800 years ago, in rivers, where the crystal waters reflect the beauties of the heavens, and the multitudes crowning the overhanging banks seem like angels approving the scene. John was the Prophet Elijah of the New Testament—the honored usher or harbinger of the coming King, and his proclamation commenced with, “The voice of one crying in the wilderness, Prepare ye the way of the Lord.” “Repent: for the kingdom of heaven is at hand.” A general revival marked the opening of his mission, which was to the church, to God’s people; hearts of parents and children were changed, and a new life was commenced, to signify which he instituted the entirely new rite of an entire baptism in water, denoting entire purification. (John 3:25.) While John was baptizing, the coming King appeared and was introduced by John as the Lamb of God from heaven—the Son of God, above all—and bowing beneath Jordan’s wave, was baptized. Heaven blessed the scene. The Holy Spirit for the first time became visible and sat upon him, and God speaking from heaven said, “This is my beloved Son.” As the object of John’s baptizing was to make Christ manifest, his work was now done and he must decrease. (John 1:3; 3:30.)

The visible presence of the Spirit at the baptism of Jesus was the token of a new era, a new baptism. Both John and Jesus

speaking of distinct baptisms—water and spirit. John said “I indeed baptize you with water : . . . he shall baptize you with the Holy Ghost.” (Matt. 3 : 11.) Jesus said, “Wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water : but ye shall be baptized with the Holy Ghost.” (Acts 1 : 4, 5.)

John’s baptism is correctly called “water baptism,” and “John’s baptism.” As he says, “I indeed baptize you with water,” John truly baptized with water ; “I [John] come baptizing with water,” John indeed baptized with water, and “in Jordan,” and where “there was much water.” (See Matt. 3 : 6-11 ; John 3 : 23 ; Acts 1 : 5, and 1 : 11, and 11 : 16 ; John 1 : 31.)

And this water baptism is distinctly named John’s baptism as follows, viz, “the baptism of John,” “the baptism of John,” “the baptism which John preached,” “baptism of John” (Luke 7 : 30, and 20 : 4 ; Acts 1 : 22, and 10 : 37), and “John’s baptism” (Acts 19 : 3), and “his [John’s] baptism” (Matt. 3 : 7), “and knowing only the baptism of John” (Acts 18 : 25). Here seven times the water baptism at first is called “John’s baptism” ; and associated with it is “in Jordan,” “in water,” “river,” “much water,” etc., some seven times, and as many times it is called John’s baptism, showing that baptism in water formed a more essential part of John’s mission than of the Gospel mission, principally because baptism in water cannot change the character. Nor is it always possible. Not only the ocean ship, prison wall, absence of water or administrator may prevent, but adverse laws, association, prejudice of education form impassable walls. But Jesus can administer spirit baptism everywhere ; so that though, by force of circumstances, in any case immersion be impossible, yet we have the consolation that “by one Spirit are we all baptized into one body, whether we be Jews or Gentiles” (I. Cor. 12 : 13), and that as “circumcision is that of the heart, in the spirit, and not in the letter ;” and “he is a Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter” (Rom. 2 : 29), so the absolutely essential baptism is that which the water signifies, the baptism in the Spirit, and therefore the true con-

vert must not despair, though water be unavailable, nor the minister cast him off because to baptize him in water be impossible.

Happily, not all Baptist churches are exclusive. John Bunyan, the "Christian," of "Pilgrim's Progress," belonged to a church of mixed communion. So does Spurgeon. Free Baptist ministers have informed me of unimmersed members in their church. In New England, where I was ordained, I remember in the first Christian church I preached to (Russell's Mills, Mass.) one unbaptized member of eminent piety and much beloved; he was of Quaker sentiments. And a great newspaper controversy was carried on nearly fifty years ago by Elders Hawley, Russell, and Clough on account of quite a number being received into the North Christian Church without immersion. To-day I suppose that there is not one of our four churches in New Bedford but has unimmersed members.

Our New England churches and ministers were of Baptist origin, and grew into this liberal spirit by the force of Gospel truth. Our Western churches had a like experience, but in an exactly contrary direction. They were of Presbyterian origin, and of course sprinklers, yet by the force of the same Gospel truth have, nearly every one of them, become immersionists. If those of Baptist origin in New England have learned in many cases to tolerate the unimmersed, would it not be very unreasonable to ask those of sprinkling origin in the West not to tolerate them, especially when they know by happy experience the power of the Bible to bring about the truth? Let us continue as we have begun, and be one in demonstrating to the world that truth and charity are sister graces.

Yet we doubt not that some ministers honestly suppose that baptism must precede communion and membership. But why? Was baptism so customary in the ancient church? This was no reason. Prayer-meetings and communion were common, but not enforced prior to church-membership. Yet communion, which represents the death, might be placed prior to baptism, which represents the burial! Also the passover was eaten before the baptism of the sea. And the sacrifice

represented by the communion was prior to the "good conscience" represented by baptism. Is it answered, Baptism has been placed first in all ages? Not at all. *Disciple*, then *baptize*, is Christ's order (Matt. 28: 19). And never was any one stopped at the door for lack of baptism. In the first historic ages of the church the complaint is that too many Christians put off baptism till a late period in life—Novatus till on a sick bed, Constantine the Great till near death, Theodosius till elected emperor and going to the battle-field, Ambrose till elected bishop. Certainly the churches then received members prior to baptism! Later a worldly church compelled by law every infant to be baptized, which placed baptism outside the church and prior to membership! But there is no Scripture for it. And just as much reason to thrust the communion outside of the church. Let us remember that even the Quaker has a right to his opinion as well as we, even though he be on the opposite extreme from the Baptist; and that William Penn and Roger Williams, representing the two extreme views, were both Christians whom any church might thank God to have meet at her altars.*

When I read of the want of confidence in some ministers because they do not baptize all their converts, and, worse, receive to fellowship some not baptized, I thought of Jesus, and feared that—well, read Rom. 14: 22. There are two classes of ministers East and West. One class will happily see scores converted, but baptize none till after the "monthly" church meeting judges who are worthy. Perhaps months intervene, perhaps the baptizing is put off till summer, then a small number, say twenty per cent., of selected ones are baptized and received to church fellowship, and the rest of the converts, some of whom believe in sprinkling, and others in spirit baptism, are left to wander in the wilderness. Another class of ministers have also scores converted, and receive into church and baptize about the same ratio as the first, say twenty or sixty per cent.; but instead of rejecting the rest, receive them also to

*John 3: 3-7 has no allusion to baptism, but is paraphrased by Jesus "flesh and spirit." That is, the natural birth of the flesh is the birth of water, and conversion the spirit birth. See concordance on water.

the church to be baptized when they are convinced of duty. This second class baptize as many as the first class, the only difference being that the first rejects the unbaptized converts, and the second receives and cares for them. That is all there is about it! Which is most like Jesus?

When I read of the want of confidence of ministers of the first class in the second, I looked to Jesus and found him in the same condemnation. Jesus never rejected one convert or pious penitent for want of baptism. He never said to one, "Go and be baptized, and then I will bless you." He pardoned sin, blessed souls, and saved men as independent of baptism as though it were never named, proving very clearly that though he said in the commission, "He that believeth and is baptized, shall be saved," he never did say, "He that is not baptized shall be excluded."

By the law of custom or necessity, every child is born to be washed; but washing does not make it its father's child. What would we think of a law that denounced all unwashed children as aliens, to be thrown out of doors? God's children are his by conversion, and as precious as ours. Who gives men authority to cast them off because they are not washed? But you reply, Would preachers urge the duty and preach more on baptism, the converts would obey. Perhaps so. But Jesus from his cradle to his cross never preached a sermon on baptism, that we are aware of. He condemned lawyers and Pharisees for rejecting John's baptism (see Luke 7:29 and Matt. 21:25), and speaks twice of his own baptism of death; otherwise the gospels give not one word of his on his own baptism. That is, Jesus in none of his sermons names *his* baptism—explains its meaning or necessity. Nor does he in one case withhold fellowship or blessing for lack of baptism. Jesus was not so stringent a baptist as John. All the history of John can be read in fifteen minutes; yet more about water baptism will be read in that fifteen minutes than you will find in all the sermons of Jesus. And nothing is more inconceivable than the idea that Jesus authorized or appointed any set of ministers or churches to thrust baptism out of doors and compel every

child of God to be baptized before he could pass the church door to communion. Let us remember, also, that times have changed. The convert, has not now, as of old, only inspired Gospel teachers; but multitudes of learned ministers, who cannot agree as to what baptism is, or what for, yet nearly all agree in this, to make baptism, whether sprinkling, immersion, pouring, trine immersion, or laying on of the wet fingers—a drop or a bath—the true baptism to be complied with on pain of being kept out of the visible and (most) out of Christ's own church, and out of heaven. How terrible that a hell of "limbo" is invented for unbaptized infants! Brethren, in this generation of Babel confusion, let us Christians have some mercy on the unbaptized convert, and not drive him off unless we can find some example or warrant for it in the Word of God. Remember that Jesus condemns no one for charity; that bigotry, not charity, built the Inquisition; that when Jesus was asked which is the first commandment of all, he did not say, baptism; that "now abideth faith, hope, charity, these three; but the greatest of these is charity," not baptism; that love, not baptism, is the fulfilling of the law; that as we judge we shall be judged, and if we cast out, we may—well, I would not, were I you, reject the unbaptized Christian unless I could produce some example or precept for it in the Bible. How strange it is that while Jesus blessed all who came to him for blessing—and the earliest church history records that it was a custom to put off baptism till near death (of course wrong)—that now, on the other extreme, every so-called orthodox church has baptism outside and across the door of the church, so that none can enter but by water! Is it right to make blessed baptism such a cause of offense?

N. SUMMERBELL.

It would now seem that he was entitled to rest, but he was soon called by the General Mission Board to make a tour of the churches in the South. The brethren of both sections had long regretted the separation of the church, and it was felt that a visit in the South by a representative Northern minister might serve to increase acquaintance and help to bring the people together. Summerbell responded to the call, made a tour of the South, delivering lectures, addresses, and ser-

mons—about sixty in the period of thirty-one days. The Southern brethren treated him with unbounded hospitality, kindness, and confidence, though he had been known as a firm Union man during the war, a hard hitter against the South in all the questions separating the country, a chaplain in the Federal Army, and an uncompromising abolitionist at the Cincinnati Convention. Their treatment of him excited his love and admiration, and undoubtedly did much to effect the reunion of the separated brethren. The following editorial notice, which appeared in the *Christian Sun* of April 5, 1888, may serve to illustrate the rapidity of movement of Dr. Summerbell for a part of the time. We have no other schedule at our hand :

DR. SUMMERBELL'S APPOINTMENTS.

Rev. N. Summerbell will preach at the following times and places :

Berea, (Nans'd).....	April 8, 11:00 A.M.
Suffolk.....	April 8, 7:30 P.M.
Franklin	April 9, 7:30 P.M.
Franklinton, North Carolina	April 15, 11:00 A.M.
Youngsville, North Carolina.....	April 15, 8:30 P.M.
Raleigh, North Carolina.....	April 16, 7:30 P.M.
Morrisville, North Carolina.....	April 17, 7:30 P.M.
Durham, North Carolina	April 18, 7:30 P.M.
Burlington, North Carolina.....	April 19, 7:30 P.M.
Bethlehem, North Carolina.....	April 21, 11:00 A.M.
Providence, North Carolina.....	April 22, 11:00 A.M.

We hope our people generally who may be within reach of these points will avail themselves of this opportunity to hear this distinguished preacher.

From this tour he came North in the latter part of May, 1888, very much worn and hoarse. The following letter was written to his wife from the house of his son, at Milford, New Jersey, where he was staying for the latter's arrival from the West, where he had persuaded him to go to consult a surgeon :

SATURDAY NIGHT, AFTER PRAYER-MEETING.

Dear Joseph arrived about eight. I was in prayer-meeting. . . . Told Carl, and he and Burgstesser went out to the depot; but two strong men were helping him, and brought him home. He had an abscess cut out at Columbus; took chloroform; \$20 for operation (full price, \$50); is, of course, poorly; has gone to bed; lay in bed in section of sleeping-car all day; doctors attended him on at Columbus. I shall have to preach three times to-morrow, and my throat is very sore—aching sore, I mean.

SUNDAY, 4:25 P.M.

Joseph feels much encouraged; is very strangely free from all pains. He lay in bed all day. I got up a little relieved, and have preached twice. Just returned from Holland. I hope to be able to preach to-night. The weather is very fine and cool. The Lord keep you.

MONDAY MORNING.

Clear, fine morning. Not seen Joseph yet, but hope he is better. He did not go out yesterday, but was in bed all day, and felt better till night, then had a bad spell; still I hope slept well. He is quite sure he will get better now; yet it may be a cancerous tumor—we do not know. I preached at eleven on "Why I am a Member of the Christian Church"; at Holland at 2:30 on the "Virgins" (Matt. 25); at night here on "Baptism." It was very hard work, for my throat was very painful; but I had large congregations. The people here are very excited about Joseph; but I think he will be better now. Many were in; Caroline twice to inquire, and once went in to see, and stayed long. She seems smarter than forty-five years ago. Carl is going down stairs whistling. I suppose that I shall go to conference and return here. I cannot leave Joseph yet, but I will write often. The conference is at B. F. S.'s church. I have just spoken to Joseph. He says pains woke him up at times, and woke him up this morning. Still he looks better. I think too many talked to him yesterday. Good by. Love to all. Kiss Mary.
N.

The following followed nearly a week later:

MILFORD, 28, 1888.

DEAR EUPHEMIA: Joseph is growing better, but his head aches to-day. His hopes are large; he is improving. I can't tell when I will be home. (Here follows some direction or advice on business.) I preached this morning, and expect to to-night. Joseph and Carl, Caroline and Anna, were all up to B. F. S. to conference. Take good care of yourself. Mary Sutton sent a kiss. Elizabeth, and Lyda, and Lyda's two children sent kisses.

Watson writes to go to England. I don't know yet.

Kiss Mary. You affectionate husband,

N. S.

The allusion to Watson is to the action of the Mission Board, at Dayton, Ohio, taken on May 24, as follows:

That Rev. Dr. N. Summerbell be hereby appointed a delegate to the World's Foreign Mission Council, to be held in London, England, June 11-19; and that he be authorized to represent us fraternally also to the General Baptists of England.

J. P. WATSON.

DAYTON, OHIO, May 24, 1888.

P. S.—Act promptly. He should sail by June 2, 1888.

The foregoing action of the Mission Board reached Dr. Summerbell at Milford, New Jersey, on his arriving there from the conference on Saturday night, May 27, probably. On Sunday night, receiving funds from his son sufficient to enable him to make the trip, he determined to go, although he had been reluctant, on account of the necessity of starting without seeing his wife, from whom he had been absent so long. His son urged that "mother" would understand that there was no possible chance to see her, if he visited the congress according to the request of the Mission Board.

He decided to go to London. He wrote to distinguished Americans with whom he was acquainted for letters of introduction, and on Monday morning he went to New York City to engage passage and make other arrangements. He visited the Bible House, to communicate, according to the arrangements, with the secretary there, who furnished

requisite credentials; secured his necessary letter of money credit; visited the Methodist General Conference, then in session at New York, in order to secure letters of introduction from one of the bishops of that church there (Walden), with whom he was personally acquainted; crossed to Brooklyn, to visit with his sister and niece; left for Hartford, Connecticut, to see and secure letters of Hon. David Clark; returned to Brooklyn; passed Tuesday night with his sister; on Wednesday morning was accompanied to the steamer by B. F. Shaffer and wife, and sailed by the steamer *Adriatic* for the Old World. He had made his arrangements to perfection, in his poor health, after his decision on Sunday. On Wednesday morning, at nine o'clock, he was afloat. He began the following letter at the house of David Clark, at Hartford, Connecticut, at 4:15 A.M., on May 29:

4:15—29TH, HARTFORD, CONNECTICUT—4:55 A.M.

DEAR EUPHEMIA: You are aware of my sudden orders to be in London June 9. I found it hard to comply, but will try. Twenty-eighth, Monday, I left Joseph doing well, and at night, 7:15, I was at David Clark's to supper; and this morn hope soon to be in New York again, and to-morrow, 9 A.M., sail on White Star Line for England. Do not know where my address will be, but send word as soon as I can. Yesterday was a busy day: Left Joseph's, 8; New York, 11; Metropolitan Hall, 12:30; Bible House, 1:03; Palmer's bank 2:50; ticket office, 257 Broadway, 3; Central Depot, 3:40; Hartford, Connecticut, 7:05; Clark's, 7:30; lunch first after breakfast, 8 P.M. So I go! Now I am up and you are up, but no one here is up, 4:50. Sorry I cannot see you. Will go to New York early, and finish this letter later. Joseph will write you all the particulars.

Sail at nine, the 30th.

The following letter appeared in the *Herald of Gospel Liberty* of June 28, 1888:

Wednesday morning, May 30th (cloudy). At 7 A.M., accompanied by my niece and her husband, Mr. and Mrs. B. F. Shaffer, I started for the *Adriatic*, the White Star Line steamer. We visited till 9 A.M., when the ship pushed out of port on the Hudson, and waving our friends farewell, we speedily left behind New York and adjacent cities; passed by the Bartholdi statue, and Forts Tompkins, Hamilton, Lafayette, and others, and Long Island and Coney Island, and Jersey and Sandy Hook. The *Adriatic* was soon out at sea. The day was dark, cold, and cloudy, with drizzling rain, but the ship was large, staunch, and roomy, and all seemed happy, notwithstanding the constant discord of the fog-horn, which continued at very short intervals till Friday morning, when it became clear and windy, the sea rolling boisterously high, blue, white crested, and beautiful, reminding one of the "Sea of glass" of Revelation.

The *Adriatic* is not swift, but steady; her ponderous engines jar her but slightly, making her a pleasant traveler. She sits on the water as a vast basin of iron, in and upon which a city is built. Her length is 456 feet; and of room, inside houses, and courts she is full. Her tonnage is 3,888. Her most rapid run, 403 miles per day. Her swiftest crossing the Atlantic, 7 days, 15 hours, and 36 minutes. She carries 1,000 passengers. Her cabin passengers are mostly persons of leisure in pursuit of pleasure, with the exception of the stern business pursuer, and a fair sprinkling of gospel ministers, a few of whom are Dr. Stewart, Dr. Taylor, Dr. Dowknott, Dr. Craven, and others, including a son of Cush, and a son of

Shem (of Japan). Summerbell is a delegate or representative of the "Christians," a denomination embracing the largest number of the true followers of Jesus, but not all of the same body independent. The first day out I formed a very agreeable acquaintance with the McLauren family. We breakfast at ten, lunch at two, supper at six, and sleep well. My room is E, my number 24, my place at head of table 4. My efforts for meeting were discouraging, owing to sectism, food, and fog-horn.

Thursday, May 31, I rose early to watch aurora and the rising sun, but the dense fog covered sea and sky. At ten o'clock the fog began to rise, and the fog-horn to cease, but only for a little. By noon all was dark again, with fog-horn accompaniment till past midnight; sleep well.

THE SEA. The sea is the link of earth, extending back into eternity, a part existing prior to the first day, the "deep" (Gen. 1:2), over which the Spirit of God moved. It is the oldest relic of time — *round* (to see) — and most resembling eternity.

The sea is always singing,
 Earth has no voice;
 The sea is always swinging,
 Land has no choice.
 Children of the sea are silent,
 Earth's children sing;
 The ocean's children have no feeling,
 The earth's mercies bring;
 The ocean's cold-blooded, uncomplaining;
 Earth's consolation bring;
 Earth is most like heaven.
 The ocean! Ah! well,
 On the ocean or the land,
 Who will, may see a heavenly hand,
 Covering both land and sea,
 Reaching from eternity.

Friday morning, June 1. Rose early. The fog was gone, and instead a moderately high wind, and sails were set to hasten speed. At 4:50 we passed before a monster United States ship, three master, square sails, with all sails set. Surely she was "a thing of beauty." And now the sky is clear. Soon the sun rises "majestic o'er the glassy sea, reflecting liquid fire!" At ten o'clock the sea seems surpassingly lovely, and I give myself up to contemplation.

The sea, the sea, the broad deep sea,
 Most ancient relic of the past;
 E'er mountains o'er dry land could be,
 The sea began, and still doth last.
 God formed the sea e'er earth or air,
 And nearer seems he now to me;
 And more consigned I to his care
 Than when the later land I see.
 How many sleep beneath the wave,
 The oldest cemetery known;
 Where sextons never dig the grave,
 Where weeping friends erect no stone.

Now sweet appears the rolling wave,
 And mother ocean plaintively
 Invites us to her ancient grave,
 By waving arms most tenderly.

How sweet to die alone with God,
 Like Moses in the Mount to be,
 No labor cause, no nursing need,
 No grave to be prepared for me!

And yet my heart turns back to home,
 The loved ones there I long to see;
 Not they would leave me here alone,
 Their willing hearts would die for me.

It will probably be four weeks before I get word back in answer to my letter!

Saturday, June 2. I saw the sun rising, but now, at ten o'clock, a heavy fog covers the water. We are approaching the fishing banks off New Foundland. They extend two hundred and fifty miles, and icebergs are expected. High wind; the vessel rocks; wooden frame guards cover the tables, to prevent dishes sliding off. Some are sea-sick; morning cold. The fog-horn is earnest. I lie in my berth reading, to pass the time.

Sunday, June 3. Up at day-break. The sun rose clear, and the sea is beautiful. Weather cooler, as we are in the path of icebergs. At 10:30 Episcopal service, followed by a well read sermon by Rev. Dr. Wm. M. Taylor, Presbyterian. Text, Balaam, Num. 22:26. We have left behind New Foundland, and our next point is Queenstown, Ireland, 1,800 miles away.

June 6. The day is fair in the main, and there is much religious conversation. At 8 P.M. we had a very fine concert by the Welsh Prize Singers.

June 7. The wind is high, the sky is stormy, and the sea high. The ship, though large, is tossing about like a row-boat. We are nearing Ireland.

1:25 P.M.

The sea has waked to wondrous life,
 And marshaling waves attest the strife;
 They run, they roar, they leap, they dash,
 Men stagger 'round, and dishes clash.
 The sea, the sea, the giant sea,
 Cries out, This world was made for me.
 The mighty waves leap high in air,
 And strike the ship both foul and fair;
 Leap at the lights and strike the deck,
 And men talk freely of a wreck.
 "It's very bad, it's very bad,"
 Is the chief answer to be had.
 But God, who built the world for me,
 Can save me from the angry sea;
 Or, if the time has come to go,
 God knows; the time I do not know.

N. SUMMERBELL.

In *Herald of Gospel Liberty* of June 28, 1888:

LAWRENCE'S HOTEL, CLAYTON SQUARE,
LIVERPOOL, June 9, 1888.

I arrived in Liverpool the 8th, in the evening, after a very pleasant voyage of ten days. I am to take the cars at eleven, to be in London at 4 P.M., and shall go direct to Exeter Hall, the place of meeting.

I have no strange things to tell you. England and America have much in common. I take up the paper,—*Evening Express*,—and the first item I read is of the storm that swept over Pennsylvania, causing a loss of eight lives; of a Pittsburg train overturned and a loss of eight lives; next of the arrival of our ship, *Adriatic*, at Queens-town from America; then of the wonderful words of Mr. Gladstone; then of robberies, murders, criminals, and arrests. All quite American.

The entrance to Liverpool harbor is over an ugly sand-bar, and we were all sent on by a tender boat; but the provision against dangers by magnificent buoys on either side of the channel, and by numerous lights, is with wonderful care. Then, as we approach the city, the immense docks, extending along the river Mersey for six miles, with their ponderous granite walls and great towers, and ships, and large but old buildings, speak at once of age and business, reminding us of Rev. 18.

On arriving, after a scrutinizing examination of baggage by custom-house officials, inquiring especially for tobacco, of which I politely informed them that I could not accommodate them with a "chew," we were politely escorted to the excellent Lawrence Hotel (temperance), on Clayton Square, where we found every accommodation. After a hasty call and registering, I proceeded to take advantage of the street-cars at 2d. per ride, and from 7:30 to 10 take a view of the city. Bought the evening paper of a little bare-headed girl, perhaps nine years of age, for a half, or ha'penny. I handed her a penny (equal to our two cents), and she handed a half-penny back in change, then sprang from the cars with the agility of a squirrel. Next a noble-looking man, large and respectable looking, begged us to give a penny for a pair of shoe-strings. The people who entered and left the cars were social, respectable, and intelligent, for whom we would easily form affection and respect.

On arriving at the hotel at 6:30, I found quite a number of American guests—ministers also, we presume, bound to the same great missionary meeting in London. My prayer is that good may be the result of this great gathering of the good of various nations.

Our conversation at table gives a miniature view of our meeting:

Stranger—Of what denomination are you?

Summerbell—Christian?

Stranger—But that includes all denominations.

Summerbell—All the good. It is the largest denomination.

Stranger—How so?

Summerbell—It includes all the true Christians of all denominations.

Stranger—Do you have a creed?

Summerbell—Yes; the creed and the Leader of the Jerusalem church of the first centuries.

Stranger—What creed is that?

Summerbell—The Holy Scriptures, with Jesus as our Leader, the great God-appointed teacher, interpreter, and Savior.

Stranger—What do you think of other creeds?

Summerbell—They are good as far as they agree with the Bible—just as other leaders are good so far as they agree with Christ. What denomination are you of?

Stranger—The ———.

Summerbell—Where do you read of that denomination in the Bible?

Stranger—Well, nowhere; but would you deny us Christian fellowship on that account?

Summerbell—Oh, no! We fellowship every true follower of Jesus. We would sit with the Catholic and Quaker, Baptist and Methodist, side by side at the same table—"in earth as it is in heaven."

Stranger—Well, that is all very nice.

What a pity that all Christians cannot meet now, in the same Christian name, as during the first ages of the church! Surely there must have been enough for faith, and hope, and duty in the church as Jesus left it when he ascended from Olivet, and when he endowed it with his Spirit at Pentecost eighteen hundred years ago, to form a basis of union in all things absolutely essential to salvation.

N. SUMMERBELL.

He gained strength from 'his enforced rest on the steamer, and proceeded promptly to the congress at London, where, although his appointment had been so late that there was no assignment to him on the original program, he made several useful impromptu addresses, four of them being recorded in the volumes reporting the congress, though most of the addresses of the congress were given to the secretary in manuscript form, prepared long before. His first address drew out the first general applause given by the congress to any speaker.

The following letter also appeared in the *Herald of Gospel Liberty* of June 28, 1888:

EXETER HALL, STRAND, W. C.,
LONDON, June 11, 1888.

I arrived at Liverpool on Friday evening, June 8; and after a comfortable night's rest on *terra firma*, pursued my observations in the morning until eleven, when I started by railroad for London, about two hundred miles, arriving about 4:00 P.M. Being met by friends at the station, I proceeded immediately to Exeter Hall, and was present at the opening (at the "reception"), after which and some business I hired a cab (hansom as called here) for three shillings (seventy-two cents) to take me to my appointed lodgings, No. 4 Tower Street, five miles. The cabman landed me safely at the door about dark, after losing his way once or twice. I found a very pleasant home.

After another good night's rest, I went with interesting friends to, and spoke at, an open-air meeting; next to a communion, taking part in the service; next to a large meeting of women, called "Mothers' Meeting," speaking; next addressing a Sunday school, and preaching at night, being meanwhile cared for as tenderly as a child.

On Saturday I received only a temporary certificate for a seat in the mission meeting, but on Monday received a regular ticket of

membership, and spent the day in the mammoth meeting hearing most eminent speakers in the forenoon on mission work and workers, and in the afternoon on the conflict with Mohammedanism. All the speakers were foreordained and chosen; men of great eminence, wonderfully learned and eloquent, all having high titles, signified by from two to ten capitals, and most of them active in missionary work from fields in India, China, Japan, and Africa.

At night the subject was, "The Mission to the Jews." After several very able and eloquent speakers, the chairman said, "Rev. Dr. Summerbell is here from America; I like the Americans, and call for an address from Dr. Summerbell." My remarks seemed well received from the loud applause, and as I retired from the stand he remarked aloud, "Dr. Summerbell is invited to tea at the Lord Mayor's, with other Americans, at five o'clock Wednesday." That was June 12.

I am well located. My home is at the Home of Industry and Mission Training School, by the wonderfully efficient Miss Anna McPherson, who has been now more than twenty years in her world-wide known benevolent work, of which I will furnish an article in the future. My address is No. 4 Tower Street, London, or at Exeter Hall, but will change ere you read this. Since securing my ticket and seat in the great convention I have received my United States mail, and have now letters of introduction from Rev. William Kincaid, D.D. (Congregationalist), Secretary of American Committee; Hon. David Clark (philanthropist), Hartford, Connecticut; Rev. J. P. Watson, Secretary of the Mission Board, Dayton, Ohio; Rev. Daniel Albright Long, D.D., LL.D., President of Antioch, and of the American Christian Convention; Rev. J. J. Summerbell, Secretary of the American Christian Convention; Rev. J. M. Walden, Bishop of Methodist Episcopal Church, United States; Hon. Robert Kennedy, Member of Congress, Washington, and others, for which I am thankful, and which—all of which—I may possibly need. I ask the prayers of the Christian churches of America that, though weak in body, I may be strong in the Lord; though aged, I may be young in spirit; and though ignorant, wise in pointing men to Him who is wisdom.

NICHOLAS SUMMERBELL.

We find the following speech reported in the "Report of the Missionary Conference, London, 1888," (London, James Nisbet & Co.):

I shall not presume to speak more than a few words. God knows I love the children of Abraham. I have now preached for fifty years, and all through my ministry I have had friendship shown me by Jews, and I believe that some have died in the faith of the Lord Jesus Christ just because they were brought to think seriously about Christianity by my loving them and their loving me. All our Scriptures were Jewish Scriptures; our Lord's Prayer was said to the Jews first; our dear Savior was born of the Jews, as far as the flesh is concerned; our religion comes from the Jews; the first churches were composed of Jews; the first fourteen bishops of Jerusalem were all Jews. We trace our religion, not back to Rome, but above Rome, up to Jerusalem. The first history of the church is the Acts of the Apostles, and it is a history of Jewish preachers, Jewish churches, and Jewish councils.

Oh, let us pray for the Jews! If Jesus could weep over them, if he could speak so lovingly to the daughters of Jerusalem as he was going to his cross, why should we not work in that spirit? The Jews have suffered more persecution from the Christians than the Christians have suffered from all the pagan nations together. The reason why the Christians turned so violently against the Jews after the destruction of Jerusalem was that the Jews were disgraced and destroyed, a great portion of them murdered, five hundred of them hanging on crosses at once before Jerusalem, and many thousands made galley slaves. It was a disgrace to be called a Jew. The Gentile Christians ignored them. They made a fatal mistake. God bless you! Pray for the children of Abraham!

The following appeared in *Herald of Gospel Liberty* of July 5, 1888:

Day after day the immense halls were crowded. The main hall held its thousands. Missionaries from all parts of the world were there in numbers. It was a grand sight. English clergymen principally occupied the front seats. The Earl of Aberdeen, young appearing, lithe, and beautiful, entered and was loudly cheered. As he ascended the platform to preside, followed by the Countess, the cheering was enthusiastic. Following the Countess was Prof. Henry Drummond, author of "Natural Law in the Spiritual World"; also, entered with the Earl, Earl Harronby and Lord Kinnaird, and other nobles and notables. A hymn was sung by the vast assembly gathered from the four quarters of the earth, but one in Christ; a psalm was read and prayer was made; brilliant papers were read and orations given, and frequent applause cheered the orators. To follow the orators word for word would fill the *Herald* for months.

I conclude in this number to give broken sentences, on times and numbers, largely of the changes of the one hundred years marked by this centennary meeting, and will call it a "Chapter of Numbers."

Then follows a valuable statistical essay giving interesting figures of the mission work, the Bible, and the progress of Christianity.)

On June 12, 1888, he sent a postal card to his little granddaughter, Mary E. Heath, for years cared for in his house, containing the following immense amount of matter; the first paragraph, as follows, being written on the margin:

Don't show this to anybody, but save it to show me if ever home. Tuesday, June 12th. I have been in London since Saturday, the 9th. Remember me to Auntie Knight and all the friends. GRANDPA.

DEAR LITTLE MARY: Oh, how I wish I could have you and Grandma here with me. London is a wonderful city. The main parts of it are rich and beautiful. St. Paul's Church, the Bank of England, and—and—there is too much to enumerate.

I have made two speeches in Exeter Hall; last night on missions to the Jews, and this afternoon on missions to Japan. But my heart is far away, on High Street, in Ohio.

My darling Mary, far away,
 In Yellow Springs, beyond the sea,
 Perhaps this moment kneels to pray,
 Or sits and sings, and thinks of me.
 But land and ocean spread between.
 Oh, heaven bless her!
 By me my darling is not seen,
 But may the angels now caress her.
 Perhaps this is the hour of prayer,
 And she and Grandma, kneeling,
 Now say their evening prayer
 And think of Grandpa.
 I see in sweet imagination now,
 Across the ocean,
 My darling and her Grandma
 Kneeling in night's devotion.
 And I, too, bending low in prayer,
 Will look to Jesus,
 That God will bless my loved ones there.
 God ever sees us.
 Darling and Grandma at prayer,
 On High Street, in Ohio;
 No son or brother near, asking
 Perhaps, Oh, where, oh,
 Where is Grandpa now?
 And will he ever
 Meet his loved ones again
 This side the river?
 Bless them, dear Father,
 And cause thy face on them to shine,
 And may we on earth meet again,
 Or meet in heaven thine.
 And now I almost hear my darling
 Singing, playing, and singing,
 Or see her arms around the neck
 Of Grandma clinging.
 Oh, heaven, bless them both,
 And may we see
 Each other once again,
 And we will bless and follow thee.

GRANDPA.

Probably one of the speeches referred to was the following, which I have taken from the before-mentioned official report of the conference.

In the very excellent speech which you have heard, the speaker has gone over the ground and touched upon almost every point that I desired to remark upon. I feel that I can very well get through all that I have to say in five minutes. In the first place I wish to encourage the ladies in their devotion to the work of our Lord Jesus Christ. The work in dark ages became exclusively masculine. Men governed it entirely; and we had the dark ages of persecution, which was because it lacked the motherly and sisterly element in it. I appeal to you, mothers and sisters, never let that phase of the church appear again; assert yourselves for the Lord Jesus Christ. Remember that the woman has the power on her head *because of the angels*, and let no man remove that power. Speak for the Lord Jesus Christ, and God will open the way for you. Oh! how ashamed I am that we covered up that text quoted by my most eloquent brother who has

sat down—covered it up for hundreds of years—“The Lord gave the word, and great was the company of the women who published it.” Why was that covered up? And yet there may be a providence in it. America itself was preserved for centuries for a free church and Bible religion, saved and preserved until after the art of printing and Bibles became known, and people were raised up to colonize that country. There is a providence of God; and remember, my friends, we can trust in it. God always has a reserve army that he can call upon. Men use the last wing of their army and the last brigade, but there is always another arrow in God’s quiver. Let us labor for the missionary cause; let us realize that we are not to reflect upon divine providence. The church in its corrupt state did mischief in the world when it was worshipping constantly a poor mortal woman and teaching the people by means of images.

Here is my heart and here is my hand to labor in the missionary cause, to pray for the prosperity of our missionaries. And yet I am ashamed of America for her exclusion of Chinamen. But it is not America’s fault. Those laws excluding the Chinese have not been passed by those who are *true* Americans, but by politicians. When the Chinese are converted to God, they turn from their old mummeries and superstitions. They said, “We had our holy water and vestal virgins long before you wanted to teach them to us”; and they turn to the Lord Jesus Christ and to the Bible. God bless you. I am from America, and the English people are my brothers and sisters, and I love them because they love the Bible.

On June 14, 1888, in the discussion on “The Missions of the Roman Catholic Church,” he said (as reported in the proceedings):

MY LORD, CHRISTIAN FRIENDS: We must excuse the Roman Catholic brethren. Many of them are perfectly honest in their views. Their religion has descended from the days of Numa. He established the supreme pontiff in Rome. Augustus, the Emperor, was pope when Christ was born, and in the fourth century, that church, with four hundred pagan temples, was united with the Christian Church; and the Roman Catholic Church of the old Roman Empire is to-day endeavoring to subdue the world by its Roman religion as it formerly did by its armies and politicians. They do not circulate the Bible if they can avoid it, for there is something wanting in the Bible. It has no account of confession, popes, monks, nuns, holy water; therefore, the circulation of the Bible brings trouble to Roman Catholics because the people ask, “How is this? Why do we not read of our church in this Bible?”

How he enjoyed himself at the Missionary Conference is easily seen from the following, being part of the official report of his remarks in the Conference on June 18:

This meeting has been to me the joy of my life. I have never attended a convention where we have had so much of the spirit of Christ. I regard Christ our Lord as the first great missionary sent from the home society up in heaven. I regard his commission to his

disciples to "go into all the world, and preach the gospel" as a commission to missionaries; and I regard the missionaries whom we have greeted here during the meetings as the best representatives of these early missionaries. May God still bless them in their field of labor!

I went myself as a missionary to the early settlers in our own country. . . . It now gives me joy to think of those labors, but they were very little—nothing. Here I am, after fifty years in the ministry, instead of talking about sorrow for the lack of missionary spirit, I am in a great jubilee—a great jubilee meeting of missionaries from various parts of the world; so that I thank God and take courage. God bless you! Let us pray and labor for the success of this effort, and may there be scores and hundreds of missionaries in the coming decade where there were only units fifty years before. This is evangelical religion.

These words, spoken in the conference, together with his letters to the *Herald of Gospel Liberty* and his private epistles, indicate the inner charity and sweetness of his spirit, when we come to consider that dogmas, in which he did not believe, were thrust forward in the "Official Hymns for the Conference," which he brought home to America. The very "Table of Contents," facing the first hymn, begins as follows:

CONTENTS.

I. God the Father and Missions.....	Hymns 1-13
II. God the Son and Missions.....	Hymns 14-25
III. God the Holy Ghost and Missions.....	Hymns 26-31
IV. The Holy Trinity and Missions.....	Hymns 32-37

It is unnecessary to quote the hymns to show the dogmatism of some selections, but Summerbell does not reveal by a word anywhere that he noticed these things. Where love abounded, his own charity equally abounded. And yet his own sentiments had been clearly expressed on such subjects in the *Herald of Gospel Liberty* of December 21, 1882, as follows:

MY GOD.

My God is God! God everywhere!
 All depth, all height his presence trace;
 Atoms and suns his presence share;
 He spans eternity and space.

My God is God! He never prays—
 Is no one's son and no one's ghost;
 Infinite, perfect are his ways—
 Worshiped by all the heavenly host.

My God is God, and God always—
 The God of gods, of kings the King;
 All, all the good his goodness praise;
 All, all that praise, his praises sing.

THEIR GOD.

Their god was born, became a god,
 Has his companions also god;
 Was humble, and oft asked for aid—
 Was mortal, born, and often prayed.

Their god was sent—sent as a dove:
 Sent by my God to serve his Son;
 Sought not his own, but came to serve,
 As rushing wind or cloven tongue.

One of their gods is my God's Son,
 And my God's Spirit also, one;
 Both pray, both worship at the throne
 Of my God, who is God alone.

N. SUMMERBELL.

He remained, according to intention, after the congress, and visited some friends in England, the daughter of Rev. J. T. Lynn, and the Clarks, at Paisley, Scotland. His European tour gave him more pleasure than most travelers, on account of his great and minute knowledge of the history of the places he visited—many points in Ireland, Scotland, England, France, Holland, Switzerland, Germany, and Italy.

The following appeared in the *Herald of Gospel Liberty* of August 9, 1888, with reference to some of the friends he visited:

NOTES FROM SUMMERBELL.

Letters from Hon. David Clark, of Hartford, Connecticut, have favored me greatly, opening to me invitations to visit some of the best families. Indeed, with one of these, Robert Clark, to whom he wrote concerning me favorably, I made my home most of the time when in London, and expect to with another, namely, Hon. James Clark, of Paisley, when I arrive in Scotland, after returning from the continent. These Clarks are princes in Europe as well as in America.

Many friends of the late Elder J. T. Lynn, of Ohio, will be pleased to know that I called for a few days on his daughter and her husband, at St. Albans, England. He is a man of large business and wealth, and she, in looks and intellectual capacity, the image of her father's great energy and ability. Their home, at a favorable price, cost over \$300,000, and their means for doing good are comparatively abundant. She supports her mother in America in independence and assists all her family. My stay was made brief by the shortness of the time abroad, but alacrity characterizes all my movements. N. S.

The following, with other matter, appeared in the *Herald of Gospel Liberty* of July 26, 1888:

LOITERING IN LONDON.

After the close of the missionary meeting, I began leisurely to look about London. I had put up at first as a guest of the missionary meeting, at No. 4 Tower Street, "Home of Industry," one of the three great centers of Christian work under the wonderful management of Miss Annie McPherson, who, in the last twenty years, has

astonished the world with the magnificent success of her large charities of saving souls and preparing scores of the young annually for successful labor in home and foreign fields. While there, I was entertained as a father in Israel, and found her views of religion in perfect accord with the Word, as also with those of the Christians. I attended five meetings my second day and first Sunday in London, preaching twice, communing once, and in all five taking part in speaking and prayer. During the week I dropped notes to General Baptist ministers, and also to Robert Clark, of 223 Cromwell Road, stating to him that I had a letter of introduction from Hon. David Clark, of Hartford, Connecticut.

On the following Monday, June 18, having received several letters of pressing invitation, and also learning that Mr. Clark had been seeking for me at the hall amid the one thousand five hundred delegates in the several large halls of public meetings, I ventured, "bag and baggage," and received a hearty welcome to their magnificent home, where I remained my second week in London, receiving very polite attention.

I spent my second Sunday hearing the great Mr. Spurgeon, and rested the after part of the day. Mr. Spurgeon preached an excellent Christian sermon, though perhaps failing to present the Savior in views sufficiently exalted to meet the expectations of the "Christians" of America. He commanded, for an hour, the rapt attention of as many thousands of hearers as could gain admission into his immense tabernacle church. I visited also his great Sunday school, and was informed by the superintendent that they confined their doctrinal teaching to the verbal statements of the Scriptures.

On my third Sunday in London, I heard Canon Farrar in the morning, and preached in the General Baptist Church in the evening, taking tea at 5 p.m. with the pastor, Rev. J. Fletcher, 322 Commercial Road, near the church. I was received with great cordiality, listened to with marked attention, preaching in a very high pulpit, suited to a house of two tiers of immense galleries, circling all around the audience room. I received from the pastor, Rev. J. Fletcher, A.M., editor and preacher, letters of introduction to several other Baptist preachers, to whom I have written, but not yet seen; for be it borne in mind that in reaching these places of which I have written I travel in each case several miles, changing from railroad to street-car and omnibus, for London is in extent like a country, and journeys to and from places of meeting frequently require hours.

His style of writing on his travels may be seen from the following in a letter to the *Herald of Gospel Liberty* of November 22, 1888:

PARIS.

My preconceptions of Paris were poetical. I could fancy it as nothing without antithesis; superstition blossoming into infidelity, drudgery into display, poverty into extravagance, loyalty into communism, anarchy into despotism. History presents the Parisian as a great church of 1552—kneeling August 23 at midday for the mass, and howling at midnight for a St. Bartholomew massacre with the fury of savages, saturating all the French soil with the best blood of the people; the Pope erewhile singing a *Te Deum*, reminding us of Nero fiddling over flaming Rome. Little more than two centuries pass again when the same "saints," by natural evolution in 1792,

worship the bones of Voltaire, and as zealously butcher each other as before they butchered the poor Protestants.

But, as I approached the city, I was enchanted. The palatial palaces excited astonishment; the Arch of Triumph, 160 feet high, 140 broad, 72 deep, erected at a cost of two millions, the 2,250 acres of parks, the mammoth forts, the charming churches, the magnificent boulevards, with unnumbered wonders, seem to rise by enchantment, or unfold like a veil of glory between its present and past history.

Soon, comfortably domiciled at the good hotel St. Petersburg, on Rue Cumarton, I strolled out through the city. I was as much charmed with the politeness of the people as with the magnificence of the prospects. With every one with whom I conversed I became acquainted, and with those with whom I became acquainted it seemed impossible that I should meet no more. They so entered into friendship's feelings that after a few minutes' talk, countenances entirely new were impressed upon my mind never to be effaced.

Having no friends to await me, nor company to expect me, I wandered at liberty leisurely over the city, resting frequently, and conversing freely with whoever happily understood my vernacular. The American is everywhere welcomed and respected. The full population of Paris appears after the day's labor is over, and all were ready patiently to point out the wonders of Paris. The stores were elegant, the clerks bland and obliging, and ere I was aware the hour was late, and I found at the Eden-like hotel sweet meditation and repose.

The suburbs of London diminish its glory. Not so Paris; its environs are enchanting. Entering London we pass miles of old, low, two-story dilapidated brick houses with rough, red tile roofs and narrow streets. The entrance to Paris is beautiful; the ride to the hotel seems worth the visit. Paris has a population of more than two millions. It lies in a vast plain, pear-shaped, with the stem end to the southwest, where the river Seine enters the city, flowing in the form of a bow through the center, and turning southeast, leaves the city about two-thirds of the way toward the east, so that most of Paris, like London, lies north of the river. Like the Thames, the Seine is spanned by superb bridges, and its waters are adorned by beautiful steamboats. The city is surrounded by a well-guarded wall, with batteries and fortifications inclosing an area of five miles diameter, not to keep the people in, but to keep smugglers and an enemy out. The beautiful boulevards were once the only way around the city, by walks and carriage road, beautified by spreading shade trees. These were finally abandoned to carriage ways and promenades and became the pattern for grand, broad ways through all the city. Imagine a broad avenue divided into five parts, each adequately wide. First, next to the houses, broad, beautiful walks; then, between the walks and the broad, ample carriage way, long plateaus of grass, twelve to twenty feet wide each, extending the whole length of the street and studded with trees and generally seated mostly with extemporized benches, and alive with people resting, conversing, and children playing, and you have a faint view of the boulevards, the pride of Paris.

I had sweet rest in the Eden-like hotel, and in the early morn I was ready for a ride. In passing out into the center of the city we first noticed the Grand Opera House, the largest theater in the world. I was told that five hundred houses were pulled down to give room for its erection. It was built in 1861, and cost over \$2,000,000. It covers three acres, and its magnificence is in proportion to its size.

We passed from the theater to the church of St. Mary Madeleine. This is the finest proportioned and, to me, the most beautiful church building I ever saw. The North Christian Church, of New Bedford, if it had its side as well as front colonnades, would afford a good miniature representation of it. Its cost was \$2,600,000, and it is the most fashionable and frequented church in Paris. It is said that sixty priests minister at its altars. It is of the Grecian style of architecture, and adorned with the riches of art. Napoleon designed it as a monument of military glory. One of its finest pictures represents Mary in heaven and multitudes bowing in adoration. It stands on the Rue Royale, and was the last refuge of the commune in 1871, some hundreds of whom were slaughtered within its walls.

From the Madeleine we proceeded along the beautiful boulevard southwest to Place de la Concorde, the finest place in Paris. It comprises a beautiful park on rising ground, in the center of which is a most beautiful obelisk, the twin monolith to Cleopatra's Needle. It weighs 240 tons, is 76 feet high, and stands on a block of granite of 96 tons. Many fine statues ornament the square. Of this place: In 1600 it was a commons; 1748 a statue of Louis XV. was erected, and it was named Place Louis XV.; May 30, 1770, 1,200 people were crushed to death there in a panic during a display of fire-works, and 2,000 injured; in 1793 the guillotine stood there, and both Louis XVI. and Marie Antoinette, in whose honor the fire-works were displayed, were beheaded here; in 1799 it was named Place de la Concorde; in 1814, the allied armies encamped here; in 1815, the British army; in 1871, the Prussian. These great changes are symbolical of Parisian life. It is now a place of delight, the resort of the multitudes. But my notes are too minute, and I must pass with little comment many magnificent scenes. We soon entered the "Grand Lift," on the banks of the Seine, where a company of perhaps thirty were at once elevated 300 feet above the level of the river to a view extending over Paris on every side and beyond as far as the eye could reach. It is said three and a half million visitors have ascended to the top of this Tower of Trocadero. We were said to see "thirty-seven miles in every direction" (except perhaps above and below). The palace and gardens defy any brief description. The central building is surmounted by a dome 173 feet in diameter, 35 feet broader than St. Peter's at Rome. The center hall seats more than 6,000. The wings are series of Moorish pavilions, each wing a quarter of a mile in length. A little beyond is now being erected the mammoth tower of the world as a part of the great coming exposition. It is built of iron, already reaching a dizzy height, and covering many acres. It is designed to be the greatest building of the world.

The place of the Bastille, like London Tower, interests all. It was at first a castle, then a state prison, odious from the consideration that it was used at the caprice of nobles to destroy their enemies. To enter required no preliminary trial. But blank warrants were issued to favorites, who filled them out according to their will, and those seized and cast therein were helpless, no trial being called except at the request of their enemy. It was destroyed by a mob at the beginning of the Revolution, and its garrison spared except the officers. It was a battle-ground in the time of the Revolution, and in 1871 in self-defense by the commune. Then it was transformed into a place of beauty. In its center rises to the height of 154 feet a column of 13 feet in diameter, supported by a high white marble base. Upon the top of the column stands, on a globe, an Apollo

figure of immense size and beauty, carrying in one hand a sword and in the other the broken chain of slavery. On the west border of the place may yet be traced on the ground the old foundations of the Bastille.

We must next notice the tomb of Napoleon, the finest in the world. In the midst of the city, on the banks of the Seine, stand two grand buildings in one, called the Church of St. Louis and the Church of the Invalides. The first is adorned with war trophies and captured flags, and affords a place of worship for "old soldiers of the Soldiers' Home." The Church of the Invalides proper is a square building of great size, surmounted by a circular tower and lofty dome and twelve windows. Immediately beneath the dome a cellar is sunk 20 feet deep and 36 feet in diameter of circular form; the walls of polished granite, adorned with marble reliefs. The Mosaic pavement below represents an immense wreath of laurel, in the center of which rises a base pedestal of granite, upon which rests, nearly level with the floor above, the sarcophagus, or mammoth granite coffin, of Napoleon. The crypt is surrounded by a very heavy and beautiful circular balustrade, over which, as though suspended in the air in the center of the beautiful circular crypt, an open space of 33 feet across, the visitor beholds, near to view, but far beyond the reach, the great granite, heavy, entablatured tomb which incloses the remains of the accomplished statesman and giant warrior of the world. Through the stained windows flows a flood of light, tinged with the varied shades of the rainbow which, reflected from the highly polished granite, creates a floating glory about the tomb, appropriately reminding the beholder of the ebb and flow of glory which gilded the monarch's life. What a lesson! Dying a prisoner in the tropics, the remains of Napoleon lie entombed amid an ocean of earthly glory on the banks of the Seine, where he desired to be buried, honored by the people he "loved so well," and now loved by them as no other man in France will ever be loved. I cannot yet quit Paris, but I must cease this letter.

N. SUMMERBELL.

He was unfavorably impressed with the coarseness of the treatment accorded to women without the protection of wealth or rank; and on his return related some of his observations along this line, in telling them manifesting the modesty of a little girl.

But with flashing eyes he would tell of the lack of common American courtesy extended even to the male sex, of supposed low rank or wealth. He was once alighting and passing away from a railway train, in England, when there came running after him, and shouting rudely and boisterously, a "guard," saying

"You rode first class."

"Well! of course, I did," said Summerbell.

"But your ticket is second class."

"Oh," said Summerbell, and asked the difference, saying he supposed he had bought a first class ticket.

Instantly the guard's manner changed, he became all smiles, apologies, and bows, while collecting the few cents extra; manifesting in two minutes all the difference of politeness with which he would treat persons of

wealth or poverty. Summerbell manifested scorn of the servility when telling the story.

He said :

Rome is called the Eternal City, as it, more than any other European city, seems to unite the past ages with the present. "Seems," I say, for many cities are older, and many better represent the progress of modern times; and yet it is old. Its foundations were laid nearly one thousand years before the Christian era; but it is ante-dated by Jerusalem and by Damascus, its neighbors in Asia. I hastened to be in Rome for the full Sabbath, but did not arrive till high noon. I proceeded directly to St. Peter's. Service was over. I was disappointed; disappointed in the building, as well as in missing the service. I however offered prayers and worshiped, not to the gods seen in images, but to the infinite, unseen One, who is nobody's ghost, and nobody's son, has no mother, and who is not a man, or a bird, and whom no man hath seen or can see. And, with God, I worshiped the Lamb, the Son, my Savior and my King. St. Peter's is the largest church in the world.

He said :

The following day I again returned; and to the outside view the fourth time. And this was the result of my thought: It is an immense pile of stone, beautified and adorned by successive ages, and the genius of science and art. But Americans would contract to put up a larger and nobler appearing building in ten years, at a tithe of the cost. But our structure would lack the Michael Angelo reputation. It is said he was employed on St. Peter's when seventy-two, and continued his work seventeen years.

ROME'S RUINS.

He said :

The most remarkable things in Rome are her ruins. Whether in religion, architecture, or art, ruin holds the most prominent place. The architecture is too generally some new form, on an inferior scale, of more remarkable works, torn down or removed, for material for the new structure of inferior magnitude, while the old is left unutilized, unprotected, and unrepaired; and used from time to time as a convenient quarry for stone, or deposit of metal for an emergency, or of art for statuary. If Rome's rulers are not vandals, then the name has no significance.

He said :

The Roman knows everything. He can show you several heads of John the Baptist, the chains of St. Paul, the place at the base of Pompey's Pillar where Cæsar fell, and the church where Pius IX. fell through into the cellar, April 15, 1855.

He said:

Modern Rome occupies the plain each side of the Tiber, and the slopes of the seven hills, twenty feet above the level of the sea, and has, besides the political king and government, 1 pope, 30 cardinals, 35 bishops, 2,830 monks, 2,215 nuns; in all, 7,400 "religious."

It has about five hundred Jews, who are confined to the Jewish district, of narrow, dirty alleys, without uniform sidewalks. Rome's walls are twelve miles in circuit; they enclose an area not one-half built up, but much in gardens, vineyards, orchards, etc.

The following appeared in the *Herald of Gospel Liberty* of December 6, 1888:

PICTURE OF THE TRUE MOTHER.

When at Rome, in the Art Museum, and while gazing at some grand representations of history, in magnificent colors, an old painting came to mind, presenting a series of pictures, to present the outlines of which I penciled them down, mixing my colors on an improvised palette.

NUMBER ONE

Was a noble woman, of fine proportion, majestic form, and charming character, ennobled with purity, charity, and good works, who seemed a medium of the light of heaven; but a persecuted mother, imperiled by earthly revolutions, and shielding her children as she fled hotly pursued by fierce persecutors.

NUMBER TWO

Presented the same woman, partially forsaken by her children, yet shielded by a cloud, the brightness of which illuminated her path, while her pursuers were lost in dense smoke, and she lost to their view. They supposed her to have perished, and they for a light set up flickering tapers, and, surrounding a statue they had just formed, sang in doleful mockery its praise with the chorus, "As it was in the beginning, is now, and ever shall be."

NUMBER THREE.

In the third picture their worship is perfect. They surround an image called the "Queen of Heaven," in vain mockery of Mary, crown her "Mother of God," clothe her with scarlet and jewels, and parade supposititious children as the daughters of the escaped woman, singing "*Gloria in Excelsis*," and go forth to exterminate heretics.

NUMBER FOUR.

The picture of Lamentation represents friends and foes mingling their lamentations, remembering the good mother only as first seen in Palestine, clothed with heavenly beauty, her enemies supposing that she had since existed only in heaven; and her children reading in old

books the story of the beautiful mother; old men seemed gazing up the mountains to which first she fled, and others to the wilderness where she disappeared (Matt. 24, Rev. 12), and wondered if she would ever again appear in organic form this side of heaven. Her persecutors heaped jewels and threw incense on their counterfeit courtesan, but she did not resemble the heavenly mother.

NUMBER FIVE.

The fifth picture presented at the right a little company intent on the identification of the good mother. One traced her origin to Jerusalem; another found her in sacred books (John 5:39; 10:35; II. Tim. 3:15), and in these had found her origin (Matt. 16:18), her inheritance (Matt. 18:18), her first feast (Matt. 26:26), the first additions to her family (Acts 2:47), and the Lord's description of her in mottoes as "without spot or wrinkle," "the bride of the Lamb," "that keepeth my word," "hath not denied my name," prefigured by Sarah as the "mother of thousands of millions"—"the mother of us all." And one, pointing to Rev. 17:4, 5, said, "How different from the false mother!" On the left of the picture was a huge monster, "The Man of Sin" (II. Thess. 2 and Rev. 12), and upon the banner of his legions were the words, "Kill them all"; and blood, fire, chains, darkness, dungeons, and death were in his train.

NUMBER SIX

Is the good mother found, fair as the moon, clear as the sun, crowned with the stars, and on her diadem the name *Christian*—from Christ, the name of her Lord. And the people shouted, This is the church of which we read in our sacred books; behold the bride, the Lamb's wife; she hath not denied her Lord! We should have known she would appear, for it is written, The gates of hell shall not prevail against her. She is the good mother, and does not divide the child (I. Kings 3:26): a glorious church, in linen bright and pure, as a bride adorned for her husband, for she is the church of the First Born, the Mount Zion, the Jerusalem above.

NUMBER SEVEN

Was the closing scene. A banner was inscribed with the words, "The good mother represents the original church at Jerusalem; she was driven into the wilderness by her children's cultivating bigotry for charity, adding to God's word the opinions of men, and driving from God's church his children. Jesus condemned division (Matt. 12), and prayed for union (John 17); Paul condemned divisions (I. Cor. 1:3). Every one who truly loves Jesus should embrace the truths he taught, and abandon the evils he condemned. If we care not for his words, nor his dying prayer, how can we be his disciples?"

N. SUMMERBELL.

Taking his journey according to his own desires, and according to his own knowledge of the utility of points of destination, his route was perhaps unique; but it removed him from the touch of ordinary tourists very often, on one occasion to possible disadvantage.

Between Rome and Naples he fell suddenly severely sick; and on recovering his faculties found himself with the "sisters of charity," who were caring for him with the most tender nursing, of which he spoke with extreme gratitude, and delighted to tell us how grateful the "sisters" were for the recognition which he gave them for their care.

His travels were treated in the *Herald of Gospel Liberty*, in letters by him concerning London, Ireland, Scotland, France, Rome, Naples, Germany, Holland, etc., for which we have not space here.

The following appeared in the *Herald of Gospel Liberty* of August 23, 1888:

RELIGION OF EUROPE.

Religion in England is much of the style of that in America. The Church of England may be regarded as Protestant Catholic, retaining much of the pride of priestly grace by apostolical succession, regenerated from Romanism, but without the Roman's proscription. The Roman, inheriting the constitution of Roman exclusiveness, confines his charity to his Catholic communion. His dearest friend, his most pious neighbor, his own child is lost without baptism; and the Good Samaritan would be cast out of a Catholic burying ground. Even the innocent babe ("not having done good or evil"—*Paul*) cannot be buried with its mother Catholic if unchristened, nor even enter heaven. And much the same spirit is developed in the Greek Church. But the English Church, notwithstanding exceptions, holds more Christian views, and does not deny salvation to those out of its fold. But the "apostolical succession" is clung to with the fervor of an only hope, and England, Russia, and Rome profess each its peculiar national religion, based on the historical tradition of sacerdotal grace. But while the Church of England, with her queenly head, rests her left hand on a mythical tradition, in her right hand she holds out the Holy Bible, as the guide of all people, the only true religion of Christ. Her head is not a pope (father), but a beneficent mother; not a dictator, but a comforter; and the Queen to-day rules over more people than the Pope, without dictating their creed, or even their political policy. Consequently the Mohammedans of the East, and the Catholics of the West, the Protestants of the North, and the Copts of the South, enjoy all the freedom of the children under the British scepter. She establishes toleration and blesses her enemies. The dissenters of England are numerous, active, and efficient. They stand in the foremost ranks of devotion, learning, ability, and good works.

The activity of religious benevolent enterprise in England is astonishing. Yet, after passing weeks in England, the Netherlands, Germany, France, and Italy, Rotterdam to Rome, from Paris to Berlin, from Marseilles to Venice, I had to come north to Scotland to find a sabbath. The first day of the week in Scotland is a sacred day—a quiet day, a day of rest and devotion—and this Sunday afternoon (July 22) as I look out of the window at my temporary home in Paisley, near Glasgow, the beautiful rainbow salutes me with a hearty

amen. This is a sabbath day. I found no such sacredness of the sabbath in London, or Rome, or Antwerp, or any city on the continent.

The Protestant religion is largely a religion of freedom; the Catholic, obedience to Rome. In the first, enthusiasts suppose that Christ was God, but completely failed in establishing for his church the absolutely essential form of a creed, and in the fulness of cheap charity every one wants to dictate a creed for his neighbor; in the latter, to glorify the great corporation called the Catholic Church, and obey all its mandates, is considered a fullness to overflowing of Christian merit, independent of intelligent faith or biblical obedience. And such is the moral apathy of southern Europe that reform seems impossible. The priest holds the conscience of the people in his iron grip, and he is the servant of Rome, and no crevice is left by which the Bible teachers can effectually reach the people. They beg, but not for truth; they ask for bread, but not the bread of life. Their chief dependence is on prayers to the Virgin, masses for souls, penance, and purgatory. Will they be saved? Yes; where they are true in spirit and sin not unto death. God is very pitiful and of tender mercy, and the merciful and honest Catholic will, in the kingdom of heaven, have a place by the devout Protestant. But the bigot, the man of a persecuting spirit, the bad man, dying such, will be saved in neither religion. The worship seems very low. God is in the finest cathedrals represented in marble as an old man, the Son of God as a young man, and the third person as a bird — all equally God. (See Romans 1: 23.) They never think that God is a spirit, invisible, whom no man hath seen or can see; that he is above all, has no father, is no one's son, no one's ghost, never prays, never obeys, is undivided, always one. But other Moseses will come, other Pauls will preach, other Luthers will rise, other reformatations will reform. The religion of Christ must conquer all this superstition. He must reign, and his glorified religion of love to the true God and love to our fellow-men must bless the world by a full development. God is not in haste. He did not hurry to bring Moses and the law; he did not hurry to have the Savior born. Jesus did not hasten to preach when young; he told the apostles to wait, to tarry at Jerusalem until the power came.

Christianity is yet in its infancy. During this last half century it has spread more than before since the first centuries. The leaven must for a time lie hid in the three measures of meal until the whole is leavened. The cities I have visited, London, Oxford, Chester, Liverpool, Paris, Rotterdam, Rome, Paris, Marseilles, Milan, Glasgow, Naples, Venice, Berlin, Cologne, Heidelberg, Belfast, Lucerne, Antwerp, Lyons, and Dublin, have all received the leaven, but they are not all leavened. But Christ is conquering, and the time will come when men will call no man father, nor make God a man; when they will call no man master, nor endeavor to make Christ "very man," but when every man shall know the Lord, and confess the one Father, which is in heaven, and the one Master, which is Christ, and confess and love man as brother.

I had great happiness in finding many able and honest men who, one and another, after hearing me speak, said to me, "I believe as you do concerning God. I wish that more of our preachers would preach that way. The people would then see the folly of worshiping men and women and birds as gods." Alas! how little they knew the bonds of superstition! But, glory to God, the leaven is working, and the time is coming! Come, Lord Jesus, come quickly.

N. SUMMERBELL.

He wrote the following, also, while on the steamer:

Let me see! I am now, August 7, on the "City of New York." . . . I am 72 since March 8, 1888. I then resigned charge of the Springfield church to rest. The last Monday in March I left home, carpet-bag in hand, to visit the South, lecture to the schools and colleges, and preach to the churches for four weeks. . . . Thanks be to God for all his goodness!

On his return to the New World, he could not be prevailed on to tarry with his son in New Jersey, but hastened to Yellow Springs, to be with his devoted wife, who had not ceased to grieve at his long absence, sending her the following telegram:

MILFORD, N. J., September 24, 1888.

Mrs. Summerbell: Hope to reach home Tuesday morning. Joseph and Carl well. N. SUMMERBELL.

He wrote the following letter to his wife, while on the steamer on his way to America; it is difficult to decipher, being all written on one page of note-paper, and that fact may account for a mistake or two:

New steamer, "The City of New York." Built in Glasgow, Scotland, at a cost of 350,000 pounds, equal to \$1,650,000; of 10,500 tonnage; 560 feet long, by 60 wide, with two most powerful engines, making nearly railroad time.

Sailed from Liverpool 4 P.M., August 1, on her maiden trip; started much later . . . at Queenstown; stopped all August 2 for work on machinery, next day, part of the day, 22 hours in all; but Sunday P.M. passed the Ohio, which left Liverpool before we did, and is now progressing finely. . . . I am hoping to be in New York Thursday night or Wednesday morning, or Friday; and if I get through custom house safely, perhaps preach for Joseph next Sunday, 12th. My health is better than when I left home *for four weeks*, and I have been gone *four months*. I have seen, since starting, the Women's World Convention in Washington, Mt. Vernon and Washington's house, and attended Chief Justice Waite's funeral in the Senate; called on Governor Lee, in Richmond, Va.; visited Fortress Monroe, Norfolk, Berkley, Suffolk, Windsor, Franklinton, Graham, and Raleigh; preaching also at other points; speaking and lecturing to colleges, etc., Suffolk Christian Institute, Franklinton (N. C.) Freedmen's Theological School many times, to Graham College twice, to Stanfordsville Biblical School once (near Poughkeepsie); visited and preached for my son seven times, Milford, N. J.; visited conference near Moscow, Pa.; visited David Clark, Hartford, Conn.; sailed to Europe May 30, 9 A.M.; reached Liverpool, England, June 8; London, June 9; attended and took part in five meetings the first Sunday there; heard Spurgeon, the second; Canon Farrar, the third, and preached at 6:30 P.M.; heard Rev. Gifford the fourth Sunday, and preached at 6:30 P.M.; attended St. Peter's Church in Rome the fourth Sunday; the cathedral at Antwerp the next Sunday; did not attend church the next Sunday (for cause); preached in the Presbyterian church, Paisley, the next Sunday; started for Liverpool Monday night; sailed Wednesday, August 1; conducted the Episcopal service, and preached on this steamer yesterday . . . the

next Sunday . . . and hope to preach in Milford, N. J., the next Sunday, 12, and be home in Ohio the 15th or 16th. Sick at Graham; sick at Moscow. Started from Ohio last week of March, . . . from North Carolina last week April, . . . and from America last week in May, . . . for continent probably last week in July, . . . from Europe to America last week in August; . . . preached last sermon in Scotland in Presbyterian church, and left for Liverpool Monday night. Preached last sermon in Graham, N. C., in Presbyterian church, and left for Liverpool Monday night; sailed from New York May 30, from Scotland July 30. Thanks to God, his goodness and grace, and the hope of seeing my loved ones soon.

N. SUMMERBELL.

The following appeared in the *Herald of Gospel Liberty* of August 30, 1888 :

TOUR ON THE CONTINENT.

A trip to the continent is easy or hard, according to the purse. To go at your leisure, make the trip an extended picnic, spend all the money you need to lubricate the machinery, put up at the best hotels, stay until you are satisfied, seeking, first and principally, pleasure, and second pastime,—that is all, and the trip is easy enough. But to go on business, with a light purse, and no guide or interpreter, hasten past all pleasure parties, seek no rest, indulge in no needless expense, tarry only for the absolutely necessary is quite a different thing. Mine was performed in the strict sense of duty. I passed pleasure parties on the way; I left sight-seers searching for more to see; I embarked while others went to bed; I loitered in the principal avenues, boulevards, and buildings of the city while others were sleeping. Rising at five, I had four hours the start of those coming out at nine, and that, too, in the best of the day. I had no companions to consult, no interpreter to wait for, no baggage to check, no promises to prevent my progress. When ready, I took the first train, night or day. When arriving, I employed the first conveyance to the scene to be visited. I was in St. Peter's an hour after reaching Rome, viewing Vesuvius a few hours after reaching Naples, floating in a gondola or loitering on the Bridge of Sighs in a few hours after reaching Venice, viewing the palaces of emperors, kings, princes, and Bismarcks in an hour after reaching Berlin. I rested in the cars on the roads, I slept when I could not see, I wrote when I could not rest, and rested when I could not write.

I long since learned that where a weed can grow a plant may, and an idle moment is a lost opportunity for usefulness. Time is the limit of life, and lost time is lost life. Pastime is prodigality of life; "idle words," so condemned by the Savior, are no greater evil than idle time. For both conscience calls us to account, and remorse exclaims, "What might I have done!"

But no one can write a book or a course of articles while on the wing, though some may do much more than others. Years may be

spent on the way, but to write a book requires quiet. My duties, my purse, my promises, all prevented procrastination. But I have had the experience, the observations, the facts before me, that books are made of, and I have the sketches, accounts, and data for far more than I shall probably have call to write.

N. SUMMERBELL.

NORTH OF SCOTLAND, LAKE OF ARGYLE, July 25, 1888.

The following appeared in the *Herald of Gospel Liberty* of August 23, 1888:

AT HOME.

I arrived in Yellow Springs, Ohio, August 14, after an absence of twenty-one weeks or more, and visiting abroad England, Ireland, Wales, Scotland, France, Belgium, Holland, Italy, Switzerland, and Germany. I had the pleasure of crossing the Atlantic on that new and very superior steamer, "The City of New York," of 10,500 tonnage, in company with the prince of statesmen, alike honored at home and abroad, Hon. James G. Blaine, and of preaching Sunday, August 5, the first sermon on that elegant steamer, the largest afloat.

"The Great Eastern" I saw on the river Clyde, in Scotland, where they are breaking her up.

My parting with friends in England and Scotland was painful; the more so as time forced me to decline visiting the brethren in England in answer to the pressing invitations. But the summer was unsuited to protracted meetings, would my health have admitted of it, and my departure from America too abrupt to permit a longer absence from my family. Had I no home cares, I should certainly have protracted my stay for a year or two. As it is, I have left many friends abroad whom I shall never forget. May heaven bless them forever.

N. SUMMERBELL.

He was almost immediately called on to lecture on his travels, and visited a number of places making these addresses, and also resumed his pastoral work, preaching at Dublin, Ohio. His health now, however, was rapidly failing. While no one except his wife dreaded any immediate change, there were gathering about him affection and reverence which are often given in the later days of life to those who have fully conquered in life's battle, and who have few real enemies living. He had that reputation that caused men to tell each other stories of his oddities, of his genius, of his bravery, of his love.

Rev. William Beller relates the following:

Elder Summerbell believed in children's coming to the Savior while very young. While assisting Elder E. W. Humphreys in a protracted meeting a number of years before this time, at Bethany Church, Warren County, Ohio, there was a very interesting revival, and many converts were received into church-fellowship. Some were very young, and among the number a young son of William Beller, one of the most prominent brethren of the church, and also little Dora Martyn, very young in years, who afterwards grew up into womanhood, and died after a consistent Christian life.

Brother Beller was somewhat interested in these very young children as to their joining the church at so early an age, from the fact that his own boy was one of the number; so he said to Mr. Summerbell in the stand:

"Do you not think some of these children are too young to join the church?"

He looked at Brother Beller full in the face and said:

"Get thee behind me, Satan."

Brother Beller says that he had forgotten that "out of the mouths of babes and sucklings thou hast perfected praise."

N. Summerbell was blessed with the largest charity and benevolence. A rule that he followed with regard to alms-giving was this:

"Give to all, but don't give it all."

Acting on this principle it was an almost unknown thing for him to refuse to assist those who applied to him. On account of this, he was often imposed on, and, without doubt, often contributed to others who, never in all their lives, had denied themselves as much as he did usually. The writer never knew him to be appealed to to contribute to any worthy cause without his responding.

But the end of his life on earth was approaching. His sufferings in the army had left their effect in his system, and much of his time was spent in physical pain; his bowels, stomach, and heart were all failing, and it became evident that he must soon pass away. His mental energy and desire to labor, however, were dominant to the last. One day when he was fast declining, immediately before his death, when his wife was temporarily absent from the room, he arose, and was partly dressed before being discovered, having the intention to start to keep appointments; in one case to fill an engagement to lecture, and in the other to go to Dublin to preach. He was easily persuaded to retire to his chair or bed.

His son, though summoned when death was seen to be near, did not arrive in time, but heard the news by telegram sent to him on the way, and reaching him on the train at some point in Pennsylvania.

The two physicians who were in attendance were deeply interested in him personally; and on the morning before his death one of them was conversing with him on religious subjects, and referred to the late address of the celebrated Robert Ingersoll, on the subject of prayer, giving the argument. Summerbell expressed himself impatiently, and somewhat contemptuously of Ingersoll, as not giving the proper credit for his arguments. He charged that the idea mentioned was borrowed from the Roman Catholic writer —.

"See that blue book," said he, "up on that shelf; get it; now turn to page —; don't you find a place marked in the margin; now read it; you will find that the Roman Catholic justifies prayers to the saints and the Virgin Mary, because God cannot attend to all the prayers," etc.

The following are the last letters he wrote to his son, to whom, for many years, he would write almost daily; these letters being written by his own hand, and with his usual style, in the days immediately preceding his death, which occurred January 4, 1889.

Postal card, postmarked December 31.

Yellow Springs, Monday morning, 9:30. Up. Had toast and coffee. So you see I am improving. Mother moved a bed to the front end of my study, so as to be very cozy. Mrs. Henry helps mother with the work daily, by the half day. I do not.

Mr. Strickland called by request of President Long and will convey this to post-office. So I will "cut it short." We feel very much worried about you. If you need, do not fail to notify. Our continued prayer is that you may be prospered in your work.

Your affectionate father and mother.

Letter, envelope postmarked January 1.

1889. *Private.*

DEAR JOSEPH: Your letter yesterday helped me, and I am better to-day. Put on my pants, etc. I had not had them on, prior to to-day, since some day last year; say December 26.

Yes; of your Secretaryship, it is the great work of your life; and I am so glad to hear of increase in collections.

Glad of your Christmas success.

Be careful about Philadelphia, lest you trade hats without getting a hat. But if you can get into Philadelphia, do it; I mean, without wronging Milford. Beck will do at Milford.

Though I desire you, I cannot see any sense in multiplying Publishing House meetings at Dayton, and am very much opposed to raising salaries of officials, till there are dividends. If officials cannot furnish fuel, let them ride slow. It is a shame that nearly all the employees—all attend sectarian meetings.

Causes for Joy: Prospective restoration of respectable government; the pope's suit was repulsed by William; the Catholics of Boston are set down.

I understand the Dayton meeting is not 9th. [Letter unsigned.]

Postal card:

JANUARY 2.

I have not been out, but am up and better. The rest are well. College opens, I think, to-day. The day is sunny and beautiful. What was done with your Aunt A. M. H. certificate? I mean the Holland agency. I hope the Lord may bless you in your great work. [Unsigned.]

Letter:

JANUARY 3. 9:30.

A little better, but doctor says I must not attempt speaking next Sunday. So I give that up in advance. My attack was congestion of the stomach, which had (seemingly) for ally congestion of the bronchial tubes. Relief found me all weakened and changed. I have not been out, or fully dressed, in a week. But am gaining.

I am glad to report mother and Mary in better health than usual.

We hope very much to see you before this month ends.

If you can make a firm bargain with Philadelphia, do not stand on high salary. Of course, living will be higher, temptation to buy greater, company more, aggregate double. But your chance will be better, and Carl's; you cannot conceive how much better.

I mail you another Glasgow paper.

Private. Springfield is approaching a collapse, I fear; but I have done all my duty.

It is sickening to see the polywogs of Unitarians metering wherein Catholicism is better than Protestantism, and wishing for the day when worthless books may be popped to death. The editor of the Register displayed his folly or sycophancy on Swinton's History, etc., and I am glad the women sat down on him and them. The greatest enemy of man is the Romish Church.

I fear Protestant, Presbyterian and Campbellite proselyting from or in the Armenian Church will result in its going over to popery.

Mary has said her lesson and goes to post-office.

Ogan, our principal of public schools here, is elected principal of a public school, Springfield, at \$1,200 per year.

On the day before his death he used this language to his wife:

"I have preached the gospel fifty years, and if I had my life to live over, I would preach and travel, to take strong ground against the doctrine of the trinity, for it kills God and annihilates his Son!"

She said:

"Father, you feel your way is clear?"

"Oh! I have no clouds there."

"Have I done for you what I could?"

He replied:

"Why, you know you have. . . . You can't get my hands warm. . . . Joseph can't start till seven in the morning."

At the last moment (the next morning) his wife and Mrs. Knight were present, the physicians having left the house, one of them to go to the train to get a remedy coming from Springfield that might possibly be beneficial, and not yet out of sight; the other physician having left a short time before to visit another patient. Summerbell was sitting in his chair in his study, where he had passed most of the last hours. Mrs. Knight placed a glass of medicine and water to his lips. When he perceived the contents he would not drink it, but put up his hand, pushing it away. Mrs. Knight turned to set the glass on the table. He looked up to his wife, who was standing above and behind him, with her arm around him, fanning him, and calmly said:

"I am dying."

He then folded his hands across his breast, closed his lips and eyes, and ceased to breathe. Mrs. Knight, hearing his words, turned from setting the glass on the table, and exclaimed, "My God! he's gone." She ran to the door and called the doctor, who was not yet out of hearing. He returned quickly, made examination, and said, "He's gone."

His words yet speak, for he made them indeed the words of his Master, Jesus Christ, the Son of God.

His remains lie in the Spring Grove Cemetery, at Cincinnati, Ohio, where he had placed the bodies of some he loved.

But such a spirit can never die. How terrible he was in his anger! How gentle he was in his affection! Error, fraud, a lie, a sham, a falsehood, always excited his wrath, and his tongue or pen would smite the untruth to death; but he was as tender as a loving mother toward his dear ones, truth, faith, the Bible, Jesus, and God. Undoubtedly his great insight into truth came from his love of it, and that love came from his love for Jesus.

The following were the last communications which he had sent to the press, and which appeared after his death in the *Herald of Gospel Liberty* of January 10, 1889:

STRAY THOUGHTS.

Having heard of several opposed to giving to benevolent objects, rendering as a reason some scandal on the benevolent, these lines were suggested:

Did you lift the last collection?
And if not,
Did you catch the last infection?
That is what!
Did you cover the omission
With confession and contrition
On the spot?
Or to cover your delinquency,
Where you did not give a sixpence,
Did you not
Make a railing accusation
To create a false sensation?
Did you not
Smirch the fair fame of another,
Slandering a working brother?
You forgot
That for every gerrymander
O'er the plains promoting slander
You must stop;
And ere heaven you may enter
Make amends as an offender.
Every jot.
Be with Lazarus poor when dying
Rather than with Dives when crying
For a drop
On this lying tongue for cooling;
Won't that be a costly schooling
Where you stop?
Turn, oh, turn, and now remember,
Pluck away the vile offender,
Spare it not.
Be your way, so long perverted,
Pocket, purpose, purse converted
Every jot.
Then instead of others hindering,
You will be no longer lingering
There to rot;
But be onward, up, pursuing—
Every wrong you've done undoing;
What you've got
To the feet of Jesus bringing—
Words of joy and gladness singing—
Heavenly lot!

N. SUMMERBELL.

"OF TWO EVILS, CHOOSE THE LEAST."

"Has God ever encouraged a compromise with evil—ever said of two evils, choose the least?"—*Herald*, page 6, column 1, December 27, 1888.

Did God ever, ever, sir, compromise evil?
 He probably did when he thwarted the devil
 And gave the first Adam a second probation,
 Whom, Satan claimed, won the first prize of creation,
 Though man became evil, Satan was cursed—
 God chose the least evil, and punished the worst.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made."

A bobolink bird sang this song on a tree:
 "The bird does not live with the sense of a flea,
 Of three evils, but chooses the least of the three";
 And the raven croaked hoarsely, "Occasionally!"

Then the bobolink sang: "A man going to sea,
 When he had but three ships sadly shattered, said he,
 'Of the evils, I'll choose the least leaky and see';"
 And the raven caw'd loudly, "Occasionally!"

Then bobolink sang: "A wise farmer I see,
 Who is choosing a path the least rough; 'For,' said he,
 'All are rough, but the worst is too rugged for me';"
 And the raven caw'd mildly, "Occasionally!"

Then the bobolink sang: "Hoodle doodle, tee dee;
 Men may talk as they may when hard crowded they be,
 But in life left to choose, every day birds can see—

Every wise man choosing the least possible evil in quantity and quality, in religion, law, politics, air, water, weather, argument, and fraternity; for if a man will avoid everything which he may think tinctured with evil, he must no longer breathe the impure air, or drink the infected water, or fraternize with men, but as St. Paul says, 'For then must ye needs go out of the world.'" It is our duty to look at things as we find them, and make the best we can of them, and when needful, use them. Thus did Jesus, and paid tribute to Cæsar without being conscious of entering into a league with the evil one; for, after all, those we despise may possibly be as good as we are.

N. SUMMERBELL.

The same issue of the *Herald of Gospel Liberty* contained the following matter from the pen of Rev. J. P. Watson, D.D., the editor:

A PRINCE OF ISRAEL IN DEATH.

In the death of our dear brother, Nicholas Summerbell, D.D., the brotherhood of the Christian Church has been profoundly shocked. It does not seem possible in this moment that he who stood so close for so many years to the heart and helm of his church, has gone out from us. Our lips are dumb with sorrow, our hearts are overwhelmed with grief. The shaft of death has fallen from a clear sky and in an unexpected moment.

Death, to no minister of age, was more improbable than to Dr. Summerbell. He seemed to us the picture of health and the embodiment of strength. The signs of age did not yet appear in slackened pace, bended form, hesitation of speech, or clouded thought. His pen was never more vigorous, his tongue never more eloquent, and his enthusiasm in work never more intense. We reasonably expected that the dear man, grand and noble in a hundred ways, would be a moving, controlling force among us for at least another decade of years.

Scarcely a busier or a more useful year has he ever spent than was his last year, and we believe, from all we saw and heard in the man, that it was a year among the brightest and best of his life. Hardly more than a year ago he resigned his work at Springfield, Ohio, in the glad thought that the incubus of debt was almost lifted, and thus his ambition realized, to go forth into the Southland to carry the sunshine of heart and word, in the sweet fellowship of the gospel, to the brethren there of the Christian name, dearly and tenderly beloved. Returning to New Jersey, he winged his way for a brief day to New England, and then hastened back to New York to take the steamer for England and the European continent.

He took graceful part as our delegate in the proceedings of the World's Foreign Mission Congress in London, preached several times in English churches, and then made the tour of England, Ireland, Scotland, France, Germany, Belgium, Holland, Austria, and Italy.

Returning home by that magnificent palace steamer, "The City of New York," on its first journey across the deep, he engaged immediately as a supply for the Milford, N. J., pulpit, in the absence of his son, J. J. Summerbell; and then duty done there, he hastened to the West only to engage in other duties as preacher, lecturer, and writer. He had apparently scarcely found an hour for real rest until he entered his final rest.

The glory gates most surely were wide open to him, and his welcome must have been overwhelmingly glorious. The angels were glad for his coming, but sadly bereft friends will sorrow with a heavy mourning over his going. We deeply sympathize with them in their great loss, and feel that we, too, are mourners for a fallen yet glorified brother. We held the man in the arms of our fellowship with a fervency of love and a breadth of admiration not easily measured. Farewell, dear brother! Soon we will meet again.

The Christian brethren at large were shocked to learn by the same *Herald* of the death of Rev. J. W. Osborn, Ph.D., one of the most prominent ministers of the denomination.

The following resolutions were adopted by the church of which Dr. Summerbell was pastor:

RESOLUTIONS.

At a regular meeting of the Dublin (Ohio) Christian Church the following resolutions were adopted:

Resolved, 1. That in the death of our beloved pastor, Dr. Summerbell, we have suffered an irreparable loss, and with deep sorrow we submit to an All-wise Providence, yet we have the consolation that while it is our loss it is his eternal gain and that he has entered into the rest of the faithful.

2. That we extend our Christian sympathy to his dear companion and family, being conscious that our poor words are inadequate to convey comfort to their stricken hearts.

3. That as a token of our sympathy we send our expression of condolence to them, and that a copy of these resolutions be entered upon the church record.

JENNIE STEINBOWER,
S. A. HUTCHINSON,
Committee.

DUBLIN, OHIO, January 15, 1889.

There lies before us the manuscript of N. Summerbell, reading as follows:

I have, at the call of my brethren, held seven regularly appointed discussions, lasting from four days to nine days each. None of these discussions were of my own seeking. None of them were in the region of country where I lived. None of my opponents knew me, or I them. To the first one, of nine days, I was called by the late Elder Oliver Barr, and served as his substitute; and to the last I was called by Elder Wm. Pangburn, and served for him. During the first, several of my opponent's people came out and united with the Christians. In the second, several also, including the principal man on the other side; and in the last, one of the sects formerly in sympathy with views opposed to us on the subject of the discussion, offered us their new church, and to employ a Christian minister if we would send them one.

The foregoing words he wrote with reference to "controversy and usefulness."

That the real nature of Dr. Summerbell was not controversial will appear from the following extract from a letter written by Rev. W. W. Staley, D.D., of Suffolk, Virginia:

The second time I saw him was in Suffolk, Virginia, in April, 1888, when on his visit to the South. He preached for us here to a large congregation of people, who greatly enjoyed the sermon. That which impressed me most in his preaching was his simplicity and familiarity with the Scriptures. He made deep things plain, and all things new. Another thing that impressed me was his power in social circles. He would give you more information in the parlor in five minutes than he would in the pulpit in twenty-five. There his historical knowledge presented centuries in nutshells, whole systems in sentences, great controversies in sweet statements. He preached in many churches in Virginia and North Carolina on that visit, and all forgot that he was a great polemic in his Christian sweetness.

Yours truly,
W. W. STALEY.

After the death of Dr. Summerbell, his impressive actions were recalled everywhere, and the following matter was published in the *Christian Sun*, of March 14, 1889, edited by Rev. J. P. Barrett, D.D., the note which follows the "Card" explaining that the whole was written on a postal card:

A CARD.

The Christians believe—

In the Bible as making a man perfect for all good works.

In Jesus Christ, the Son of the living God.

In the Holy Spirit of God, the Reprover and Comforter.

In the new birth, the forgiveness of sins, and life everlasting.

In salvation through the blood of Jesus.

In repentance, conversion, confession, prayer, baptism, communion, holiness, and good works.

In all that Jesus taught, the apostles preached, the first Christians believed, or is believed in heaven.

Christians think that more of God's children in the world are of their faith than any other, and that it is the only faith generally believed, or that ever can be.

That they are most orthodox, most evangelical and biblical, most catholic and liberal.

Their name is most general, their creed (the Bible) most acceptable, that God is the Father of all in every age.

They first restored the Christian name, started the first religious newspaper, opened the first college with equal privileges for the sexes, and were the first to restore open communion.

They hold the Bible without human creeds, baptism without close-communion, true faith without bigotry.

Theirs is the oldest denomination, the most scriptural name, the most charitable spirit, the most pure religion, the most rational conversion.

Nobody can find a better name than Christian; a better creed than the Bible; a better fellowship than for all saints.

There is not an article of their faith that requires any change of the Scripture statement; nor any other denomination that can compare with them in Scripture conformity.

Their name covers all the followers of Jesus; their charity is over all whom God loves; their church was organized at Jerusalem; added to at Pentecost, and has the promise that the gates of hell shall not prevail against it.

Christ was their first teacher; the apostles their preachers; the converted Jews their first members, and all the saved are their brethren. They have unity with diversity, truth with toleration, obedience without boasting, and, while liberal, are conservative.

Theirs is the only name which of itself signifies Christianity, the only church named in the Bible, the only creed that will cross Jordan, and there is no reason why all Christians should not adopt the same biblical and evangelical principles, except human considerations.

It is the representative church of the Christian world; its name needs no changing; its creed needs no mending; its fellowship needs no extending; its charity needs no expanding. We ask not union, for we are on our part in union with all; nor fellowship, for we are on our part in fellowship with all; and though we cannot go to them, we know they will come to us, for we hold to the only form of religion which will pass into heaven.

N. SUMMERBELL.

[NOTE.—All of the foregoing was written on one postal card. It was sent to this office last October, but it was so closely written that all the printers shunned it. At length it was lost in the office. It has been found again, but faded and defaced, which added to the original difficulty of reading it. After Dr. Summerbell's death we, more than ever, desired to know and publish the contents of this card. By the help of a very strong glass we have finally made out every word, and, we think, correctly. When the copy was completed, in a small hand-writing, it covered over *four pages* of note paper. That will give you some idea of how much a man of 75 years of age could put on one postal card. We feel amply paid for the work in copying it. It is full of thought and point—few men could have written it.—ED. *Sun.*]

The style and character of his diversions and amusements may be gathered from the following lines lying among his scraps, as if he had written them merely for diversion:

A CHILD'S OPINION.

There are pretty things
In the bright blue sky,
But nothing so sweet
As the baby's eye.

Of the pretty flowers
That our gardens grace,
There are none so sweet
As the baby's face.

Of the pretty gems
In the ocean framed,
There are none so sweet
As the baby named.

But when trouble comes,
And we comfort seek,
I want none but mother
To rock me to sleep.

We also find the following lines in his scrap-basket:

When, in highest adoration,
Heaven adores the Great "I AM,"
One in concert, all creation
Echoes praises to the Lamb.

Father of all life the Author,
Son in whom all glories shine,
Holy Ghost; there is no other
Name, or nature, so divine.

God of love, Eternal Father,
Son of love, forever mine,
Spirit, with the Son and Father,
Sacred names, and all divine.

May these names, forever dearest,
Every true and Christian heart,
Father, Son, and Spirit, nearest,
Never from our thoughts depart.

Thee I adore, Eternal One,
For thou art God, and thou alone.
To thee, the followers of thy Son
Are taught to pray, "Thy will be done."

In Jesus' name I seek thy face;
In Jesus' name invoke thy grace;
At thy right hand my Savior see;
And now, O God, remember me.

I claim no merit of my own,
Nor dare approach alone thy throne;
But plead acceptance with thy Son,
Who said, "Ask, and it shall be done."

Though heaven were shut, and mercy gone,
No mortal need despair.
Come in the name of God's dear Son—
You shall find mercy there.

To grace though thou a stranger be,
Unwashed and unforgiven,
In Jesus' name send up thy plea;
Thou shalt find grace in heaven.

Let law condemn, conscience accuse,
Angels your presence shun;
Justice itself cannot refuse
The prayer of God's dear Son.

The Christians' Creed is the book once given
To the saints on earth by the God of heaven.
God spake by prophets, and spake by Son.
And Jesus died for every one.

The old, riven rock, with tongue,
Is not so dangerous as the young.
And stains once on the snow that's new
The summer's thaw may all renew.
The whispering winds that talk, talk, talk,
Are not the deadliest foes that walk.
But indiscretion's wilful ways
Hearts rend, and set the world ablaze.
And continents of whitest snow
Seem filthier than the rocks. All know—
We may endure the wintry blast:
The blizzard blow will soon be past;
But youthful indiscretions last;
Though passing on are never past;

And not a refuge ever gained
 Can make a character once stained
 A safe supply to fill a place
 Where memory would no trouble trace.

God has ordained some wintry laws
 Which no sun of the summer thaws.
 For sorrow is not such a thing
 As may be sought, and bought to bring,
 And chosen—fearing not its sting.

O sorrow! sorrow! saddening years!
 God help us not to court its tears,
 But by the purest self-denial
 Be victors in each coming trial.

For fields of snow, though empires wide
 Are often stained; and stains abide.
 And sorrow often comes to stay,
 Nor years of tears can wash away;
 When just a moment's self-denial
 Would save from years of tears and trial.

LITTLE BOY.

[Written for The Ark.]

I know it is not possible
 For such a little boy as I
 By finding fault and sitting still
 To grow up great. And so I'll try
 And study hard—Be very good
 And see if such a boy as I
 Cannot some day be understood
 And be respected. I will try.

N. S.

COUPLETS OF PHILOSOPHY.

[Written for The Ark.]

Time is lost in moments wasted,
 Sinful fruits are best untasted.

None are elect who do not run,
 No crown by carelessness is won.

Would you succeed? Then up and try,
 No opportunity pass by.

Water in clouds above us floats,
 Which next day bears our little boats.

Not all are great that are paraded,
 Great size is only atoms added.

Be true to God, and true to men,
 And you shall be rewarded then.

"Don't-care" and laziness are twins,
None wins the race, who ne'er begins.

The moment you so idly spend,
Improved, to wealth and honor lend.

Do not complain of other's state,
While you supinely bow to fate.

'Tis Jesus calls! Be up and doing,
Your covenant with God renewing.

N. S.

Death is like an ocean washing
Ceaselessly our shore;
One after other washed to sea,
We see their face no more.

There is preparation needed,
But few we see prepare.
Waves still o'erflow, and come and go—
'Tis human freight they bear.
The dying shrink and try to fly,
In quicksands sink their feet.
Another wave! They cry, O save!
And in the ocean sink.
O sinner, turn, your rock is nigh,
Why will you wait and die?
Another wave will be your grave;
Oh, fly! to Jesus fly!

The foolish virgin's door is shut,
The rich man's gulf unpassed;
Eternal hope is but a rope
Of sand, as seen at last.

The Christian life is a journey rare,
With enough for use, and none to spare,
A life of trust; and the joy of even
Is to meet the blest in the home in heaven.

Knowing well how likely a son would be unduly to eulogize an honored father in an ordinary biography, we avoid that mistake by presenting as a better memorial the foregoing pages of scattered useful words of N. Summerbell. But we wish to add this, our own tribute: He was the best man we ever met; most emphatically a child of God.

SCRIPTURE INDEX.

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